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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOP[HY] OCCULTISM

Founded by H. P. BLAVATSK[Y] [COLL]OTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THE VICE-PRESIDENT IN BURMA

Seated on chairs and standing: Burman Buddhist monks, several of whom are members of the T.S.
Seated on ground: Ko San Mya, Mr. Jinarājadāsa, U Saw Hla Pru, General Secretary of the Burma Section

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VOL. XLVIII No. 4

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ON THE WATCH-TOWER

BY the time that this THEOSOPHIST reaches its readers the Convention at Benares will be well on the way or perhaps over. In the February number we shall hope to give a full account.

The Convention Lectures so arranged are under the title of "The Theosophist's Attitude":—

1. To Death and the Unseen, by the Rt. Rev. C. W. Leadbeater.
2. To Nationalism and Internationalism, by the Rt. Rev. G. S. Arundale.
3. To Science and Its Message, by T. Prasad.
4. To Art and Its Aim, by C. Jinarājadāsa.

* *

Bishop Arundale and Mrs. Rukmini Arundale arrived in Ceylon on December the first and after staying a few days there, to meet several friends, they came on to Adyar, where they had a great reception and as usual are received with open hearts. It is a wonderful thing that people with their own hearts open oblige others to open their hearts to them, a sign of kindly opening, something must thereby be let loose and that something must help the world. Atte-

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Benares they return to Adyar and leave for Australia about the middle of January. In June they propose going to America.

Bishop Leadbeater on his arrival at Calcutta starts off for Benares, we are not quite sure how much time he will be able to spare to enable him to stay in India.

The Vice-President's plans after Benares are at present a little uncertain.

***

The absence of the President must inevitably be felt in spite of the gathering together of so many other leaders; her work in America has been stupendous, and the accounts have shown the very wonderful success of what has been undertaken, we have not had lengthy descriptions, in fact a few private letters and the news in the daily papers are all the indications that we have had of how "things" have gone, nevertheless these have told us much, more by what has been left unsaid than by what has been written. The change of outlook, especially of the Press towards Mr. Krishnamurti, has been almost beyond the common understanding. The common understanding however has to be transmuted to an uncommon understanding and at that we must leave it in this Day of days.

***

Bishop Arundale reports that it is still the intention of the President to visit Australia. As the Australian Convention usually takes place at Easter time, we presume, though no word has come direct from the President herself, that she will be present in Australia at Easter time and return to India afterwards.

***

A slow but noteworthy change which is happening in several countries is the prominence of Theosophists in the political field. In the elections in India to the Provincial Councils and the Legislative Assembly which are just over, Theosophists of note have won the deserved success. In the Madras Provincial Council, a well-known Theosophist,

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Mr. A. Ranganatham Mudaliar, has not only been elected for the third time for a large constituency, but has been made a Minister of the Crown holding the portfolios of Agriculture, Co-operation, Industries, Veterinary, Public Works, Religious Endowments and Registration. Mr. Ranganatham has been from its commencement a member of the Order of the Brothers of Service, that select band of highly qualified Theosophists who have dedicated themselves to a career of renunciation and service under the direction of their Chief, the Brother-Server, Dr. Besant. Mr. Ranganatham retired as a Deputy Collector after an efficient career in Government Service and threw himself in with great vigour to develop the plans of Dr. Besant in all that concerns India. In addition to all his service to the masses as member of the Legislative Council, he has done much for the youth of Madras by being the Secretary of the Young Men's Indian Association with its splendid Clubs, restaurant and hostel.

***

The General Secretary of the Indian Section, Pandit Iqbal Narain Gurtu, has again been elected a member of the United Provinces Council. In the first Reform Council of 1921, he was a member, and held for a while an office as Under-Secretary. Mr. Gurtu is thoroughly well-known in the north for his great services to the Central Hindū College, and has been prominent as a Theosophist. He was General Secretary of the Indian Section during 1913—1916 and 1923—1924. Another Theosophist who has been elected is Munshi Iswar Saran, who has been identified with the educational work of the United Provinces, especially in connection with the Kāyastha Pāthasāla. Two leading Theosophists of India who have failed to be elected are Mr. B. Shiva Rao, a Brother of Service, and Mr. Jamshed N. R. Mehta, the Mayor of Karachi, who stood for the Bombay Council. All these Theosophists, who have succeeded and failed, have been in the political work

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of the country first and foremost as Theosophists, and have given their dedication in the name of Theosophy. The time is not far distant when in every country there will be bands of Theosophists working for national regeneration in that most difficult of fields, politics.

***

The short conversation which I have taken from one of our magazines is worthy of note, in the dealing of the elderly with the younger, especially, for conservative countries:

Dr. Besant and the Young Theosophists

Question: "What do you consider the most important work of Young Theosophists of America for the next fifty years?"

Dr. Besant's answer:

"The thoughts of the young boys and girls represent the future. They may be crude, but their thoughts will be in advance of the thoughts of the average older person which tends to represent his thinking as the principal thought of the day. The young people very often will be very unreasonable, very hasty, very impatient; but they are the citizens of to-morrow. Advise them sometimes about action, but never check their free speech. Let them say exactly what they like. Most of us will be cremated or in our graves while they are working. The more they can think and discuss while they are working the more they will learn. Let them be over enthusiastic—the world will kill that soon enough. Encourage them to give themselves to great ideals and you will build up the America of the future. That is the kind of sympathy they want from us. The young will not express themselves before their elders. The less you say "*don't*" to them the better."

***

The following was contributed by Madame María Solá de Sellarés and we congratulate her most heartily on the work that has been achieved, we wish it all success in the near future

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"On the first of October, 1926, the Spanish Section of the International Fraternity in Education opened the *first* 'New School' in Spain, in a suburb of Barcelona. This foundation is a very important thing for the educational movement in Spain, where the national and private schools are so bad, the former for the lack of good teachers ready to work to put in practice the new educational ideas, the latter because of their narrow spirit, a consequence of Roman Catholic feeling which always tries to make 'Catholics' instead of 'Men'. To counteract these two great difficulties the Fraternity puts into practice on the one hand: co-education, self-government, scholar community, Montessori and Dalton plans, and on the other hand trains its boys and girls freely in religion, so that they may be afterwards free men and free women without any religious prejudice.

"It is a logical thing to find many obstacles in the way from the conservative spirit in education and Roman Catholic feeling in religion, but Spain has now some thinking people who are in touch with international movements and who are desirous to have some schools which train up their children in good educational methods and in a free atmosphere. The Fraternity hopes that these elements will help very much this new school.

"One of the main ideas of the founders, and which will be realised as soon as possible, is a training college where young teachers may be able to see the good results of Damon School's methods and its free religious feeling. They hope in this manner to have a great number of teachers who will do in their schools a similar work to that done by the Fraternity."

***

We would draw your attention to three more very remarkable books[1] that have just been published. Reviews of

[1] *Nirvāṇa*, by G. S. Arundale; *The Mediator*, by C. Jinarājadāsa; *Gods in Exile* by J. J. Van der Leeuw.

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these books must inevitably be inadequate, they must be read and re-read by all thinkers and by all who wish to understand something of the "wonderful works of God" which are being manifested in the world at this time. It is truly a "time to be silent," a time to ponder, and these books, each in its separate way, are helps in our ponderings. *The Masters and the Path* opened wide a door to many, then followed two books on Free-masonry, one of the royal roads to the Path. These three now follow and seem to show us somewhat of what we are and where we are and where we may go and *what we may become*. They help us towards an understanding, in a very far off way, it is true, for our understanding is naturally very limited, but it is a beginning to many of us and the help of these books will be far-reaching. They will help us to become something bigger and make of our work, and such capabilities as we may possess, that which will help the world on to a Peace which is beyond our understanding for it "passeth understanding".

***

It seems to several of us that it would be of great interest to the readers of THE THEOSOPHIST if we could receive from other countries, all of them preferably, short notes of progress on any special lines of reform that that particular country is working for. All reform and better conditions must affect the world in some degree, more or less, according to the importance of the same reform and the way in which it is brought about. Therefore all reforms are in that sense international. Ours is an international magazine, can we not make of it a centre for international news from the Theosophical standpoint?

Reforms are very catching, and what one country achieves often makes another country get a move on in the same direction or in another direction. For instance, conditions with regard to education vary in every country,

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some countries being more advanced on one side and another country showing progress on another line, and so forth with all advances and progress on all the manifold lines.

We need an understanding of the progress of the world, so as to understand better the needs, desires, hopes and aspirations of all peoples and our own members in particular. It appears as if we must gather the understanding so as to be able to "feed" the aspiration in each other. In order to do this we must have knowledge of conditions and knowledge leads to understanding and understanding is of paramount importance at the present juncture of the world to-day; understanding of conditions; understanding of peoples, their life, aspirations, goal and methods to reach their goal; understanding of each other, for understanding inevitably brings a common cause, is the best common ground from which to "jump off" and start; understanding brings in its train a common aim in the great work of the world.

Many of us are afraid of the word "politics," quite forgetting that God's Plan must have a policy, a line of demarcation, an aim, certain sign-posts to be reached. Politics and policy both mean "the science of government". We may well be afraid of the way in which politics have degenerated into party politics where one side persistently obstructs the work of the other side for no better reason than that it is the work or suggestion of the other side and must therefore be turned down for that reason only, not in any way from a principle.

To gain knowledge of other lands, to gain knowledge and understanding of each other in all countries, please contribute, sensible articles of reforms that are being carried out on all lines that shall lead to better understanding among nations and thus extend Brotherhood and Internationality.

***

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Mr. N. G. Paranjpe has for very many years been a prominent Theosophist. He has acted as tutor to the Chief of Sangli, to the Mahārāja of Indore as well as to several other Rājas in India. On December 12th he passed away at Bombay. He was the father of Shrīmaṭi Malati Patwardan and father-in-law to Mr. V. C. Patwardan. Some years ago Mr. Paranjpe was in charge of a Hostel for Law College students in Madras and later became Headmaster of the Theosophical High School at Cawnpur, he subsequently became the Principal of the Theosophical College at Cawnpur. His death will be greatly regretted by his numerous friends and acquaintances. All who knew him recognised his faithfulness in work, his high ideals of life and the inspiration he gave to others to "go forward, on and on".

***

Mrs. Baillie Weaver, a well known Theosophist and the National Representative of the Order of the Star in the East in England, will be very much missed by her co-workers and friends. She passed on to further work in other spheres last month. Mrs. Baillie Weaver was very well known as a great defender for the rights of animals and was passionately fond of everything that lives, she defended their rights by the power of her voice as a speaker and perhaps more so by the power of her pen as a writer. She also wrote on many other subjects, often under the name of G. Colmore by which name she is perhaps even more widely known than as Mrs. Baillie Weaver. She is loved by very many.

***

The Frontispiece is from a photograph taken in Burma on the occasion of the Vice-President's visit there this autumn.

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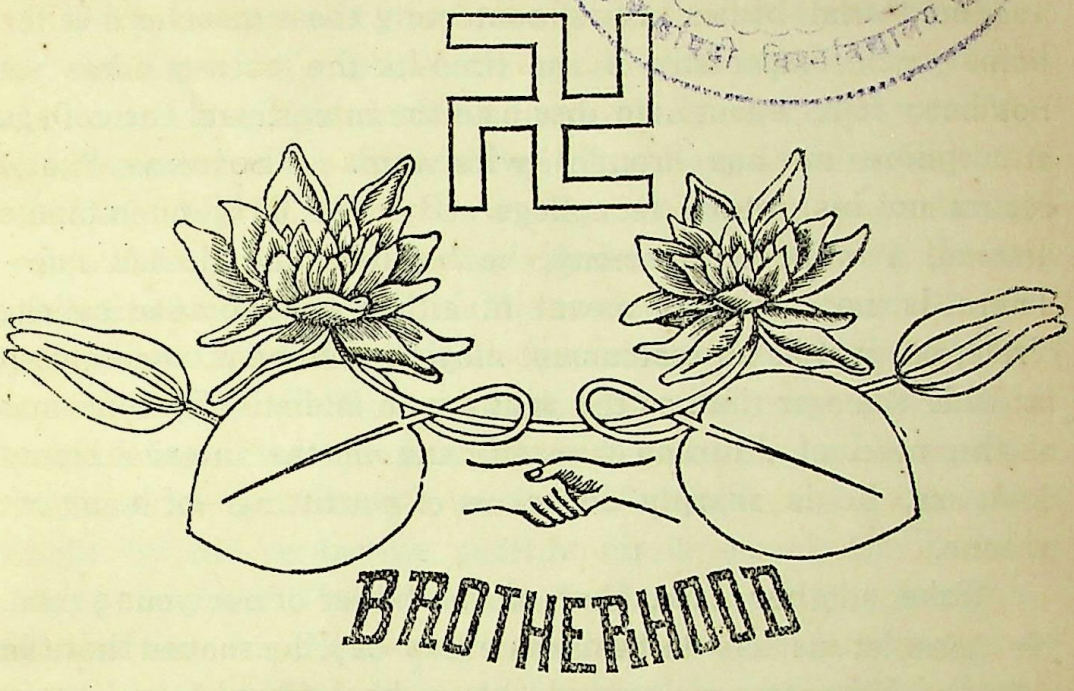

CIRCLES[1]

By A. L. HUIDEKOPER, B.Sc.

ANY one of us at any given moment is the centre of a circle of varying radius; it should be our endeavour to become very agile in shifting the position of that centre, and to increase the length of the radius; it is our divine destiny to have our centre everywhere and our circumference nowhere.

Let me take a homely instance, one probably within the experience of each of us, to explain my meaning.

Take the case of a young man leaving his home and going to college and living in the college hostel. He finds himself in an entirely different circle, and has to adjust himself. When the time comes to go home, after a long term, he finds

[1] An Address given to the Indore Lodge.

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a re-adjustment again necessary on re-entering the home circle. He may be conscious of a distinct "jar" on his mental and emotional bodies in first contacting the atmosphere of the home circle, especially if the time for the journey home has not been long enough to dissipate the intensity of the college atmosphere he has brought with him. The same "jar" occurs on his return to college. By "jar" I understand a discord, a want of harmony, he has to attune himself anew. There is no criticism meant of either the home or college circle, but just as an instrument may have to be attuned afresh for this scale or that, so the young man is distinctly conscious of the need of attuning himself, and in the interval before doing so, he is sharply conscious of not fitting—of being out of tune.

Take another case, that of the father of our young man. He goes let us say to business every day, he moves there in quite a different circle, and when he comes home every evening, he possibly changes his clothes and with them sheds the atmosphere of his business circle, and more or less deliberately, attunes himself to the home circle.

Yet another instance, often when we visit friends or acquaintances we are conscious of these sudden changes. In one person's house, we may become conscious of great limitations, politics, religion, and many other topics are "dangerous," for they will bring about discord, and we are constantly conscious of the need of adjustment to the host's atmosphere, if the visit is to terminate in a friendly way. Then in another home, we breathe a splendid air of freedom, our own largest circle seems limited, new vistas open out, a new heaven and earth are glimpsed.

Now what is our attitude on these occasions? Those of us, who have watched a chameleon slowly acquiring the colour of his environment, may have wondered whether it was the chameleon who instituted the change or whether it was the

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environment that acted on the chameleon. Is the chameleon, is the man, master or victim of his environment?

Take the case of the young man we mentioned earlier, does he enrich his home life by a wise contribution of his other atmosphere or does he leave his home none the richer for his coming, even disturbed and less happy by his visit?

Does his father, when he comes home every evening, bring with him some of the tolerance and respect for the opinions of others which is the essence of any success in his business, or office life? Does he respect the opinions of the other members of his family in the same way as he would those of business acquaintances, or does he play quite another part, that of an autocrat, so that his home circle does not benefit by his contacting another circle during the greater part of the day? Then, on the other hand, in his home circle, his affection for the younger members of his family makes him lenient to their failings, he tries to understand them. When he goes to the office, does he enrich that office by the same fatherly, elder brotherly attitude of understanding? Is, in fact, each of the two circles in which he moves, the richer for his spending part of the time in the other?

There is yet another aspect of this part of my subject. In many countries the women and girls move in only one circle, that of their home; in their early youth it is their father's home circle; later their husband's, and there may be a distinct "jar" on the occasion of the change. This limitation to one circle, this limitation of experience is not calculated to broaden the sympathies of the women; and many of the faults of women, in so far as they exist, may be traced to some extent to this want of freedom to change the position of the centre of their circle. On the other hand, such a penalty on the physical plane, often has the effect on men and women of driving them, in self-preservation, to make for themselves a different circle, by concentrating their

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attention on other planes or living in some imaginary world of their own.

It is now clear, I hope, that we all live in circles of which we are the centres; that we can deliberately cultivate the power of being agile in changing the position of the centre of the circle, and in extending its radius. Also we can enrich our contribution to any one circle by our experience in another circle.

But do we do this as much as we should?

"Balbus built a wall" as we frequently recorded in Latin in our school days. And each one of us is a "Balbus" to some extent. We love to build a wall round our circumference, a great high wall, with towers here and there; a wall to exclude others from our special domain. But in excluding others, we necessarily limit our power of expansion; we make prisoners of ourselves. The Romans having built one wall to keep out of England the enemy in Scotland, later had to build another, further north, as they wanted to expand. This means either pulling down the old wall, or only being able to extend beyond it through the gates of the first wall. If any of you have lived in a mediæval walled town, you will know what the feeling of relief is, how the lungs breathe freely—how the spirits rise, as we pass out through the gates and tunnels, out of the walled enclosure to the free plain outside. It is only then that we become conscious of how the houses and streets of the city are deprived from the free winds of heaven. We must go out beyond the walls in order to realise their power of limitation.

Yet we are always building walls on our circumferences; round nations—walls; round religions—walls; round individuals—walls. Until the high gods, looking from their thrones on the earth, which to them is *one* unit, *one* wide space, see nothing but walls—high walls everywhere; and see the inhabitants within these walls, limiting themselves to an

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infinitesimal part of their great inheritance, making themselves prisoners.

Out of their great love for mankind they send from time to time messengers to bring to our notice these walls, to make breaches in them, to teach us to pass out through the breaches, to breathe the freer air, and then to finish the work and break down the walls for ourselves.

Such messengers were the founders of our Society—H. P. B. and Colonel Olcott.

If we read H. P. B.'s works, we see what a large portion of her time had to be spent in breaking down walls—especially religious walls, but also walls of convention. She thundered against these walls and she brought so many of them down, that the present generation can scarcely see even the ruins of them. And not only did she preach, but she practised. We all know the story of how once she found herself in a French port, having bought a first class ticket to America and with very little money until she reached New York, and how she came across a poor woman with her little children, who had bought her tickets from a fraudulent agent only to find that the steamship company could not accept them. The woman was stranded, penniless, in a strange country, unable to join her husband in America; we know that H. P. B, changed her ticket into steerage tickets for all of them. including herself. Her love and compassion helped her to break down a wall of convention, a wall of pride, a wall of sensitiveness. Do you think there were no walls to break down for an aristocratic lady like H. P. B., when she travelled in the lowest class in this way, with people unaccustomed to cleanliness, unaccustomed to the thousand and one daintinesses of life that we take for granted? Those of you who have seen the difference in manners of the ship stewards to first and second class passengers, to say nothing of third class ones, may understand something of the wall of pride which had to go.

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But H. P. B. was constantly changing the position of the centre of her circle, she was constantly enlarging its radius, and as far as was humanly possible, she built no fresh walls when once she had broken down old ones. It is this aspect of H. P. B. to which I wish to invite your study during the coming year.

There are times when the *ṭāmasic* qualities of mankind preponderate, when we remain behind our walls, limited and contented in our limitations. Then come the messengers of the gods and before they can show us the beauty that lies beyond these walls, they must break them down.

Do you not think that H. P. B. would have been happier if her task had only been to show us the beauties of the large circle in which she moved? But whenever she tried to do this, she was constantly coming across some great obstacle in the nature of a wall, and had to expend her energies attacking it. It was this that shortened her life, this that in a sense wasted her energies, this that was her martyrdom. We must bear this in mind, we must see to it that we ourselves break down walls, so that these and other messengers from the Lord of the World are not crucified by the fight against walls of our making, but on the other hand are able to lead us over the walls we have broken down, out of our world into Theirs.

Our founders then, for Colonel Olcott too in a different way broke down walls, spent themselves in this endeavour to remove our human made limitations; then later there came other messengers, who stepping through, or over, the ruins of these walls, showed us the beauty beyond them. Mrs. Besant came and showed us the beauty in other religions, the beauties beyond our religious fences; she and others came and showed us the real beauties in our own religion, beauties which were not visible when shadowed by the high walls of prejudice. These then were Light-bringers, Lucifers, bringing to us the

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Light which was there all the time, but was unable to penetrate the barriers which we had erected on our circumferences.

This then for the past, but what for the future? Do we not many of us believe that the greatest messenger of all from the Lord of the World is with us in some measure—is coming to the world in greater measure soon. Are we going to try to receive Him at tiny postern gates in our walls? No, we must come out from behind our walls into the great open plain where He lives, or else His message to us will be misunderstood, for the light illuminating it for us will not be great enough for us to read it properly.

Let us not be white ants afraid of the light of the sun and ever building mud tunnels in which to hide ourselves. Let us boldly walk out of our circles, let us try to have centres everywhere and circumferences nowhere, in aiming high in this way we may at any rate attain in never building any more walls. We may be able to benefit from the message He will bring, may see the beauties of the world He moves in and may help to leave them as an inheritance for those who come after us.

Let us "prepare the way of the Lord, make straight in the desert a highway for our God" so that "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together".

Let us now consider for a few moments our Society from this point of view, that of a society which refuses to build walls, a society whose members' aim is to become ever more capable of changing the position of their centre, and of expanding their radius with the ultimate aim of having a circumference nowhere.

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The first object of our Society is "to form a nucleus of universal brotherhood of humanity without distinction of race, creed, sex, caste or colour".

In so far as we are true Theosophists, all men are brothers to us, and I feel sure that all present will admit that the Theosophical Society has already cut out many an opening in the walls between races, and creeds, castes, sexes and colours; has led out into the free plain, many who were previously shut within the walls. It is our hope to work further in this direction until, where in the place of walls, there shall be pleasant avenues with shady trees and seats; an ideal spot for friendly intercourse between those who once were separated but now are as members of one family.

Our Society has been working at this object for just half a century, and those of us who are old enough can see the difference this leaven has made in the world; everywhere now, there are movements with the object of nations working together, international societies; in religion, many movements exist for uniting on points of common agreement, to agree to differ where differences exist.

Even if you do not allow that the Theosophical Society is responsible for this world tendency, if you do not admit that the world is following in our van, yet you can perhaps allow that we and the world are marching towards one goal.

In this connection we must keep a sense of proportion. We must remember that any strong action produces a re-action, and we must expect sporadic troubles of disunion, antagonistic attitudes between people of different races and creeds; these are but the death throes of something that must die, and are in fact evidence of the progress the world is making towards World Brotherhood.

Do not think that this World Brotherhood, at which we are aiming, means a tame monotonous similarity, an absence of difference. Far from that, differ we must. Have you ever

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realised that no two blades of grass are ever exactly the same, that no two leaves of, say a mango tree, are ever indistinguishable? Yet the likenesses preponderate and we recognise all the one set as blades of grass and the other as mango leaves. In the same way when internationalism has its full effect the nations will yet differ in their essential qualities; the religions will remain, each suited to the people who profess them, but all agreeing in the main principles of the relation of God to man and to His universe in general.

Every difference is an added richness, and this we see clearly in music. In our Western music, with its octaves and semi-tones, the very variety adds to the possibility of new harmonies; and as to discord "why rushed the discord in, but that harmony should be prized" as says Browning. In your Eastern music with your ears trained to quarter tones, there is a possibility of even greater variety of harmony. To take another instance, is not the literature of Europe richer for the various languages? Should we not miss the soft cadences of Italian and Spanish if these languages ceased to exist? Languages may indeed be walls of separation, but if each individual learns one language for common use with all his human brothers, and cultivates his own for that more intimate touch with his fellow citizens, then language can be the means of enriching human relationship, which it is meant to be.

Allow me to add something personal. I have been brought up bilingually, from a child I spoke French and English, and I know the value of this, it gives at once two centres from which to observe the world, it doubles the power of expressing oneself. There are things which you can say naturally in the one language, that would be stilted and impossible in the other. Therefore I have always advocated that the medium of instruction in this country (India) should be the vernacular of the student, only in this way can he

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have a real language of his own; but equally of necessity must he learn another language, a world language, one in which he can talk to any other educated man or woman among his fellow humans. As Emerson says:

> The study of different literatures will enrich us, for the use of literature is to afford us a platform whence we may command a view of our present life, and a purchase by which we may move it.

Differences then rightly considered form a wealth; the whole of art is built on differences; everything that is beautiful has its beauty enhanced by contrast. With differences must come tolerance, though not the tolerance of indifference, but one based on both, a wide perception of the magnitude of truth, and on a respect for our fellow-man who differs from us.

The bond of union between us in our Society is not a common belief but a common search and aspiration for truth, higher than which, we hold, no religion to be. I may give here perhaps an analogy. If we think of time in any definite place, then time itself is definite, here now it is seven o'clock, or it is not; directly we think of the world as a unit—what is time? At every longitude the time differs, by little in near longitudes, by hours in further ones. Is any one of these the right time, or is each only right for the one longitude?

In the same way we find that Truth ever escapes us, is ever bigger, higher than our clearest conception of it, our truth of to-day is no longer a truth for us to-morrow, we have a higher conception of it. And the truth of our brother we must respect as we would have him respect ours.

Now let us turn to our second object. "To encourage the study of comparative religion—philosophy—science."

Is not this an indirect way of shattering walls, of changing the centres of our circles, of extending their radii? Is it not also the best way of promoting our first object—of understanding in a brotherly way the differences which exist

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between us and others? And in this also the world has changed very much during the last fifty years. Do we not find chairs of comparative Religions in universities all the world over, where not one existed before? Such troubles as have lately arisen in America, the action of the Fundamentalists, what are they but the evidence of the progress of the world, and the tenacious clinging to their walls of those who still prefer the atmosphere of a walled city to that of an open plain?

And our third object, "To investigate the unexplained laws of nature and the powers latent in man".

Our first two objects may be said to work at things as they are, to be aiming at knocking down the walls already built on our circumferences, so that we may enjoy the plains we have walled out. But the third object goes further—it implies the possibility of fresh worlds to live in, beyond and above the plains outside our walls.

Here again I would have you consider the position now and that of fifty years ago. If the Theosophical Society and its teachings have not acted as the leaven, then at any rate we are going once more *with* the world tendency. Everywhere we find investigations reaching out from the seen to the unseen.

As a modern philosopher has said:

> There is not a piece of science but its flank may be turned to-morrow . . . valour consists in the power of self-recovery, so that a man cannot have his flank turned . . . This can only be by his preferring Truth to his past apprehension of truth, and his alert acceptance of it from whatever quarter.

In physics, man is now dealing with the constitution of the atom, the atom which fifty years ago was stated to be one and indivisible, is now a miniature solar system. The solid matter of this one and indivisible atom is now considered to be a combination of electric charges. The walls between matter, force and energy are very shaky just now. In physics indeed

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the unseen is being studied as never before, and the main studies of physicists deal with it.

Then if we turn to chemistry, fifty years ago we were sure that an element was an element, but now since Madame Curie discovered radium and its peculiar ways where are we? Are not the walls between element and element breaking down daily? Fifty years ago we were sure that the transmutation of metals was a fable. Who now disbelieves the possibility of it?

That much remains for the scientists to find out is clear if we study *Occult Chemistry* by Mrs. Besant and Mr. Leadbeater, who have published their researches on the constitution of certain chemical elements and published them to show later generations that by using some of the powers latent in man they had been able to discover what man without these powers had not yet discovered. The corroboration of their work has to wait until the ordinary scientist can cover the same ground.

Fifty years ago in fact we had everything nicely labelled, everything in water-tight compartments; the only thing we did not know was that we knew nothing. Now wall after wall, circumference after circumference, has vanished, and the one thing we do know is "that the greater the sphere of our knowledge, the greater its surface of contact with our infinite ignorance".

Another province of this increase of knowledge has to do with the powers latent in man. Every day new discoveries are being made by psychologists, by this profession and that and by the layman. The centre of man's existence, which fifty years ago seemed firmly fixed in the material, has shifted; the study of man's consciousness, the study of the conditions of this consciousness in life and after death has revolutionised the popular conception of man, and has brought it much nearer to that of those who consider man as a spirit,

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limited for a certain period, or series of periods, in a garment of flesh. The walls between the conditions called life and death are also getting very thin, and the day can scarcely be far distant when man will see through it, when, in Christian phraseology, we shall enjoy communion with the saints, or when, as in Hinḍū records, the Ṛṣhis of old will once again walk with men.

There is yet another direction in which the wall between the seen and the unseen is breaking down. Many of you know that lately more than once in Europe photographs have been taken, which showed on the film, beings not visible by the naked eye. Some of these beings have been the most delightful little fairies. Any scientific man will tell you that the vision of our eyes is limited, that there are rays beyond the visible spectrum at either end. It is then but pure logic to state that there may be around us many things of which our eyes give us no knowledge. Coupled with that, there are legends all the world over, of beings, fairies, kobolds, sprites of all kinds. We may shortly find that these legends are based on facts, and the wall, which has temporarily separated us from this other creation of the Lord, has vanished.

In the Hinḍū religion you believe in Ḍevas, in Christianity we believe in Angels. It is on record that men at divers times have seen these and the evidence of the present day is tending to show that we are approaching a world period in which once more we shall hold intercourse with them.

From all that I have said it is surely clear that at the present time, whether we wish it or not, walls of separation are breaking down in every direction. The saying of the Greek philosopher "all is flux" is clearly true. To move with the times is surely wise, when we have clearly glimpsed the goal of the times, when we believe that

> through the ages one increasing purpose runs, and the thoughts of men are widened with the process of the suns.

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We must let in all the light that will widen our thoughts, we must claim our rights and continually prepare ourselves to become fellow-workers with God.

It was S. Augustine who said that the circle was a symbol of Divinity, for His centre was everywhere and His circumference nowhere. In germ we are divine, our destiny is to evolve to our full divine stature, and to have also our centre everywhere and our circumference nowhere. Some men have glimpsed this inheritance of ours, have seen our place in the universe, have claimed their kindred with the stars. When we look at the starry heavens at night, when we look at the multitude of stars in the Milky Way, can we not overlook the awe of the immensity of their distances, and claim kinship, and say with Walt Whitman

Lonely? Is not our Earth in the Milky Way?

Finally let me pass to you the words of an Elder Brother "Believe with all your hearts in the triumph of the Good, the Beautiful and the True and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separativeness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will—so shall you know the peace that passeth understanding and learn to use the power that makes for righteousness."

A. L. Huidekoper

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THE WORLD RELIGION

By Alice Warren Hamaker

THE spectacle of people solemnly giving away all their worldly goods and climbing some hill to see the end of the world come to pass before their eyes, is pathetic, though it looks comical. How would it be if we could tell them that the end of the world took place in 1910, according to prophecy by Armageddon, which was scheduled to take place after, not before, the end of the world, during which time the angelic hosts of the Lord fought with the hosts of evil in the unseen world, and that now we are entering into the reign of Christ?

We could tell them all that, and it would be true, only we have not found out the mathematical basis for the calculations that would satisfy the ordinary man. It may not be long before we may be able to do so, but just now we are handicapped by the fact of our ignorance. It is a question of how to measure solar progression in relation to the outermost constellations. The solar system revolves round Sirius, and comes into conjunction with various constellations, or houses, just as the planets come into conjunction with the zodiacal constellations or houses.

How are we to measure this solar progression, and to divide the heavens for such enormously long periods? Once this solar astrology was known, and we may know it again,

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and perhaps popularise our knowledge just as we have popularised mundane astrology. Then we may be able to persuade the ordinary man that the end of the world is over, and he has seen it so far as he is able to see it, considering how much is invisible to him. He did not see the Archangel Gabriel because he is not clairvoyant to the sight of archangels; he did not hear the trumpet sound, because he is not clairaudient to the angelic music; and he did not view the battle between the hosts of the Lord and the hosts of evil, because he does not see these hosts at any time.

As far as we have been able to measure these "world periods," they seem to be about 33,000 years long, and we have some idea of the last two periods, and what happened, or rather how the influences from the depths of space, that entered into the whole solar system, affected our humanity. There are many other cycles and periods that we know of, especially the division into Yugas and astrological periods, but these are periodical changes within the solar system, and we are dealing now with periodical changes covering the entire solar system brought in from beyond the boundary of the solar system. The planetary changes affect men's lives, but these extra-solar changes affect that mysterious influence in men's lives—religion.

The coming of a World Teacher may only have the effect of making men live more in accordance with the Truth as revealed to them, but it is something else—something outside mere planetary influences—that moves men to that religious impulse that has no bearing on other mundane affairs. That something that makes a religion is an influence from the depths of space that moves our higher selves in different directions as far as we can respond to the vibrations poured in.

Looking back two "world periods," or æons—say sixty thousand years—we find an idea being fixed in men's minds in a little corner of the world, in Central Asia. Just

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then the rest of the world was recovering from an orgy of black magic, and was in no condition to respond to the impulse being poured in, but the very concentration had the advantage of added strength, and the influence still persists in men to-day. This influence was the religion of chivalry.

We have a tome of literature to wade through to get at the great idea as it moved men. There are the Rāmāyaṇa tales, when one eliminates the Brāhmaṇical additions; the Arabian Night's tales, when one eliminates the Muhammadan additions that cover them like dust; the tales that were re-written under the guise of the Knights of the Round Table; the tales of knights-errant known by many other nations, and all the old heroic sagas sung by ancient races, and handed down with so many additions that it is hard to see the original idea.

In all these tales we know certain ideas that moved men with that religious impulse during that period:

A. There was the learned man, who was moved to obtain learning for its own sake.

B. There was the man of action who dedicated himself to go out errant into the world to see that man did right in place of wrong.

C. There was the idea that all punishment should be measured by the spiritual attitude of the man, and not by his action, for the knight-errant immediately forgave and restored to power the erring knight, directly he knew the evil impulse had gone out of him. (How he was to know that, was another question.)

Such was the religious impulse that moved men, and much of this impulse still moves us, for it is indelibly written into our solar system by the impulse we passed through. Learning for its own sake still attracts many people; the idea of a "call" to the service of humanity or the Lord still is the basis of man's choice of career; and it took a long time before

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men could submit to the idea that a criminal's punishment should be only in accordance with his crime, and not in accordance with his character as a man. People are beginning to realise again the fact that evil must be punished in accordance with the extent of that evil in the man, rather than by the opportunity of action the evil man gets. We are revising our criminal law, and our law of punishment, something to the old chivalric idea, only our civilisation has so completely changed we cannot do it as we did, when we were in incarnation during that "world".

The next period was a period of many changes, when the solar system must have passed through the influence of a far constellation that represented an iconoclastic influence, for it was a long period of destruction of ideas, and a stream of new ideas flowing in, only to be destroyed in turn.

1. The first idea that flowed in was that of a uniform law, and the duty of every man to follow it. Of such laws we have had many during the last 25,000 years, and every precaution has been taken, however tyrannical or cruel, that such laws should be implicitly followed and obeyed, no matter at what personal sacrifice or cost.

This idea has persisted so long that it has lost its religious impulse, and has become a superstition among men, and it has been secularised till the symbol of our civilisation has become the policeman's club and the soldier's gun. When one considers man's inherent divinity, why should he submit to pattern himself in accordance with a code of laws while someone else holds a club over him, or lashes him with a whip?

Yet the religious impulse moved men to sacrifice themselves to the idea, and one religion has still kept the impulse intact—Brāhmaṇism—and the spectacle of a whole race complicating their civilisation and their very lives to the religious idea of duty performed for the common good, is

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still to be seen. They worked out the idea to the ultimate till they had formed impossible caste systems and laws of living, ceremony and sacrifice, that made life a burden and finally impoverished the country.

2. The second period was one marked by the fact that men were moved to obtain knowledge as a source of Truth —Hermeticism. The ordinary man worked and toiled all his life long to provide the necessities of him who was out for knowledge, and whom he supposed would be able to show Deity in a tangible form as the result of his sacrifice. They had the idea that everything could be known and be made known, could the right method be found. Though the whole idea seemed to have no bearing on man's daily life and his happiness on earth, yet almost the whole world of men were moved in that direction at tremendous personal self-sacrifice.

The idea has not persisted to the present day in an organised form, and while men still think they would be able to know everything could the right method only be found, the bulk of humanity is not moved to sacrifice itself to that idea. The experimenter can get along as best he can. He will be respected for his efforts, but he must get his own necessities and living as well as he can.

3. Men were next moved by the idea of pure living, and the elimination of that which is foul. An entire religion, Zoroastrianism, was based on this principle, which moved a whole race of people in Asia for many centuries. The idea did not spread far enough, and the religion has disappeared. Men did not respond well to this religious impulse, and soon the whole religion became foul. Humanity has been the loser by the failure of the idea to move men sufficiently to make the idea permanent, and to-day humanity does not know what is pure living, pure appetites and pure thinking. It is permeated with foulness, as many a prophet of the Lord has said since

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again and again. We are now finding out that which we failed to know under a religious impulse by the harder way of disease, degeneration, criminalism and experiment.

4. The Buḍḍha taught a complete doctrine of the attainment of spiritual perfection, but what moved men to establish a religion and send out its missionaries into the world North, South, East and West, was the idea of the renunciation of personal wealth and excessive labour. This was the idea that caught men's imaginations, but alas, true Buḍḍhism as an organised religion hardly survived a century or two, and was driven into a corner of the earth, there to show us what we are finding out in another way. The Buḍḍhism of the rest of the world has turned its face away from the idea of personal renunciation of wealth, but we are finding it out now through the tyranny of wealth and possession, and the excessive and back-breaking toil of millions, whose bodies waste away under the strain.

Personal wealth must be turned into tangible things, or it does not remain personal wealth, so more and more toil has to be expended to produce those things that represent personal wealth. The only way to stop the back-breaking process is to renounce personal wealth beyond a certain point. Could that have been established during the period of the religious impulse in that direction, we would not be facing this present day tyranny of wealth.

5. Buḍḍhism took another turn, *via* Confucius and other reformers, and what moved men, and still moves one-fifth of the world, if not more, was the idea that men must be worthy of those through whom they came into the world. The family became a community, no matter how scattered. Men were moved to make themselves worthy of those that came before them, and those to come after them, and they still are decidedly that way inclined. It gave men a responsibility to humanity that has had a good influence in our

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midst. It has now become a superstition, for the religious impulse has passed, but it lies in our consciousness as an indelible mark.

6. The next religious impulse was also well responded to, and men have been moved by every means to build huge temples and tabernacles, impoverishing themselves to do so. There are still towns to be found in this world where one can see a huge church and monastery, and the population living in shacks and hovels around these enormous edifices. For many centuries men were moved to act thus under a religious impulse that was a real thing in their lives, and not a superstition as it is now. History tells us of the building of endless temples in Egypt, in Babylon, at Jerusalem, in Asia Minor, and everywhere, and as we dig them up we know that the people lived in discomfort, toil, tyranny and general wretchedness, in order that these temples and tabernacles could be built.

The religious idea has passed, and in the new countries the size of the churches has shrunk to the size of city lots, and is actually much smaller than the dwellings and apartment houses of the population. If we build these huge edifices again, it will be for a reason other than religious. It has served its purpose. It has taught us how to build on a large scale.

7. For a short period of only two or three centuries men were moved to express beauty under a religious impulse till out of it the æsthetic nature of man was developed. We have still no impulse to produce beauty other than this æsthetic-religious impulse. At times men are still moved in large bodies to turn all excessive wealth into beauty, so that the religious impulse is not yet a thing of the past, as it will be when we have a utilitarian need for beauty.

8. Another impulse that moved men, and formed the basis of a religion had only a short and stormy career—

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Druidism—was that of self-discipline. It was an impulse of repression for physical, moral and mental fitness and perfection, and is the basis of our orgy of athleticism which was developed at that period.

It would not appear in our present civilisation of machinery that physical fitness and strength is of much use. Our mode of life is conducive of effeteness, so that it must be an impulse from outside of ourselves that would drive us on to feats of strength and endurance, and the development of muscle.

9. It may be said the early Christian impulse failed to hold men's imagination very long, for it hardly lasted three centuries. It was the idea of personal self-sacrifice to satisfy the needs and desires of the other person. The early Christians started in to share their joys and sorrows, and incidentally to share their material goods. They lost the original inspiration of sharing their joys and sorrows, and the idea of merely sharing material goods soon palled.

10. The impulse changed to the impulse that still sways the orthodox churches of all kinds—that of continuous prayer, to make that possible a definite church organisation was developed. In Asia the continuous prayer was sometimes made possible by automatic means, but in the West church organisation was started and engulfed it. The ideal is still there in all orthodox and catholic churches all the same, and continuous prayer is still sometimes a fact.

11. The next impulse was started by Muhammadanism, and was the idea of welding all humanity under one single belief that was beyond doubt true—that of the One God as the Ruler of all men and things. They were moved to fling themselves all over the world, sword in hand to put an end to schism, and unite all mankind under their banner. For six centuries they went from success to success, and why they did not finish the job, is not known.

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The inspiration was partly lost, and it has become a dogma, and no longer an impulse that made a religion. Men are no longer moved that way.

12. We come to three modern impulses that are moving men more and more, till either of them threaten to be the cause of a new impulse that will lead to a new religion.

First, altruism. The idea of working for the community without reward or pay, but for the glory of so working.

Secondly, ceremonialism. The idea of making special connections with the unseen portion of living beings, to know how this world moves, lives and has its being. We only see half the world of living things, and we want to see the other half, for we want to know how nature works, how the plants grow, build, beautify themselves, and how all other living things get their impulses and habits—what works with them, and how we and they can co-operate to make this world a greater place. The desire to make this world a better place to live in is so persistent, that the earnestness of the search is bound to bring the knowledge, whatever we shall do with the knowledge when we get it. If we persist upon knocking for the knowledge, it must be given to us, if only for a time, so we may well be prepared to gradually see the clever ones of our community, or about twenty per cent, open their eyes till they can see the living beings with whom they live side by side—fairies, angels, nature spirits and so on.

Thirdly, meditation. Life is becoming so full, so organised, so hurried, that men demand a way of spiritual communion that is short and yet effective. No longer can people give the long hours of the older ways of spiritual communion—reading a sacred book, and family worship, church worship and long litanies. There is not the time for all that now. Church services have been cut to the minimum, and are not much more than songs and lectures. Therefore, men soon find out the value of quiet meditation for a few

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minutes each day, and it is quite a popular appeal in these days of jazz and hurry.

If we are to have a World Religion, and this is the period of synthesis in all things, the Religion is going to contain all these phases of religious impulse under one banner—the banner of Christ. We have entered the reign of Christ, and we shall be in that reign for some thirty thousand years, when the Christ will take His Buddhahood, as already declared, in the seventh sub-race of the Fifth Race, in about the fifth division of that sub-race. He will come to start it surely, and he may have to come many times for He will not be able to leave us during His reign. He will be our active leader, drawing all men unto Himself in greater and greater numbers till all men are under His banner, and then He will draw all humanity up one rung of the ladder to perfection and His "world," or era, will come to an end, to open another. Worlds without end.

Alice Warren Hamaker

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THE DEVIL IN US

By Arthur Robson

One of Nature's Riddles

THERE is an old riddle set us by Nature—it may appear to have no connection with the subject of this essay, but overlook that for the moment—which still remains to be answered. The matter has usually been treated with levity, but let us set levity aside and find an explanation for a phenomenon that is truly remarkable.

Why does a chicken cross the road? Hitherto the question has always been attacked by way of the assumption that some obscure purpose—known, it is assumed, only to the fowl itself—is served by this habit. But the fowl, if it could think, would be quite as puzzled by its habit as are its human observers. When, however, we recognise that the habit is likely to be one that has been brought over from a different environment where it was both useful and purposeful, the solution to our problem is not far to seek.

Wild birds, it will be noticed, that spend most of their lives in the trees, always fly directly forwards when danger swoops at them, and evade it by dipping in their flight. It is the wisest thing for them to do, as they have learnt by long experience.

One species becomes domesticated and, having in course of time practically lost the use of its wings, finds its

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movements confined to one plane, the surface of the earth. The fowl has learnt to run away from anything that approaches it fairly slowly. But if it is taken unawares and anything suddenly swoops down in its direction, it is caught in the swirl of the older instinct and flies directly forward. So, if it happens to be facing the road when a motor dashes round the corner, it flies frenziedly across the track of the car.

Of course, it is a foolish thing for the bird to do. But a habit that has been hundreds of thousands of years in use gets up a terrific momentum and long outlives its usefulness and immediate applicability. And the fowl is not by any means the only creature with habits which have lived on although the circumstances which called them into being have long since changed. Human nature abounds with such habits, which are quite as foolish and have an equally irresistible impetus. All those instinctive urges, in the swirl of which we again and again find ourselves caught and swept along in a line of action which in more sober moments we regret and see to be foolish, are merely the survivals of habits that were perfectly sound as applied to the conditions in which they were developed, however foolish and even problematical they may appear to us to-day.

WRATH

Consider this problem. A man opens a drawer and, having taken out what he wanted, pushes it gently to get it back in its place. But the drawer, after the immemorial and inscrutable manner of its kind, sticks fast. He pushes harder, but to no effect. He exerts all his strength to get it home, but the drawer withstands his best efforts. He then attacks it savagely, working himself into a white heat to overcome the opposition and doing irreparable damage to his property and

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regrettable injury to his person, as if the drawer had some fell purpose in offering resistance and it behoved him to smash it rather than give way.

Our problem is, what makes a man behave in this manner? What, in other words, is wrath?

There is one ingredient of it that is readily discernible, and that is a sense of being opposed or obstructed in the exercise of the will, or, if the will is quiescent, a sense of being assailed or attacked. And wrath is a frenzied calling up of all one's powers to overcome the opposition.

Now, if we turn our attention to conditions amongst wild animals, we observe a very important fact. When animals attack each other it is always a matter of life and death. Hence, when an animal finds itself attacked it throws all its energies into the balance to drive off or overthrow or utterly exterminate its opponent, and the more it is resisted, the more frenziedly does it fight, realising that to be overcome means death. That is, of course, if it cannot or does not seek safety in flight. An animal "sees red" in all opposition that is offered to it, and the wisdom of experience has inculcated in it the habit of giving itself no pause in its struggles to overcome the opposition. It has, in fact, a madding horror of its powers flagging.

When we come to the human stage, we become familiar with several degrees of opposition, and learn to see them in their true proportions and to put forth just the requisite energy to overcome them. Or to yield, when yielding is more graceful than resistance. But very often—especially when one's attentions are scattered or when one's mind is otherwise rendered incapable of assessing the true value of things—the older instinct asserts itself and, losing all sense of proportion, one lashes out in a wild fury, as if one's existence were at stake and one foresaw annihilation in giving way. As in the case of our man and his drawer.

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In the same way, one learns to appreciate the true nature of jests and banter at one's own expense. But sometimes the subconscious memory harks back to a dead past, and one seems to see oneself bayed about by a hostile ring, where none such exists, and to see social death (hence we speak of this phase of mind as "mortification") in these attacks. And one acts as one learnt to act then, thundering and menacing so as to assert one's prestige or, in terms of the animal's consciousness, to make oneself so formidable as to discourage aggression.

It is interesting to observe how the facial expressions and the gestures which accompany wrath, and vary according to the phases of it, are reminiscent of the animal. The brow is fiercely contracted, or contracted in the middle with the sides drawn up, or else the whole brow is drawn back over the forehead. The contracting of the brow serves, in the animal, to bring its ears forward, a natural thing to do when concentrating all its attention—and so, all its organs of sense—upon anything that shows signs of aggression. Hence, as long as hostilities are still in the barking stage, (corresponding to the abusing and fulminating stage in the human), the animal focuses all its attention on its opponent. But when the two come near each other, it is divided between the necessity of keeping its ears directed towards its opponent and that of tucking them back for their safety. And, as a rule, it keeps them in a midway position or vacillates between the two. Hence the corresponding expression in the human. When, however, the blood lust is let loose in an animal, it puts its ears and caution behind and grapples with its enemy with the purpose of killing. From this we have the "murderous look" which, in the human, is terrifying.

The human action of clenching the teeth is readily seen to be an evolute of the animal's setting its jaws upon a convenient item of hostile anatomy. The arms are held

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stiffly at the sides and the body leant forward in the manner of an animal trying to bark off its foe. Or else one or both arms are thrust out pointing at one's opponent or at the door. This is an expression of the impulse to hold off or push off an opponent. The same impulse is seen to be at the back of such actions as pushing over furniture or making a gesture as if one were waving off the opponent. The action of bringing the hand down violently on a table or of smashing things to the ground is an expression of an urge to throw one's enemy to the ground.

AVARICE

Quite as problematical as human wrath is human avarice. As soon as a thing is found to be desirable one immediately wants all of it. Men go on accumulating wealth out of all proportion to their needs, actual or imaginary.

This instinct springs from an animal habit which, as developed in the environment in which an animal finds itself and applied to its proper subject-matter, is perfectly sound, but is wrong when carried over to a different environment and applied to a subject-matter other than the original.

When an animal succeeds in capturing its prey, it proceeds to devour as much of it as possible, knowing too well that what it leaves will be seized upon by others. It wants to prevent others from getting any, having found by hard experience that things of a comestible nature are surprisingly rare and maddeningly hard to capture. In these circumstances it is fairly well justified in seeking to keep as much for itself as it can.

Food is the first thing for which desire develops, and the selfishness and greed which attach to desire at the beginning cling to it ever after, no matter what the object of the desire may be. But, whereas the animal's greed is subject to the

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limitations which the capacity of its stomach imposes, human greed knows no such limitations, attaching as it does to objects which may be possessed in any quantity. The lust of having derives its force not from a sense of the value to one of the things desired but a subconscious urge to prevent others from getting them. Since this is independent of one's needs, it will continue as long as there is anything left which is not in one's possession, and so the lust, unless controlled by reason, will be insatiable.

The miser gloating over his hoard of gold or the figures of his balance at the bank behaves very much after the manner of an animal feasting itself off its quarry, his eyes protruding, his lips smacking, and his shoulders spread out as if to keep off marauders. The bulging of an animal's eyes when devouring its meal is due to its efforts to keep potential marauders under observation.

NIGGARDLINESS

Akin to avarice is niggardliness. The action of a man, who has thousands of pounds in his possession, of refusing to part with a penny of it, is very puzzling indeed. And yet, in its original form one finds it perfectly reasonable.

The sense of possession first appears in the animal in regard to a captured quarry. Now it happens that its possession is always all in one piece and, in the animal's mind, indivisible. It identifies every particle of it with the whole, feeling, quite rightly, that if another animal were allowed to get near any part of it, it would be likely to result in its being despoiled of its entire possession. By the time one attains to human status this habit of safeguarding every corner of one's possessions, the loss of any particle of which one subconsciously dreads as involving the loss of the whole, has sunk right into one's being and, carried along by the momentum of

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hundreds of thousands of years of use, one goes on using the habit where it is altogether inapplicable.

Here, again, the instinctive human actions are reminiscent of the animal. An animal feeding, when approached by another, partly interposes its body between its meal and the other animal, and, keeping its mouth over its meal and looking sideways, growls the other away. A man interposes a shoulder between himself and his petitioner and turning his face stiffly downwards and partly to the side looks askance and growls out a refusal.

COVETOUSNESS

Let us next take the riddle of covetousness or envy. Here is a type of the problem.

A hermit, who had disciplined himself to a supreme satisfaction with his simple life, was beset by a host of demons of rather an inferior station in the infernal hierarchy, who had in vain been trying to tempt him with presentments of the world's allurements. The archfiend, coming that way, twitted them with gaucherie in the exercise of their calling, and proceeded to give them a specimen of the work of a master-craftsman. Bending over the hermit's shoulder he whispered in his ear that his brother had just been made Bishop of Alexandria. The latter immediately started up with envy in his eyes.

Now why is it that an unexpected access of fortune to another makes one envious and, most problematical of all, why is it that, as a result, one who has hitherto been satisfied with one's own condition, ceases to be satisfied with that condition, the inherent nature of which has not in the least changed?

Animal instinct again. Whenever an animal sees another capture anything, it immediately sets upon the other

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to despoil it of its capture or casts about to see if the act o spoliation is practicable. An animal has a way of regardin everything it sees as belonging to itself. Might is in ver truth right in its world. Living, then, as it does, in thi condition of things and in this assumption of all-ownership, naturally regards anything that another animal has come b as something of which it has itself been deprived. Quit logically, then, it desires to take what it thinks it has a righ to, and it is this instinctive desire to have for oneself any gai that has fallen to another that, in the human, appears as env

And this explains the rise of discontent where hither there had been complete contentment. Discontent is merel the disquiet or uneasiness which results from a sense o something, which one regards as a possession, but whic is out of reach. As long, then, as one had a sense tha one had in one's possession all that could be claimed, on was contented. But when the feeling awakens that ther is something more to which one has a right which is no yet attainable, discontent awakens as a natural consequence So, although the possessions remain precisely the same discontent makes its appearance where hitherto contentmen reigned.

It is well for us to have clearly in our minds the distinc tions between covetousness, avarice, and niggardliness Avarice is the urge to get possession of as much of a thing fo oneself as one can, where one's mind regards the thing as *res nullius*. Covetousness is the urge to get possession o something that is already in another's possession. Niggard liness is the urge to keep in one's possession every particle o what one has.

PRIDE

One more puzzle and we have finished for the present the puzzle contained in pride or conceit. Why should a ma

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who has attained, or who is under the impression that he has attained, excellence in any particular respect turn up his nose at another who aspires to an equal excellence? The explanation is perfectly simple and clear. Let me put it briefly.

In the animal world, when an animal asserts itself, it is always as a challenge to another animal. In other words, it is an assertion of a feeling that it can hold its own against the other. This confidence is manifested by its approaching the other, which, if it feels itself to be the superior, warns it off by a snarl, which is the more unformed or incipient the more it regards itself as the stronger.

When we come to human conditions, the assertion or putting forth of oneself takes innumerable forms which are in no way a challenge to anyone, as when one attempts to express oneself in art, or as an independent thinker, or poet, or actor, or organiser, or in any of the numberless ways in which one puts forth what is in one. But one who has set himself up as an authority in that particular matter tends very often to regard this independent expression of another as a challenge to himself, and instinctively makes an effort to quell the other by a show of superiority.

The essence of conceit consists, not in knowing one's own ability, but in regarding it as a monopoly. The schoolboy who, having acquired a certain proficiency in, say, swimming, sneers at the clumsy efforts of another to acquire a like proficiency, thinks, more or less consciously, that such proficiency is attainable by himself alone, and has a semi-conscious feeling that it is against him in a sort of way that the other's efforts are directed.

The instinctive actions are those of a dog when approached by a strange dog which it does not feel it necessary to run away from. The turning up of the nose—usually only one side of it, the side nearest the challenger—is an action which, in the animal, is incidental to the raising of its lip to

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bare its fangs. Sometimes, in both animal and human, this is accompanied by a curling up of the lip so as to expose th canine tooth. Very often we bring the lower jaw forward s as to bring the incisors together, as if we had before us a thin that was too small to bite with the full jaw and required onl to be nipped. The raising of the eyebrow is an evolute o the animal's action of putting back its ear, as, although i feels itself the stronger, it takes at least the precaution o getting its ear out of the way. The same mistrust makes i turn sideways and put its head upwards and away from th other. Its sense of its own strength notwithstanding, it pre fers to keep its mouth out of reach to be ready for eventual ties, and takes up a position which would allow of its dodgin quickly out of the way if the other were suddenly to attack.

What is Karma?

And so right through the long list of instincts, impulses inclinations, tendencies and urges that throng our being, there is not one of them but, if scrutinised carefully, will be found to be the survival of a habit that had been formed as th result of a series of actions done deliberately for a deliberate and, be it said, useful end. It is a familiar fact that if one goes on repeating an act voluntarily it develops into a habit that is, whenever the particular set of circumstances, with regard to which one had felt it necessary to act and had acted in that particular way, presents itself, it tends to initiate an act of the same kind, which becomes increasingly involuntary. The vehicles, mental, astral, etheric, and physical, tend to act on their own in the way they have been taught to act. And these tendencies are handed on from one set of vehicles to another as we proceed from life to life and from one stage of evolution to another, and together go to form what in the mass, is known as "the flesh". So that, when it

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our present life we find ourselves doing a number of things without, and even in spite of, our purposive will, we are puzzled to know where the tendencies come from. We blame an outside agency, which we call the devil. Or, having discovered that the tendencies subsist in our vehicles, we tend to regard them as inhering in them by their very nature, not knowing that it is we that put them there. And, as we put them there, so it is we that must remove them. There is not a thing that we do for which we are not absolutely and entirely responsible, even if it is done by habit, devoid of all reason, that may be put up in opposition to it.

Shakespeare was fully cognisant of the fact that the devil in us is nothing more than the force of habit. He speaks of

> That monster, custom, who all sense doth eat,
> Of habits devil.[1]

It is all this "doing"[2] of ours, coming from the past, that constitutes our karma, using the word in the sense in which it is used in the ancient scriptures. The *Nirālamba Upanishad* is perfectly explicit as to the meaning of the word karma, where it is given in answer to a direct question.

> What is karma?
> Karma is that action alone which is performed by the organs and ascribed to Āṭmā as "I do."

In other words, those actions that are initiated by the flesh we regard as proceeding from the true ego.

My next essay, entitled "Natural Piety,"[3] will deal with the pleasanter side of the story, showing what a debt of gratitude we owe to this karma that we find so oppressive. Because the impetus, the almost ungovernable

[1] *Hamlet.*

[2] Karma literally means doing.

[3] "I could wish my days to be bound each to each by *natural piety.*" *Ode to Immortality*, WORDSWORTH.

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impetus, of karma can be turned to high purposes, and karma from being an oppressor, as we regard it—in actual fact, perfectly just judge, that makes us undo every atom of th evil we have created—becomes a power for our uplift. Th Mahā-Chohan in His letter[1] to the Theosophical Socie tells us to

> Teach the people to see . . . that it is our own karm the cause producing the effect, that is our own judge, our saviour future lives.

Arthur Robs

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[1] *Letters from the Masters of the Wisdom* (First Series), p. 8.

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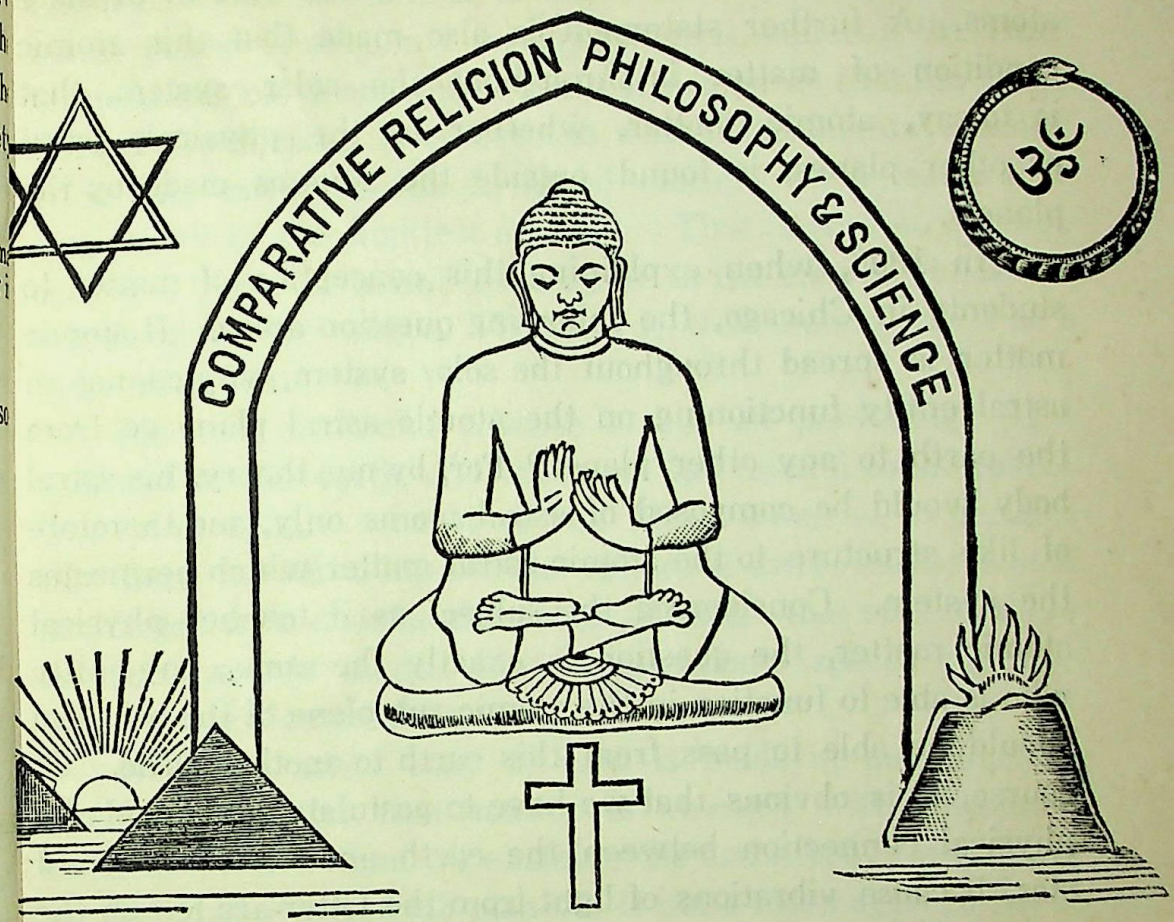

RANDOM OCCULT INVESTIGATIONS

By C. JINARĀJADĀSA

IN the course of many years' conversations on occult matters with Bishop C. W. Leadbeater, I have among my memoranda a few points which I think it is worth while putting on record.

I

INTER-STELLAR ATOMIC STRUCTURE

In the description of the formation of the planes, the statement is made that the highest sub-plane of each great

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plane is atomic, that is to say, its matter consists of individu atoms, but not of any molecular formations of two or mo atoms. A further statement is also made that this atomi condition of matter is throughout the solar system, tha is to say, atomic matter, whether of the physical, astra or other planes, is found outside the spheres made by th planets.

In 1906, when explaining this conception of matter t students in Chicago, the following question arose. If atomi matter is spread throughout the solar system, why cannot a astral entity functioning on the atomic astral plane go fro the earth to any other planet? For, by our theory, his astra body would be composed of astral atoms only, and therefo of like structure to the atomic astral matter which permeate the system. Considering the subject as it touches physica atomic matter, the question is exactly the same; any entit who is able to function in the atomic sub-plane of the physica should be able to pass from this earth to another globe. O course, it is obvious that we have to postulate some kind of physical connection between the earth and the furthermos star, because vibrations of light from the latter are felt on th earth. This connection was held in science twenty years ag to be the luminiferous æther.

In propounding questions for solution, it is always a goo principle to place one's own line of solution, for rejection o correction. Therefore, I placed before C. W. L. my reaso why an entity functioning in an atomic sub-plane was no able to go outside the planes of our globe. It was as follows We are told that, within the limits of our globe, each plan of matter is permeated by the elemental essence. For in stance, we do not find on the astral plane astral matter purel as such, because that astral matter is permeated by elementa essence. To use a simile, it is as if water through which an electric current is running was not just water, which i

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merely hydrogen and oxygen, but hydrogen and oxygen plus another which is neither of the two elements. Similarly, astral matter is alive, not merely as astral matter of the Third Outpouring, but because it is also permeated by that life of the Second Outpouring in its descent which is elemental essence. It is this unfolding life in astral matter which makes it so responsive to the slightest emotion. That is why an emotion makes a *form* in astral matter; it is the elemental essence which gives the shape. Without it, the emotion would be a mere vibration.

But this elemental essence is not all pervading. It is confined to the earth and its astral and mental counterparts. Our astral sphere reaches to the Moon when at its perigee. But there is still a limit to the sphere of astral matter which is charged with elemental essence. Outside that sphere, there is astral atomic matter in inter-planetary space, but it is without any elemental essence.

Now the astral body of man is made up not simply of astral matter, for that matter is charged with elemental essence. When then we examine the astral body functioning on the atomic astral sub-plane, it is not a mere aggregation of astral atoms, but a body of astral atoms charged with elemental essence. The moment this body of astral matter goes outside the limits of the astral globe, it will at once disintegrate, because it will find itself in a medium where the elemental essence is not present. It will be very much like a fish taken out of water, which dies because it has not the medium it requires for its life.

My reason, then, for the impossibility of going outside the boundary of the earth and its astral or mental counterparts was that no vehicle in which we could function could exist in inter-stellar space, simply because there was no elemental essence there to retain the coherence of the astral or mental body.

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C. W. L.'s reply to my query is as follows:

As to the question from Manual VI, p. 4, your suggestion about the elemental essence is a brilliant one, though that was not exactly what I meant. In inter-stellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant and I believe that that is their normal condition when undisturbed. That was what I meant by speaking of the atoms as free. Within the atmosphere of a planet they are never found in at all that state for even when not grouped in forms, they are at any rate enormously compressed. A man may have a causal body on the atomic mental plane, but the mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist very comfortably on its own atomic plane in the neighbourhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far away space where the atoms remain absolutely free and uncompressed. The conditions in inter-planetary space are probably not exactly the same as in inter-stellar space, for there might be a great deal of disturbance due to cometic and meteoric matter, and also the tremendous attraction of the Sun will be sure to produce a considerable compression within the limits of his system. Indeed the vortex made in the first place by the Logos is of course still in action; and part of its action was to draw in matter from the surrounding space and compress it. I have not before considered the question as to whether atoms floating within the limits of the solar system would or would not be vivified by elemental essence. It seems to me most probable, however, that only those atoms which made the mental, astral and physical bodies (the latter, of course, including the atmosphere and the lower varieties of ether) of the Sun and the various planets and comets would be so vivified [*i.e.*, not atoms in inter-*planetary* space. C. J.] That is quite a new point so far as I know, and you may as well make it in lecturing on the subject. I will mention it in writing to Mrs. Besant, and we shall see what her opinion is, or whether she has any definite information.

While atoms in inter-planetary space are thus compressed, so as to make one rigid whole, of course no two atoms touch each other. Each atom is surrounded by its sphere of energy, that sphere of æther which marks the boundary of its action or work. When packed spheres are compressed, each sphere is touched by twelve other spheres, and on compression each loses its spherical shape and becomes a rhombic dodecahedron. So in inter-stellar space, where atoms are free and not packed, the energy limit of each atom is spherical, while

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in interplanetary space it is a much smaller rhombic dodecahedron.

This fact of atoms within the periphery of the solar system being compressed adds a new item of information, which may not be without bearing upon a problem which is being discussed in physics just now. That problem is, whether, as the earth moves through the æther, it carries with it the æther. The problem of the æther drift is being discussed again, though the Michelson-Morley experiment seemed to prove that there was no drift. But if, as occult investigation proves, there is a difference of packing of atoms in inter-stellar and inter-planetary space, does that difference of packing result in any change in response to vibrations? It seems natural to presume so. But then, how can an instrument on earth, working in a rhombic dodecahedral medium, record the nature of vibrations when they work in a free medium? Unless we can examine the earth from outside the solar system, it seems hardly possible to settle the point whether there is an æther drift or not.

II

CANCER

In December, 1906, I made a memorandum of a conversation which I had with C. W. L. on the subject of cancer. Just as Dr. Besant and he had investigated in 1895 the structure of the atom, it was my hope that they would begin a similar investigation with regard to the formation of the cell. This, of course, would be far more complicated, but on the other hand, the results would give new ideas concerning the activities of the life forces. During my stay in America at this period, I had the opportunity of hearing a good deal from Dr. Weller Van Hook about the ravages of cancer, and had

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been present at a good many operations performed by hi of
When leaving America in 1906 at the time of the upheav his
in that Section, I procured from Dr. Van Hook slides
sarcoma and carcinoma, hoping that C. W. L. might sometim the
care to investigate them. As a matter of fact, I fou mol
later that the slides would have been of little use, a has
of course, the cells in them would be dry, and therefo extr
collapsed. in

However, one day talking on the matter of cance are
C. W. L. said what he knew about it, which I summarised as
my memorandum as follows: pass
like

He does not know much on the subject, for he has not look mic
into it closely. But he has noticed one thing—that it seems to
easily produced. For example, a slight injury like a cut will sta men
sometimes a curious cell formation. It is the ordinary formatio
except that it is reversed *looking-glass-wise*. It is the formation hou
the ordinary cell, but as the cell would be if you could invert it, lik they
making a left-hand glove into a right-hand one by pulling it insid
out. When a cell starts this inversion, which is easily observed fro wer
the fourth-dimensional view, it seems to affect other cells and mak
them invert also. C. W. L. here queried why this curious infectiv
quality of the cancer cell happened. He further queried whether
microscopical examination would be able to detect such an inversio
He could not tell whether the whole process might be due to som
microscopically invisible microbe, though no doubt an investigatio
would settle the point.

III

The Abrams Electronic Machine

A few years ago, C. W. L. observed a friend on whom
the Abrams electronic machine was being applied. H
described what he noted, and I made a brief memorandum
The machine was pouring no electricity at all into the body
but it did pour certain streams of etheric matter. These
streams in their vibratory rate were linked, as are the notes
of a chord. He particularly noted one stream whose ra

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of vibration was that of one of the notes of the organ in his room.

Among these streams of etheric matter, which went into the body, was one stream which carried with it that particular molecule of seven atoms which exists in Oxygen, and which has been labelled the "vitality globule". This molecule is extremely active, and is charged with energy from the sun, in a way that other molecules of the same number of atoms are not charged. C. W. L. noted the effect in the intestines as this particular etheric current carrying the vitality globule passed in. As each globule came near a microbe, something like a flash of lightning shot out from the globule towards the microbe. The microbe became perfectly rigid, and no movement was observed in it afterwards. Examining about an hour afterwards the microbes which were thus paralysed, they were all still rigid, and the presumption was that they were dead. The investigation was not carried out further.

IV

ARTHRITIS

Three years ago, C. W. L. had a very painful time with arthritis. He often watched what was happening and noted that, when the pain was most acute, myriads of microbes, which he described as "arrow-headed," had their heads imbedded, all packed thick, in the covering of the nerve, as if devouring it. It was at this period that the pain was most violent and insupportable. Then came later a period of duller pain, and at this time the microbes had disappeared. But there was a brown deposit on the nerves where the microbes had been. Whether the brown deposit was the disintegrated microbes or not, was not investigated. It was not possible to determine whether these microbes wer

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ultra-microscopic, because there was no microbe of ascertain size with which to compare. When the infinitesimal minute is magnified by clairvoyant power, it can be magnifi to various sizes, but its relative size compared to other thin cannot be determined unless some standard also is taken.

V

NEURITIS

In 1912 one of our friends was suffering very badly fr neuritis in the arm. C. W. L. examining the nerve descrit its condition as follows: Each nerve has a coating of ethe matter. In this case of neuritis, this nerve coating was eat away, and there were gaps in the coating, in the same kind way there are gaps or empty spaces when a film of oil floati on water is broken up so as to leave water spaces in the surface. The sufferer's nerve was exposed thus in vario places. As there was a brown deposit round the edge of t exposed spaces, the probability seemed to be that some troub had occurred, and that the exposure was due to the presen of these brown particles. This brown material was saltish taste. The person suffering from neuritis began at this tin to take certain tabloids, and slowly became better. A questi not followed up was, whether in the tabloids there were a etheric particles which could be utilised by the body to cov up the broken spaces of the nerve covering.

VI

PARALYSIS

No actual case of paralysis was investigated, but a case w noted of a friend of C. W. L., who he said would have an attac

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if he did not take care. C. W. L. came to this conclusion, because a curious dislocation of parts of the etheric body from the denser body had begun to appear. Were this incipient dislocation to proceed, paralysis would be the result. The friend did not have an attack, and so presumably he followed the warnings of a nervous breakdown, and warded it off.

VII

The Electrical Reaction of the Cell

Though, as mentioned above, no case of paralysis was completely investigated, an interesting case of an unusual form of creeping paralysis was, however, examined. In this case, the patient had a slight spinal injury as a girl, when riding. The injury in no way incapacitated her. But slowly a form of paralysis affecting the limbs from the hip down began to manifest itself, till year after year the limbs, including the arms also, became steadily more and more out of control of the will. An investigation of this case showed that the root of the trouble was not injured nerves, though that may have been the case. At the time of examination, which was several years after the original accident, the cause of the incipient paralysis was seen in the condition of the cells in a centre of the brain. Each cell there, when examined, was abnormal in its electric response among its own constituents. Within the cell, there exist certain groups which have positive and negative electrical quality, and normally to an external application of electricity they respond instantly with the usual repulsion of like to like. In the case, however, of these particular cells, the electric response was greatly dulled, and the repulsion was slower. This in some way interfered with the proper control through the nerves of the muscles of the limbs involved.

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VIII

Electricity and Prana

Several times C. W. L. has watched to see if there was any change produced in the Prana when electricity was poured into the body. He has himself allowed a high frequency current of over 100,000 volts to pass through him. Not the slightest effect was noted on the flow of Pranic currents. In fact, the two types of forces, Prana and electricity, were of such totally different qualities that neither affected the other. Hence an electric current in no way added Prana or vitality to the body, nor did it in any way interfere with its flow. So far as was noted, during the passage of the high-frequency current, the function of the nerves did not seem to be affected. But it should be noted here that no specific investigation was made, but only a general observation.

IX

Epilepsy

Thirty years ago, C. W. L. investigated a case of epilepsy, and noted what happened at the time of an attack. He noted that all at once the flow of etheric currents from the brain was suddenly broken, just as electric light goes out when a fuse is burnt out. This disconnection of the currents caused the attack. On a superficial glance, he could see no particular reason for the brain disconnection, at one moment rather than another. He illustrated with the simile that a man with a troublesome knee does not know when it will give way; it just seems to happen, that is all. No further investigation was made into the physical or etheric causes of epilepsy.

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There was however an interesting fact concerning the patient which was investigated, which may or may not possibly have some connection. In a far-off life, the Ego had suffered a great devitalisation, by being involved in certain unpleasant magical evocations. This had left a mark on the causal body. The patient's heredity was bad, as the mother and one grand-parent were both epileptics. Did the devitalisation long ago of the Ego, and a resultant structural weakness in some vehicle, necessitate in this life an epileptical heredity? This has always been to me an interesting question.

C. Jinarājadāsa

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THE VOICE OF THE HERALD SPHINX

By T. R. Duncan Greenlees

EVEN the spade of excavators is now being used in Egy to proclaim the return of the Desire of all Nations, th Lord of the Dawn. Now at last, after two thousand year men have once more freed, from His heavy veils of sand, th Sphinx, the age long Statue of Ḥarakhte, of Horus Horizons, the Transfigured One.

Legend tells us of the mighty age of this great an solemn Figure, it speaks of deluge days and of Kings whos names are lost now in the mists that hover over the memor of ancient things. Many fables gathered round this kernel the older story, and the Greeks, as ever curious and un critical, confused this greatest God with their own so-calle Sphinx, a female monster which asked the famous riddle an slew those who knew no answer.

Some have thought that because the Sphinx seems to b aligned with the Second of the Great Pyramids (that built b Khèfrè in the third millennium B.C.), it was made by th Pyramid's builders as a part of their own well thought ou plan. Yet no other Sphinx is known in all the Pyramids Egypt, for all their many Temples, Causeways, Solar Barque etc. And as the famous Sphinx is hewn from living roc and chiselled to the Form Divine out of a solid hill, it i at least as likely that the Pyramid owes its presence on th site to the Sphinx's nearness, as that the contrary is the cas

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And the alleged portrait of Khèfrè in its face is more imaginary than demonstrable.

Let us turn for a moment to the meaning of this glorious Symbol. It has the diademed head of a man upon a lion's body. This is to pattern forth the Divine Man crowned with Kingship, the Royal Initiate, the Master. This to the Egyptians was the Emblem of Ḥarakhte, who seems to be their Risen Saviour Glorified, the Perfect Man who, nurtured in the silence of the distant marshes by His Mother, the Lady Êset (Isis), comes daily to the Eastern Horizon to enlighten a world now weary of its darkness, and to drive away the Spirit of Evil from His human sway.

Besides this Name the men of Egypt gave It another, the name of *Ḥŏw*, the Divine Decree or Word, because He who comes into the World with His Message spreads its Light through utterance, which is the lowest vehicle of the Eternal Logos, the Word of God.

Thus we may dare to look upon the Sphinx as Earth's oldest standing Symbol of the World Teacher, the Bodhisattva—of Him who, born from human Mother, strives always to avenge and indicate Usire (Osiris) the Human Ego in His age long struggle with the passions of the darkness—dedicated from His birth in Êset's Womb to this most glorious service and to the blessing of the world with that sweet radiant Light that ever shines within His Eye, the Sun.

History has told us how the King, Thutmôse IV, three thousand and four hundred years ago, slept away the heat of midday hours in its shade and dreamed that God appeared to him, beseeching him to move away the sand that weighed upon His Body. This was surely done, for the pious King left his story graven on a stella between the fore-paws of the God.

Although the name of the Messenger who came at that time is not known, (perhaps He overshadowed a member

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of the Royal Family) within thirty years the glorious "Doctrine" of the great Reformer-King Akheñatôn and his father was being preached throughout the length of Egypt and taught in every city. The Oneness of all life with the Indwelling Spirit of God, the Radiance of the Sun which is the Eternal Source of All; these were the keynotes of that Teaching. But alas the Western world was not yet ready for the full unveiling of those lofty truths; reaction rolled down upon the new religion, and only the timely concessions made to the outer forms of the older, crystallised creeds by the great King's eventual successor, Tutènkhamûn, saved the life of his beautiful faith from extinction.

It is probable that six hundred years before Christ the pious and archaising Saite Kings dug out the Sphinx again from its oft-descending mantle of sand. Shortly after that event, while eager Greeks were crowding to the Mystery Land, the Lord Buddha, Firstfruit of our Race, achieved the final Initiation and having taught the Four Most Noble Truths passed on to work in higher and more glorious planes.

Soon after the Romans gained control in Egypt's narrow valley among their many splendid works for Egypt's Temples and her Gods, they revealed the Sphinx afresh in all its majestic size and grandeur, with masonry restoring its worn and battered surfaces.

Then the Lord Maitrêya came in His Syrian body to give His Churches to the World that they might emphasise the Individual's Path to God.

And once more, amid our later days, an unbelieving Government unwittingly proclaims unto the world that same great Christ's Return, by uncovering yet again the whole of this archaic Symbol and by decreeing that it should be once again repaired. Not since those days of Roman Empire has a man seen the whole of it, and only now when the glorious

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day of His Appearing has come among us the work is being finished.

Let us raise our eyes unto the eastern Hills where we shall find our Help, for once again the Dawn is with us. Our fathers longed to see this day and have not seen it; blessed indeed are we, for such a time is now upon us as can rarely come to any child of man. Let us then turn to the East as the Eternal Sphinx turns in the windswept desert sands so that the Rising Sun's first rays may shine reflected in our faces that the World may know the Day is come indeed.

T. R. Duncan Greenlees

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REMEMBRANCE

OUT of the past, remembered eyes
Beckon along the Way.
Lighting the deeps of the rocky Path,
I toil over day by day.
Age-old, world-weary, with lashes wet.
"Do you remember?"
"How could I forget?"

Out of the past the Voice of Love,
Is speaking again to me,
"Take up thy cross and follow;
Yea, into Gethsemane."
Moonlight and loving; heart-break and regret.
"Do you remember?"
"How could I forget?"

Out of the past, the Star of Faith
Is rising again in the East,
In radiant splendour pointing
The Way to Eternal Peace.
O'er lives bestrewn with crosses,
Look back through Calvaries met.
"Soul, do you remember?"
"Master, how could I forget?"

I. C.

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ḌURGA

THE WORLD-MOTHER ASPECT OF GOD

By NIBARAN CHANDRA BASU

IN the art gallery at Adyar, there is a picture of Ḍurgā, the ten-handed goddess of the Hinḍūs. It is from the brush of a very promising young artist of Bengal. As this picture with others is exhibited every year at the Convention of the Theosophical Society I think it will greatly help the Theosophists of other countries to understand and appreciate the hidden side of the picture if we give the key to the symbolism. In *Mārkaṇḍēya Chandī* it is written that Rājā Suraṭha was deprived by his enemies of his kingdom, together with his wives and all earthly possessions. He fled for his life into the jungle and at last found an asylum in the *Āshrama* of Mēḍhas Ṛṣhi. Soon afterwards he was joined by a *Vaishya* named Samāḍhi who was also deprived of all his possessions and driven out of his home in his old age by his wife and children. Both being the victims of similar misfortunes they soon struck up a friendship which endured for many lives thereafter. Rājā Suraṭha took his newly-found friend to Mēḍhas Ṛṣhi who kindly gave him also an asylum in his *Āshrama*.

After some time the Ṛṣhi advised them both to worship the Goddess Ḍurgā who, he said, if properly propitiated would remove their *ḍurgaties* (misfortunes) and restore to them their lost possessions. According to his advice and directions they

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prepared images of the Goddess and worshipped Her in du form wholeheartedly.

The Goddess appeared before Rājā Suraṭha and aske him to name the boon he craved. He prayed for strengt and the means to conquer his enemies and to regain his lo possessions. The Goddess granted the boon and he regaine his lost kingdom with all other possessions. The Goddes appearing before Samāḍhi offered him similar boons. But h refused all earthly possessions. He only prayed for *Brahm vidyā* (Divine Wisdom) by which he might realise Her (Go in all Her Aspects. The Goddess granted him the boon.

After many incarnations Rājā Suraṭha became the Mast Morya and the Vaishya Samāḍhi the Master Koot Humi. A these two are the real Founders of the Theosophical Societ I think every Theosophist should know something of th symbolism of the image of the Goddess Ḍurgā whom once the worshipped.

The picture of the Goddess alluded to, consists of thre figures; the Goddess, Her Lion and the *Mahiṣhāsura* or th Buffalo-Demon. Ḍurgā stands with Her right foot on th back of the Lion and the tip of Her left toe on the shoulder o the demon, in human shape down to the waist and a buffal body below. The picture delineates the figures of these thre according to the *Ḍhyāna-manṭra* (meditation formula) mentio ed in the *Bṛhannanḍiceswara Purāṇa*. The *Purāṇa* is no lost except the portion embodying the procedure of worship o the Goddess Ḍurgā. This procedure is largely adopted i Bengal during the autumnal worship which takes plac almost in every well-to-do Hinḍū's house. Though th picture represents the Goddess as killing the Buffalo-demo yet if we properly decipher the hidden meaning of th *Ḍhyāna-manṭra*, we shall see that it is no killing affair at al but that it is the picture of the whole course of the evolutio of the world, from the very beginning up to the time that *H*

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rises higher and higher on the ladder of evolution by the help of the Goddess, the World-Mother-Aspect of God, till it or man reaches the final goal, the at-onement with Her.

The *Ḍhyāna-mantra* of Ḍurgā as mentioned in the aforesaid *Purāṇa* is: *Om, Jata-jūta-samāmukṭām, etc.* (the English translation is given here).

Ḍurgā is described first as having matted hair coiled in a knot on the crown of her head; having a half moon below the knot; with three eyes; having the face like the full-moon; Her colour being that of a slight tinge of *Aṭasī* flower (a kind of small yellow flower indigenous to India); well established and having beautiful eyes; endowed with the first bloom of womanhood and adorned with all kinds of ornaments. In like manner with beautiful teeth and full-bosom; standing with Her body bent in three ways; subjugator of the Buffalo-demon; with ten hands, soft and round as the lower parts of the stems of lotus flowers. In the palm of Her right uppermost hand She holds a trident, in the lower two a sword and a *Chakram* (circular weapon) respectively; then in the next the sharp weapon, and then in the lowermost right hand a *Sakṭi* (a heavy and powerful club-like weapon). In her left five hands the following weapons are placed from above downwards in order, *viz.*, a short stick, a bow with an arrow fully strung, a *pasha* or binding instrument, an *ankush* or pricking instrument, and a bell or axe.

Below the Goddess a headless buffalo is shown in like manner and from the headless trunk of the buffalo the body of the demon in human shape with sword in hand is also shown. A trident thrust into his breast and adorned with a partially-drawn sword, his whole body besmeared with blood and his eyes blood-shot. He is bound with a snake as by a rope, his face depicts fear as shown by his set teeth, Ḍurgā holding him by the hair binds him as does the snake.

Then the Ḍēvī's (Goddess's) lion is shown as vomiting blood, and the Ḍēvī's right foot as placed on the lion's back. A little higher up, the Ḍēvī's left toe is placed on the shoulder of the Buffalo-demon. The

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Goddess is the destroyer of all enemies and humiliat of the pride of the *Daityas* and *Dānavās*. She has cheerful face and is the giver of the fruits of a desires. Hosts of immortal Gods adoring this aspe of the Goddess are placed near by. *Ugra-Chand Prachanda*, *Chandogra*, *Chandanayika*, *Chanda*, *Chand bati*, *Chandarupa* and *Atichandika*—these are th eight *Shakṭis* or forces which always surround Her.

A devotee should meditate upon this World-Moth the giver of fruits of all desires, Divine Wisdom a *Moksha* (liberation from re-birth).

Mr. P. K. Telang in his inestimable article on *Ādi Pṛṭhu*[1] says that in reading the *Purāṇas*, we are consider every incident and every manṭra in their thr bearings: Aḍhibhouṭic (physical), Āḍhiḍaivic (super physic and Āḍhyāṭmic (spiritual). Now leaving aside the first tw bearings we will only try here to decipher the spiritu bearing of the symbolism of the image of the Goddess, t World-Mother, as described in the Manṭra.

We will now analyse and try to gather the hidd significance of every word and phrase of the *Manṭra*, thus:

1. *With . . . matted hair . . . head.*[2]

This signifies the unmanifested state of Brahman. is now dark and in a chaotic state. The knot signifies t *Binḍu* (dot) of the *Praṇava*, it is the *Mūla-Prakṛṭi*.

2. *With half-moon below the knot.*

This is emblematic of the first streak of light whi appeared as soon as the will to create dawned in the mind Brahman; full light does not manifest all at once. first there was twilight which is symbolised by the half-moo this is *Nāḍa* (sound), as it is called, or *Saḍāshiva* (aspe The black knot (with the half-moon below) signifies unmanifested-manifested state of the Universe, the Mahā

[1] See THE THEOSOPHIST, June, July and August, 1926.

[2] These headings in italics are quoted from pp. 435-6.

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on the chest of the Mahāshiva, the Naḍ-Binḍu or *Arḍhamāṭrā* (half measure) of the *Praṇava*. This state is also called *Arḍha-nārīshwara* (half female, half Īshwara) Aspect of God or Īshwara.

3. *With three eyes.*

She sees the past, present and the future of the Universe by her look; or creation, preservation and destruction or re-generation take place. The three eyes also point to the three guṇas, Saṭṭwa, Rajas and Ṭamas or the Trinity, Shiva, Viṣhṇu and Brahmā, the A, U, M, of the *Praṇava*.

4. *With face like the full-moon.*

By this simile full light or full manifestation of the Universe is being suggested. Like the beautiful face of the World-Mother her created Universe looks beautiful and distinct.

5. *Her colour—Aṭaṣī flower.*

Aṭaṣī flower is a Yanṭra flower of the Tānṭrikas, the Yoni-muḍra, the symbol of the creative organ. The Mother has given birth to the different objects of the Universe. The light yellow colour is the sign of the highest intelligence. So by the flower itself and its colour She is described both as the Mother and the Brahmaviḍyā.

6. *Well established.*

This means that the laws of Nature are well established.

7. *With beautiful eyes.*

Sulochanan, this adjective connotes the mighty love and compassion of the Mother.

8. *Endowed with the first bloom of womanhood.*

The state between adolescence and womanhood is described by the poets as the most sweet and most beautiful. By this the freshness of the beauty of the Universe just created is meant.

9. *Adorned with ornaments.*

The Universe, which She herself represents, is adorned with beautiful things. Seers, poets and devotees realise these beauties. They liken the universe to the form of the

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World-Mother and see the snow-capped peak of the high her mountain reflecting the iridescent solar light as the jewel wit golden crown on her head; the mid-day sun and the full-mo wea as the precious stones on her forehead; the rippled blue wa who of the sea, which foams here and there, as the brocaded wear cloth; trees, and creepers with beautiful leaves and flow the as different ornaments covering her body; the blue blac studded with myriads of twinkling stars as her veil. T raja also liken all philanthropists, notable men and women diff supermen, to her ornaments. plac

10. *With beautiful teeth.* mut

These words indicate her cheerful appearance. All rege universe assumes a cheerful look. and

11. *With full-bosom.* wis

The plentiful condition of the World is here express Thi The Mother's full-bosom feeds all her children to their hear Nor content. out

12. *Her body bent in three ways.* Crea

Endowed with three guṇas She guides the evolution the World, especially that of the animal-man. s t

13. *Destroyer of the Buffalo-demon.* evol

According to the Ṭāṇṭrika literature the buffalo is Th symbol of anger. The Divine Mother subdues the anim anc man who is very prone to anger, ferocity and disaffection. Low

14. *With ten lotus-stem-like hands.* Th

Hands are the symbols of action (karma). She wo for the evolution of her children (jīvas) from ten directio eight points of the compass and up and down. The up ver part of the stem of the lotus is prickly but the lower orc which is in the mud is smooth and soft to the touch. So vol Mother works in a manner which, though seemingly pai Fir sometimes, is very desirable and pleasurable in the end. nvo

Her *modus operandi* is indicated by the various weap r i in her different hands. She wills and the hands work. W

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her five right hands She guides the physical evolution and with the five left hands the spiritual evolution. The ten weapons in the ten hands denote the ten Ḍevas, the *Ḍikpālās* who are the Lords of the ten directions as already mentioned.

A. The Trident is the sign of Mahāḍeva or Īshāna who is the *Ḍik-pāla* or Lord of the northeast. It has three pointed blades which are the symbols of the three guṇas—saṭṭwa, rajas and ṭamas. At first these gunas are only partially differentiated, therefore this sign of the Three-in-One is placed in her right, uppermost hand. These guṇas, by permutations and combinations, create preserve and destroy or regenerate the World. In doing this one *guṇa* preponderates and the resultant action is said to be the work of that guṇa.

B. The sword is the sign of wisdom; in this case of wisdom activity. Hence it is the sign of the Wisdom-Brahmā. This sword is again the sign of Niriṭi (Ḍeva) the Lord of the Northwest. Niriṭi is a ḍeva in whom ṭamas preponderates, but out of ṭamas comes this Universe. So Niriṭi and the Creator-Brahmā may be one and the same deity.

C. The Chakra is the sign of Viṣhṇu, the Preserver. It is the Preserving Power of the World-Mother. To help the evolution of man Viṣhṇu makes him circle round the *Ṭriloki* (Three worlds) to gain experience. This is the sign of Ananṭa (another name of Viṣhṇu), the Lord of the Below or the Lower World (Pāṭāla).

Ḍ. Ṭīkṣhnabāṇa or the sharp instrument is *Vajra* (Thunder), the sign of Inḍra, the Lord of the east.

E. Shakṭi or force is the law of gravitation which draws everything towards the grossest matter. By means of this force the jīva is drawn down to the utmost depths of material evolution in the downward circle. This sign is that of Agni (Fire-God) the Lord of the southwest. Then begins the involution or the drawing up of the jīva towards perfection, or in other words, the evolution of the higher faculties. The

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gradual creation of the material objects, from the finest to t grossest, is shown by the symbolic weapons in her rig hands beginning from the uppermost hand to the low most. The higher order of creation as well as of the Spirit evolution will be shown by the symbols of the left han Here no order is mentioned in the mantra, though the nam of the weapons are mentioned from the higher to the low most hand, but the evolutionary force draws the jīva towards the Mother again. Therefore if we take the weap from below upwards and try to find out their significa we shall understand the gradation of the evolution in upward circle of the evolutionary ring or round.

The Divine Mother, in creating the universe, fi assumed the *Ardha-nārīshwara* (Half-man, half-woman) aspe In this state her left half of the body from head to fo became that of a female and the right half that of a ma Then the aspect changed and prakṛti and puruṣha separat Thus the males and the females developed separate bodi Even now if we study the bodies of male and female a those animals especially man or woman, we will see th signs of those two aspects are still visible. As man stronger and more muscular and woman is weaker and soft so our right halves are stronger and more muscular than o left. We work with our right hands and take and keep t fruits of our labour with the left.

The heart, the seat of the Ātman, of conscience and intention, is on the left side. Human mothers take up th children with their left hands. For these reasons the weapo symbolising the higher gradations of evolution, are placed her left hands.

Nibaran Chandra Bi

(*To be concluded*)

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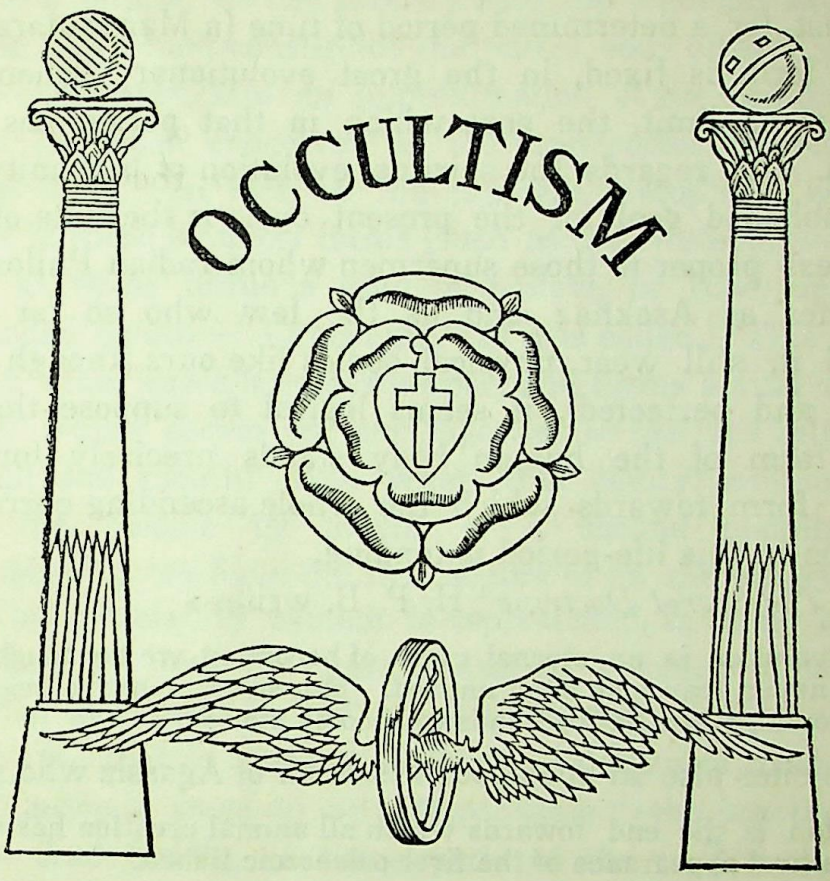

SOME THOUGHTS ON THE EVOLUTION OF FORM

By O. PENZIG

(*Concluded from p. 312*)

III. ANTICIPATIONS OF TYPES IN THE EVOLUTIONARY ASCENT

IN the continuous, uninterrupted current of general evolution, of which we can only perceive a small fragment, and of which we ignore the beginning and the end, we can yet observe a settled tendency which (at least so far as the evolution of form is concerned) is characterised by the advance

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from a simpler state to one more complex, from homogeneit to ever-increasing differentiation. We have furthermore bee told, that for a determined period of time (a Manvantara) on perfect form is fixed, in the great evolutionary scheme, a the extreme limit, the goal which in that period has to b reached. As regards the spiritual evolution of humanity, th pre-established goal for the present cycle is the state of con sciousness proper to those supermen whom Indian Philosoph designates as Asekha; and as the few who so far hav reached it, still wear physical bodies like ours (though mor refined and perfected), it seems logical to suppose that th actual form of the human body stands precisely for thi highest form towards which the whole ascending current (evolution in this life-period is tending.

In *The Secret Doctrine*[1] H. P. B. writes:

> Evolution is an eternal cycle of becoming, we are taught, an Nature never leaves an atom unused. Moreover, from the beginnin of the Round, all in Nature tends to become man;

and she cites also an analogous assertion of Agassiz who says:

> Man is the end towards which all animal creation has tende from the first appearance of the first palaeozoic fishes.

Further particulars are not given in *The Secret Doctrin* on this subject; and it may be of interest to call attention t certain facts which tend to demonstrate this "tendency t become man" in the rising ranks of the animal kingdom, an the various efforts put forth to reach the more perfect form efforts which did not succeed in effectuating the idea, becaus of the insufficient preparation of the material to hand, and s they were temporarily abandoned, to be taken up again late with more highly perfected material. We will note after wards similar processes of "anticipation" or "prolepsis" (a perfect, previously-conceived type, also in the evolution (vegetable life.

[1] Vol. II, p. 179.
[2] *Principles of Zoology*, p. 206.

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Even in the most rudimentary animal forms, in the great class of Protozoa, we can already note the tendency to fashion the one cell which constitutes the entire body of each of these micro-organisms, into an approximation of the complex type which has been conceived as the most perfect expression of animal form. In fact, in the uniform protoplasm which is proper to these simplest forms (such as the Amœba) we see in some of these forms a kind of hollow, or tube, appear, a primordial mouth—"Cytostoma," as it is called. This depression in other cases becomes deeper, and forms a kind of inner cavity, which serves for the digestion of the food introduced through the mouth. And when this cavity communicates with the outside by means of a second opening (the "Cytopigo"), we have the first sketch of an alimentary canal.

The circulatory system is represented, in many kinds of Protozoa, by one or more pulsating vecicles, filled with liquid or gas; and in not a few kinds we find the rudiments of an eye, that is, spots of pigment, analogous to those which in all animals seem to be indispensable to the functioning of sight. And finally, in those parts of the unit mass which serve for locomotion (blunt processes called *pseudopodia*, "false feet,") one can in some kinds (such as the genus massula) observe instead of mere prolongations of gelatinous substance (instead of the Myxopoda, that is,) similar protuberances reinforced by a minute internal cyclinder which is solid, calcareous in nature (axopodia): we have therefore, in these purely unicellular creatures, the first incarnation of the idea of an internal skeleton, such as we shall see later on perfected in the Vertebrata. Here then, in the first beginnings of animal life, in the elementary Protozoa, we have a draft of a real unicellular "homunculus," with an interior skeleton, sense-organs, the rudiments of a digestive apparatus and circulatory system—a true "prolepsis" of the type or model of final perfection.

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All the organs and systems of which mention has be made, and others as well, are naturally slowly improved, i various ways, throughout the ascending ranks of animals t they reach perfection in the human body: but I want to rec here a fact which it seems to me can be interpreted as y another "attempt" to reach perfection, another partial for shadowing of the model "man".

In the great division of the Mollusca, one particular cla that of the Cephalopoda, holds a singular place, both account of its morphological and anatomical structure and its importance in evolution. The Cephalopoda, still existi are a relatively scant number of genera and species, but remote geological ages (and notably in the Mesozoic perio they had a very considerable development, numbering ma species of very varied form and structure. With t Ammonites and Belemnites, the Cephalopod fossils occupy very important place, also on account of their great numbe in the fauna of the Jurassic and Cretaceous periods. The on (or almost only) present survivor of the family, the Nautilus the subtropical seas, is of surprisingly complex structur which in many points presents a most curious analogy to th of the Vertebrata, and really anticipates it in a limited wa Instead of a simple nervous ganglion (such as is found in t Gastropoda and bivalves), in the Cephalopoda we observe real brain, enclosed in a solid capsule which it is no exagger tion to call a skull. The eyes are two in number, strange similar also in appearance to human eyes, and in structu analogous to those of the Vertebrata; there is even t crossing of the two optic nerves, so characteristic of o visual organs. And as regards the circulation, it is in t Cephalopoda that we find for the first time the clear distin tion between venous and arterial blood, and the communicati between the two by means of a system of capillary vessels— constituting a singular prolepsis of the circulation of the blo

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as it takes place in Vertebrata (which yet in no way descend in a direct line from the Cephalopoda). One might almost say, that the Ammonites of the Jurassic period were the "men" of those times, having realised beforehand many particulars of the form which later on was to reappear, more perfect, in the bodies of Vertebrata and men.

Let us leave aside some other cases of approach to the exemplar "man," that one finds for example in the structure of certain Sauria, and record instead some foreshadowings of a higher type in the vegetable kingdom. Also here, one finds already among the simplest forms, that is, among the unicellular Algæ, examples of division of labour in the different parts of the one cell, which is the prelude, so to say, to the creation of corresponding special organs in the higher plants. A good example of this kind is offered to us by a little unicellular alga, the genus Botrydium, which grows fairly frequently in gardens, in moist soil. The single cell of this alga is differentiated into two regions or parts, each having a special function. The inferior half, which enters the ground, is subdivided into numerous slender ramifications, thus resembling a minute root : it contains no trace of colouring matter, and it absorbs from the earth, water with the mineral substances therein contained in solution, just as do the real roots of higher plants. The upper part of the cell which is above ground, has instead a globular form, and contains abundant chlorophyl, so that it is able to assimilate (as do the leaves of higher plants) carbonic acid from the air, and is able to elaborate organic substances. In this upper portion of the cell will later be generated the reproductive bodies of the alga, the spores.

We note here, then, in a single cell, the anticipation of a root on the one hand, and of the organs of assimilation on the other.

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To perfect these latter, again, and give them a definitiv form, various "attempts" or trials have been made by Natur In the fronds of certain sea-weeds, for example, of the genu Sargasso, we find numerous portions that are transforme into thin laminæ, which imitate—that is, anticipate—perfectl the outwardly appearance of the leaves of terrestrial floriferou plants. There are even traces of the nervation of leaves, of median rib and secondary nervation, so that the likeness complete; and a plant of this species, with its "feigne leaves" and certain little vesicles which resemble sma fruits, can easily be taken for the model of one of the high plants—which have no genetic affinity with the sargasso.

Another "prolepsis" of higher forms may be verified the vast family of mosses—humble feeble little growth destitute of the "internal skeleton" characteristic of vascula plants. Those of their alternative generations which hav sex, have the appearance of minute trees, oft-ramified, fixe to the ground by threads that do duty for roots; furnishe with numerous appendages resembling leaves; the sexua organs are sometimes united in a kind of small flower. Whe in addition the sporogonium is added to this plant, its simi larity to a cormophytic plant is perfect; and even in technica language, such terms as "caul, leaves, fruit" are used mosses, though the morphologic nature and the intimat structure of those parts in no way correspond to those of thes respective organs in the higher plants; they are cases analogy, not homology; and a plantlet of moss is only a roug sketch, a primitive, provisional model of that which later wi be carried out in material better adapted to the purpose.

Similarly it is interesting to follow the various steps b which Nature has, at intervals, tried to produce flower (which would seem to be the most perfect expression vegetable life). The sporiferous fertile leaves of ferns begi to differ in size and shape from the sterile leaves of the sam

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plant; in the family of the Lycopodiaceæ and Equiseta or "horse-tails," the sporiferous leaves are gathered together at the extremity of apposite stalks, forming a kind of bud, and the very same arrangement is observed in the rudimentary flowers of the Coniferæ and Cycads, very ancient families of Phanerogamia, whose origins go back to the far-off Devonian epoch. Only many millions of centuries later, in the cretaceous period, do we find the earliest traces of plants bearing perfect flowers, flowers that have a distinct calyx and corolla and have really a right to the name. One significant fact is worthy of particular notice; the creation of the perfect type of flowers is straitly connected with certain mutual relations between the vegetable and animal kingdoms. Among the Coniferæ and Cycads already mentioned (in the so-called Gymnospermæ), the first act needful for fecundation, that is, the carrying of the pollen from the male to the female organs, was entrusted solely to the wind. Also the first types of Angiospermæ, those which appeared in the first half of the Cretaceous period, depended for their impollenisation on the uncertain aid of air-currents. It was only towards the close of that period, that (through an impulse whose nature escapes us, and which might relate to and coincide with other important events in the earth's history) a compact and alliance were established between plants and the "pronubial" animals, these latter assuming the office of pollen-carriers between one flower and another; then only was the important transit accomplished from anemophile to zoophile flowers. Only from that moment did plants begin their long and marvellous competition in advantageous variation, which led to the creation of thousands of floral forms, to the production of many-coloured corollæ, the secretion of nectar and of the most varied perfumes; that essential step forward in the evolution of plants is therefore due, one may say, to the intervention and help of the kingdom immediately above it.

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It would seem as though all the kingdoms of nature we linked together in a similar way; each of them is help and furthered along the road of progress by beings belongi to a higher stage of evolution. Thus, in the mineral kingdo inorganic substances are transmuted into organic by means vegetation, which also, in rougher fashion, operates t needful breaking-up of rocks. Plants in their turn, as w have seen, have been subjected to a vigorous forward pu in evolution by animals; these, also in many ways besid impollenisation have provoked an extraordinary number special adaptations in plant-life.

As regards the animal kingdom, we know how t process of individualisation and the resulting passage into t human stage are correlated to the association of certain anim with men, and to the influence which such contact exerts the development of the former. Humanity, in turn, is indeb ed for continual help to Those who have passed through t human stage, of whom a certain number sacrifice Themselv and remain clothed in physical vesture and in human guis the better to succour men in their painful climb towards t goal. This co-operation on a vast scale, between who kingdoms of Nature, is one of the facts that may well comfo and cheer us, helping as it does to demonstrate the admirab co-ordination of all parts of the divine Plan for the evolutio of worlds, the harmony existing amid all the immen differentiation of the ONE LIFE.

O. Penz

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ON READING THE LETTERS OF THE MASTER K. H.

WERE ever myriad moods so link'd in one?
Stern, tender, sad, keen, playful, wistful, gay—
Never did hues so magically play
On rippled lake at dawn, methinks, or run
Flashing thro' dewy gorse-threads, rainbow-spun,
On Sussex heath in Spring!—Yet all obey
One sovereign Mood, even as an April day
Knows the fix'd splendour of the eternal Sun.
So have I heard some great Musician slip,
In one brief hour, from change to change; have heard
The grave *Adagio* brood, the *Scherzo* trip,
The sweet *Andante* breathe of heaven and love,
The rioting *Presto* Storm.—And yet above,
Beneath it all, one Soul of Music stirr'd.

E. A. WODEHOUSE

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THE BUILDERS OF NATURE [1]

By Dr. Jacob Bonggren

ONLY a short outline of what I have learned about Builders of nature and the Deva kingdom in general here given. My only reason for publishing even this outline to call the attention of other students of occult lore to a interesting subject, the importance of which in comprehending the appearance, the continuation and the disappearance form, which my teacher has so often pointed out.

It is very fortunate that we have no Theosophical authorities, that is, no infallible Sacred Scriptures of Theosophy from which nothing can be taken away nor anything be added for, in such a case, nothing would remain for a Theosophist but to study that Bible incessantly and to write commentaries upon it. That would make of Theosophy a little sect, condemning and fighting all other sects, and setting aside the splendid synthesis on which it is built, giving a new illustration to the well known but usually forgotten words of S. Paul to Initiate: "The letter killeth." [2]

There are those among us who discourage new Theosophical literature and insinuate that we have all the information we need in the works of "my" teacher and in those of a few of "my" fellow pupils. I would admit the truth of this if Theosophy had infallible Scriptures, which it has not. H. P.

[1] Dr. Jacob Bonggren sends me this admirable article, concluding a series he written in *The Beacon*, under the above title.—A. B.

[2] II. Cor., 3, 6.

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never claimed infallibility for what she wrote, nor do any of my fellow pupils. Of this fact I have numerous proofs. When we write, we simply try to present to our readers what we ourselves have learned, and our own interpretations of our observations, quoting sometimes in corroboration, or for comparison, what others have written on any subject discussed.

It is a shameful thing to discourage our fellow students from expressing their opinion on any subject worth discussion, or from telling their experience, when they so choose. H.P.B. always encouraged her pupils and Theosophists in general to study and to tell the public what they found; and so do all other true pupils to this day. It is only those who cannot themselves write anything of interest and value that try to prevent others who are more fortunate from publishing any information which they want to share with others. Those who are not narrow-minded and jealous gladly greet new literature, grateful for any added information that is placed at their disposal, no matter where it comes from and who offers it. For my own part, nothing has given me more pleasure than to learn how other people see things, what they think on different subjects and what they have found in their studies and through personal experience. Most welcome of all are those to me, who see things from new and different points of view, and who have learned new facts of some kind, of which I knew nothing before. In this way we learn. And in this way I will always be glad to learn.

"The letter killeth, the Spirit giveth life." This is the true compass which guides the student, when he is willing and ready to leave the land of old and stale literalism and steer out on the ocean of research towards new and hitherto untrodden continents of knowledge. As the compass points to the opposite directions, the positive and the negative poles, so the discriminating Spirit, the real Self of the student, directs him through the Buddhic sense of intuition towards his

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goal. And as the sailor also uses the constellations in sky as guides, in the same way the student of Devas is aided by studying the names of the Devas, as given to th by different nations, by translating these into his own langu and by meditating on their inner meaning, using for t purpose the Seven Keys of Occultism, or so many of the k as are in his possession. The names of the Builders of Nat signify their spheres of activity, and often also their partic work within that sphere. Socrates was undoubtedly ri when he said :

> The true name is the nature of the thing. He who kn names knows all things which are expressed by them.

In its essence and at the centre, Life is One, is a subli Unity; in its application and on the surface of time and sp it appears as many. And that appearance is real there, in World of Appearances. In its essence and at the cen Divinity is One; in its activity, as it appears on the surf of ever-changing nature, it has been divided and subdivis continually. And its different Divine Lives—differen their spheres of activity—have been given different names.

As the One Life is manifested everywhere, in all lives, but remains One, so the One Divinity is manifes throughout all existence; in all the known and all the unknown kingdoms of Nature in the universe, there yet rema the One undivided Life.

There is one Grand Architect of the Universe; but has many overseers and innumerable labourers to do bidding. They are under Him, because they are His par but for the same reason they are within Him and repres Him. Let no one for the sake of the One deny the many, let any one for the sake of the many, or for some partic one of the many, deny the One.

Jacob Bongg

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STUDIES IN FREEMASONRY

By LEONARD BOSMAN

FREEMASONRY is a system of Religion, Philosophy and Ethics. At the beginning of all Masonic studies it is well to consider the nature of the science and to understand its basic principles. It is therefore necessary to ask the question "is Freemasonry a religious, philosophical or merely an ethical institution?"

There are many different answers to this question but it is practically certain that these answers are given according to temperament, preconceived notions, or because a writer has a certain idea which, consciously or sub-consciously, he seeks to prove, reading his ideas into the symbols of Freemasonry rather than seeking the original meaning expressed by their originators. It is, obviously, useful to have and to hold an idea and to seek to understand it more fully in the light of Masonic Wisdom, but it may well become dangerous when the ideas obsess the mind of the student and in turn hold him in their clutches. It is safer, in studying Freemasonry to put aside preconceived ideas as far as it is possible in the human mind and to study the science as it is and not as any particular writer thinks it should be. Yet it is extremely difficult to discover the actual and original meanings of our symbols, the meanings which were in the minds of those who formulated the rituals and therefore such study may well be termed "speculative".

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Freemasonry is a universal Science, when well und stood, a science which is at once religious, ethical a certainly philosophical. The study of such a science can be approached without the acceptation of a reality behind appearances which are called existence whether that rea be termed God or "the unknowable," whether it be cal the Absolute, the Totality, or merely the All Loving Fath

Even, if as with the French Brethren reference to Great Architect were omitted, it would not mean that a be in Reality was being eliminated but only that certain sectar and anthropomorphical views held by some were not enough for the mystic or the philosopher.

Religious the Order certainly is, inasmuch as it intended to relate the lesser to the greater, to relate or "b back" man to God, the true meaning of the word "religio even though the *idea* of religion is not now clear to all. may well be said, therefore, that religion is that which rel the finite to the Infinite.

No agnostic, no atheist, viewing space and all its wond its myriad of worlds and suns, the marbles in the great cos playground, can deny the reality of the All, the Absolute. may say that no one knows how all these appearances w created, he may deny the narrow views of some brothe sectarian Freemason, but he cannot deny a reason for all th appearances, even if he goes as far as to deny a ca Suppose that he calls this the Unknown, the All, the Infi or uses other words to hide his lack of knowledge of the g cosmic mystery, the Grand Lodge of the Infinite, supp even, that he denies a cause he does not deny a reality cannot deny infinity. If he calls all things the Unkn whilst the sectarian terms all things God the Father, this in any way alter the fact of God?

When, however, it comes to a question of whether All is God the Trinity, God the Unity, a God or All-

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Personality or Grand Totality, here it is that the freethinker and the religionist part company and the philosopher comes to attempt to bring them together. For, philosophy is, literally, love of wisdom and therefore, in the deepest sense, must be religious, ethical and also scientific otherwise it could not be *philo sophia*.

The sectarian religionist, generally speaking, accepts dogmas, that is, a teaching laid down by authority or convention though the mystical religionist sees through the dogma to the reality beyond. The philosophical religionist, however, seeks to understand as well as to accept and therefore brings knowledge as well as speculation to bear on the dogma offered. The philosopher demands to be left free to think for himself and sometimes in his endeavour to escape the binding terms of the sectarian has perforce to invent new terms and thus stands in danger of falling from the frying pan of King "Jargon" into the fire of Emperor "Jargon". Indeed both sides tend towards rigidity, the realities whether religious or philosophical being often lost because of misused and misunderstood terms.

The religious sectarian repeats man-made terms without understanding them until, at last, the true idea behind the terms is lost. So also the philosopher tends in a similar direction, especially when he discourses on what is called metaphysics, inventing new terms to explain his ideas in his own special way which later, being repeated by his followers who lack the fullness of his own understanding, become mere empty sounds or shells so that, in time, as with the religionist, the true ideas are buried beneath a mass of corruption. These are dangers to be avoided by the true Freemason who, studying the terms whether of Church or society, whether physical or metaphysical, learns to look beneath the surface used as he is to the studied methods of the symbolist.

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As the study of symbols will necessarily lead into realm of metaphysics, however, it is as well to have an i of the meaning of the word itself. The dictionary states t it is derived from *meta* meaning after or following, a physical nature or material appearances denoting, as rega Aristotle's idea, that metaphysics followed after the study physics, that observation and scientific methods must prec meditational and intuitive methods, the former acting a balance to the latter. Thus, it is first necessary to prep the brain by observation and careful study of things presen to the mind so that later, the mind being, as it were, balan is better able to weigh those ideas which come to the stud when he considers symbols and endeavours to find Realities behind them. Thus, if space and all its wond be viewed scientifically, an attempt to measure its distan consider the nature of its bodies, etc., then observa and exact science, physical plane methods, are necessa When, however, it comes to a study of the actual Ca and unseen beginnings or fundamentals of the Unive then physical instruments and physical science become little use and therefore the mind passes from observation exact science through speculation to meditation.

Viewing space then from the scientific standpoint, worlds or globes are considered, and a fairly full knowle of their constituent parts carefully and surely gained. Ma of all kinds, solid, liquid and gaseous is proved to exist. inasmuch as these states of matter can be proved to resolvable, the metaphysician declares that all matter e nates or is derived from one common substance. This probably give some idea of the difference between metaphy and ordinary physical science, both of which are necessar the Masonic student who wishes to understand fundamen

There is, however, so much misunderstanding of word metaphysics, even in high places, not to say Gr

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Lodge, that it is well to study independently of those who ridicule its findings, otherwise a full knowledge of the symbols of the Craft will never be obtained. Some will say that the study of metaphysics has been defined as the art of bewildering oneself methodically or as one man trying to explain that which he does not himself understand to another who has not the slightest idea of what the former is talking about. This is a "hard saying" but for those with a sense of humour it has its good points for the joke against oneself is often the best joke. However, it will be well to avoid thus giving the enemy a chance to blaspheme in the course of these studies on which we are launched.

That very clever and deep thinker Allen Upward who anonymously gave to the world his little read but wonderful work *The New Word*, has much to say on this subject. He suggests that "the history of metaphysics," as known to us in the last thirty or forty years, "is the history of the attempt to supply a mixture to fit the name". He speaks of the wordy philosophers, so-called, writing whole libraries, toiling like caged squirrels inasmuch as their words have gone round and round and they themselves have hardly moved an inch. He too speaks of terms in which we lose ourselves. "By dint of saying them over and over again we make ourselves believe in them. Repetition is the secret of all enchantment." This is true, of course, and may be applied in many ways as for example to the very exact professor, the so-called Worshipful Master, who having a better memory than his brothers in the Lodge, has managed to remember the whole book of ritual and is never tired of spouting like a geyser and seems to think that he is learned because, forsooth, he has merely a good memory for that which others have written. It is not, obviously, a mere good memory that makes a Mason. He must, eventually, learn to think for himself and it is independence

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of thought plus the will to consider the views of others which makes the true and real Past Master. Indeed it is absolutely necessary that the Mason should be free and to this end he strives to master realities, to seek the real, the kernel within the shell of phrases and misused, misunderstood words and terms.

It is words and terms which separate man from man and brother from brother. Words and terms tend to separate humanity from humanity whereas symbols, by their very nature, should tend to unite humanity. What is a symbol? Literally it should mean that which is thrown together but literal meanings do not always show the truth. A symbol is that which as an outer form represents an inner idea. A symbol is to be likened to a prism which permits the flow through it of the one white light which is thereby broken up into appearances which show many different colours. It is a precious stone in which each student sees that facet which most interests him, that colour which most attracts him, whilst the Past Master glimpses the one light which has become many whilst showing itself through the symbol. Yet even he cannot tell all he knows for the apprentices are not ready and the craftsmen not attuned to the more perfect wisdom. Here, it will be seen that the words Master Craftsman and Apprentice are used symbolically. Each student, then, sees in a symbol some part of the idea which he translates silently to his own consciousness neither dogmatising nor forcing his view on other brethren if he be a true Freemason. The symbol is truly a precious stone, scintillating on all sides with ever new meanings, all colours, all views being in the symbol and yet each one sees but one or more, each viewing one or more facets at one time and never seeing the whole at a single glance. Indeed, this is the beauty of Freemasonry, so different to the sectarian religions which happen to be more dogmatic than religious, that there

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is no possibility of rigidly fixing and condensing the meanings of symbols which are never fully to be explained, the deepest meaning being often hidden so that no forever, fixed and rigid definition can ever disturb and perhaps destroy the Order.

Each Freemason, whether Gnostic or Agnostic, Christian, Hinḍū, Jew or Gentile, can say that Freemasonry is this that or the other for it is the most truly universal (catholic) science the world, perhaps, has ever seen and has all within it, if sought for, that is necessary for the soul's salvation. It is not, however, enough to understand its rituals and its symbols. The science must be fully practised outside the Lodge as well as within it.

Some will conclude that this is a hard saying, one which will never be carried into practice. These are only the pessimists who see but the shells of things, who look only on those who are dabbling in Freemasonry, paddling by its shores and fearing to swim out into the ocean. Yet the paddlers must paddle if only for practice that one day they may go deeper and find out how to swim in the great deep. The pessimists look on the worldly side of the Order and see the worldly men who know so little playing with ceremonies, amusing themselves with symbols and revelling often in banquets, jewels and badges.

The optimist, however, realises that even these things are good inasmuch as they may lead to that which is better. After all, it is a wonderful thing that so many thousands of business men and dilettante individuals, men of the world, who otherwise tend to scoff at religion, philosophy and metaphysics, should, consciously or sub-consciously, be assimilating those very things under the title of Freemasonry. As they thus assimilate Masonic ideas, so, gradually will the beauty and meaning of the whole scheme of Life unfold itself to their minds. It is the freedom from dogma and

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the good fellowship engendered thereby which attracts so many and thus tends to empty those places where dogma is worshipped in the place of God.

Certainly, it must be confessed, that there are many in the Order who are blind to the truth contained in it yet these same members might well say in answer that there are also many blind leaders of the blind. Certainly, also, there are many who join merely for business purposes (only to be disappointed later) for conviviality or even through mere conventionality aping though not understanding those who have preceded them. Yet, withal, the end in view is good, even though unknown to such as these, for they get religion, philosophy and ethics, they develop powers of deportment, kindliness and morality, at least if no more, and all this even in spite of themselves.

In our early stages, after all, we are but monkey-like, conventionally copying the ideas and ways of those in authority. Yet that monkey mind is the unevolved spiritual mind which, after many days and many experiences will blossom forth in all its grandeur, or become that strange stone so much sought by the builders.

This conventional stage is but the apprentice stage which sometimes lasts far beyond the time allowed for the outer apprenticeship in the Lodge, for even Past Masters, so-called, may still in this sense remain apprentices. This is the necessary stage of copying and aping, necessary only as a preliminary for the greater work, the mere attempt at fashioning that rough ashlar which one day must become perfect in all its parts and beautiful to the builder.

It is only later that there comes the thinking stage when the craftsman tries to show himself capable and endeavours to free himself from his teachers in order himself to become a planner, an initiator of things rather than a copier, a Master Mind, until as a Past Master in the art, he learns to clarify his

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mind that the light of the intuition, which is the sign of the Past Master, may shine therein.

So, then, Freemasonry is a science because it shows the way to Wisdom, via geometry, mathematics, astronomy and astrology. Exact science, perhaps, it may not be called, yet it should lead to a knowledge of exact science as indeed it may be believed it was intended to in the dark middle ages. Religion it certainly is though not in any sense *a* religion, by no means separative nor sectarian, and rather the essence of all religion than any specialised form of religion. It is intended to welcome all religionists if they will but accept the idea of a directive Reality behind all things whether this reality be called God or the Great Architect of the Universe. It relates the finite to the Infinite as a study of its symbols will show and therefore, in this sense, it *is* Religion. Certainly in Great Britain there may be a tendency to impose on all who enter one volume of the sacred lore above all others but the day will come when this will be changed and the Hindū will enter the Lodge and find his Sacred Vedas and the Muhammadan his Korān together with our own volume of the sacred lore thus unifying rather than separating men by means of religion. Probably in those lands where these religions exist, the volume of Sacred Lore are used according to the particular religion of the members entering a Lodge. This does not seem to be enough. Masonry does not exist merely to propagate Christianity but to bring all peoples, races and religions together to see the Light of Wisdom, Strength and Beauty which are, in truth, one, though differently expressed. As these three are one so the whole of humanity will be seen as one when the new day dawns and Freemasonry becomes a reality and no mere collection of empty words and forms.

Freemasonry is religion, Freemasonry is science and it is also philosophy and ethics. It is philosophy inasmuch as it

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tends to develop in its adherents a love for the hidden side of Nature, of the realities beyond all appearances and thus helps the unfolding mind towards a realisation of Cosmic Verities. Where ordinary physical science fails, having reached its bounds, then philosophy and well-reasoned metaphysics step in to join forces and with science reach out together beyond the usual bounds further and further into the Illimitable. It is the work of the brother who is philosophically and metaphysically inclined to bring the result of his studies to the brethren so that in this way some realisation of the Illimitable may be attempted. Each brother contributes towards the explanations necessary for this work, endeavouring to explain the symbols with a mind free from prejudice or dogma. No real brother will seek in the Order to build up a rigid and fixed philosophy but each will endeavour to bring some helpful thought, some useful idea, as a contribution towards the needed explanations. All, in this way, will share in the work and though no one is supreme and no work is "authoritative," yet Brotherhood demands that tolerance be extended from each to each and this toleration and the ensuing freedom it brings in its wake is sufficient reward to the true Freemason, the lover of Truth.

Leonard Bosman

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FLOWER VASES by de Bazel

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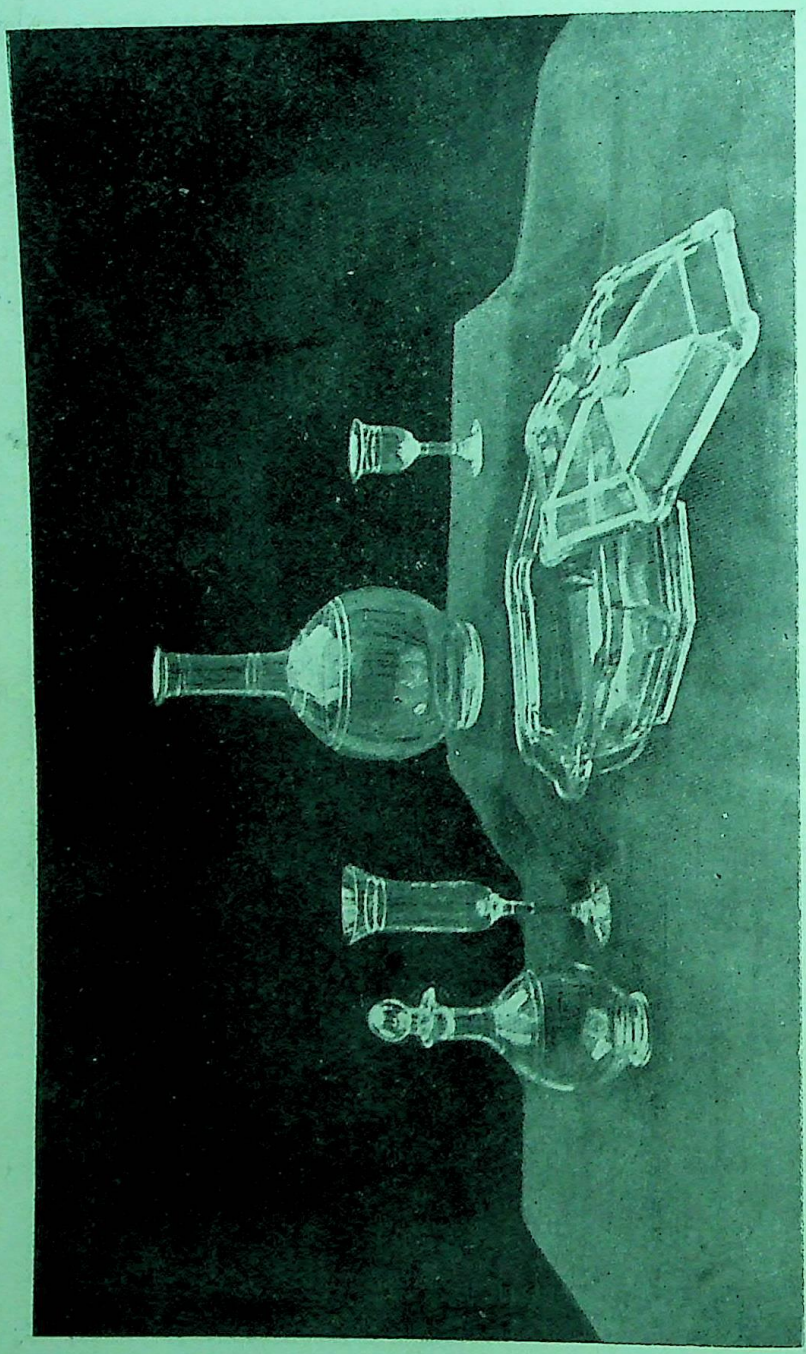

TABLE GLASS by Berlag

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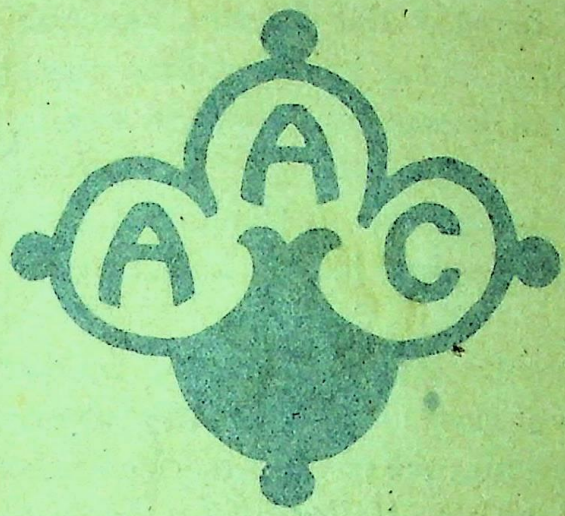

ARTISTIC GLASS[1]

GLASS is a beautiful symbol of resurrection out of earth-darkness towards light and colour; from formless material to symphonies of light and shape; to crystal clearness through purifying fire.

This being so, it is no wonder that artists of to-day are turning again towards glass as a transmitter of beauty; trying to use it in a variety of forms as an integral part of a building; making glass objects, whether architecturally integral or decorative, full of expression and spiritual significance.

The art of making glass was probably discovered in Egypt. The oldest glassware yet discovered dates from 3000 B.C. Excavations show that a thousand years later the art had reached a high development. In the last centuries B.C. in Alexandria it was almost perfect. This city provided glass for the Old World, especially Rome; and Rome under the Emperors developed a technique of its own, and became the centre of glass making during the Middle Ages.

[1] Translated and summarised from Dutch materials by Mrs. Neeltje Rood.

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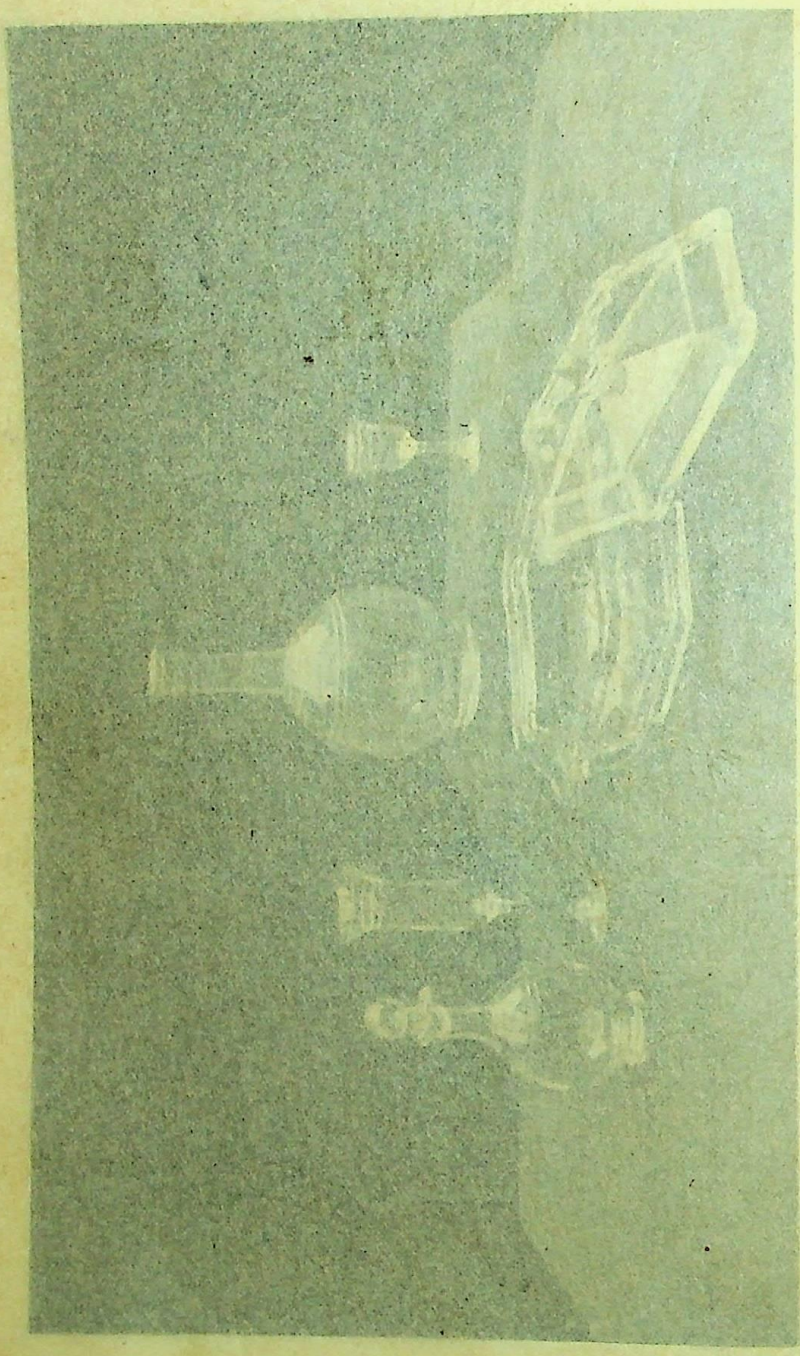

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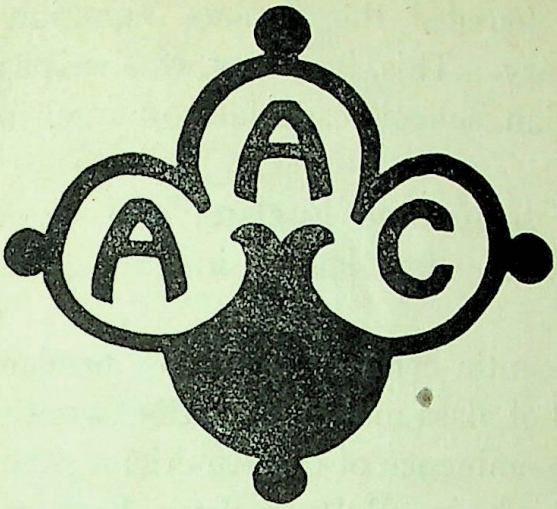

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After the downfall of the Roman Empire the Byzantines carried on the art of glass making and developed the glass mosaic. They founded the famous Venetian school in the thirteenth century. This, however, was surpassed about 1700 by the Bohemian school, especially in smelting and grinding white glass.

About the same time England and France took up the making of glass, the latter inventing the casting of mirror glass.

The nineteenth century saw the predominance of the German school of glass making, but the twentieth century has brought the pre-eminence of the American school.

Glass making in Holland dates back to the fifteenth century, when the Dutch made windows competed with the Norman and Venetian in the English market. The Dutch glass makers practised diligently the art of engraving, and by the eighteenth century their glass work had become less and less logical and more and more complex.

During the last few years there has been a remarkable revival of glass making in Holland led by Mr. P. M. Cochius, a well-known Theosophist, and president of a great glass making factory at Leerdam. To Mr. Cochius belongs the credit of being the first to bring about the closest possible co-operation between the artist and the manufacturer. This he did out of a consciously directed idealism which aimed at the arousing of a desire for beauty, and therefore for more beautiful and wholesome ways of life, by adding beauty to the objects of daily household use.

Experiments were started during the war. Many difficulties had to be overcome, but success crowned the effort, and a number of beautiful glass objects were created.

One of the designers in glass was Mr. de Bazel, a famous Dutch architect who died recently. His work is remarkably individual without being fantastic or bizarre, and expresses the

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GLASSES by de Lorm

VASE by Lamey

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GLASSES by de Lorm

VASE by Lanooy

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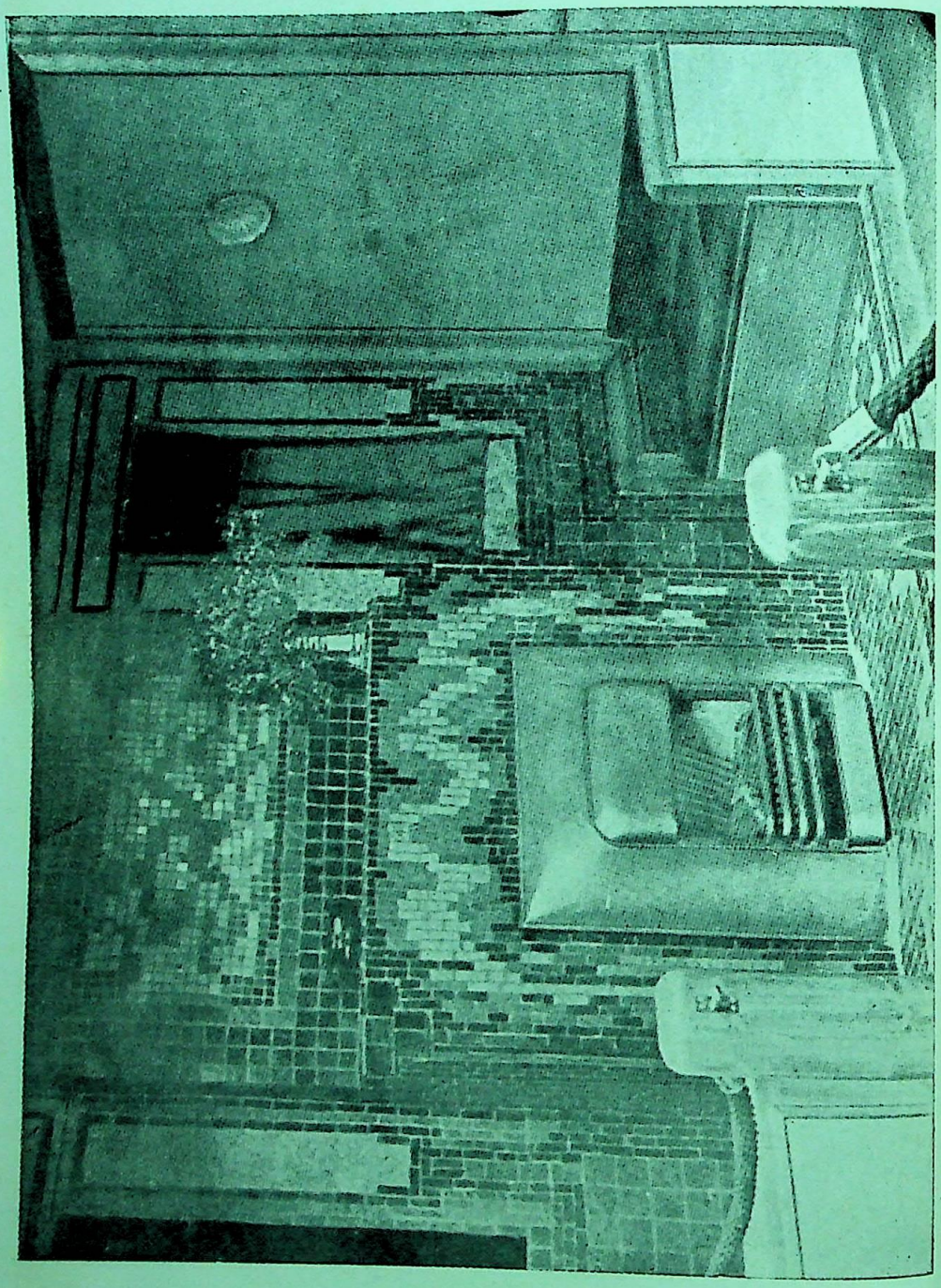

ROOM DECORATIONS IN GLASS MOSAIC

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purpose for which it was created. His aim was to make glass a living thing; and in his work frozen streams of glamour, silvery, fairy-like glimmerings, appear, not as accidental effects, but as the gracefully used brushstrokes of a painter in light. De Bazel's glass has style, a certain noble firmness that may almost be called ethical.

The work of the artist Lanooy gives an entirely different impression. In his forms in glass one may often trace the kneading, modelling fingers of the potter, and the pressing thumb giving the finishing touches. Everything that comes from his hands is full of vitality, strong and breezy. He often paints his glass; a cup will show, by a few well directed touches of colour, clouds, mushrooms, splashes of sunlight falling through trees in autumn, and multi-coloured moss, all in a fine combination of grey, purple, green and gold. His work often abounds in full voluptuous lines, in peculiar contrast to de Bazel's spiritual art.

Another Leerdam artist de Lorm excels in designing practical objects for everyday use. These, by replacing the usually involved and ugly factory ware, will help greatly in improving popular taste.

Twenty years ago the great Dutch architect, Dr. H. P. Berlage, designed glassware. His work impresses one immediately by its largesse, its quality of bigness. Its proper place is in large living-rooms with heavy furniture such as he himself designed. His basins, dishes and the like are regularly hexagonal, the rigid border lines being softened by wavy indentations. His work expresses something of the Dutch breadth and liberality in its robust open lines.

Fortunately the ordinary bottle too has become an object of interest to a number of artists. A few young designers have made fine pleasant looking flasks for beverages and perfumes. They are made in purple, gold-brown, and white, and really decorate the table.

ROOM DECORATIONS IN GLASS MOSAIC

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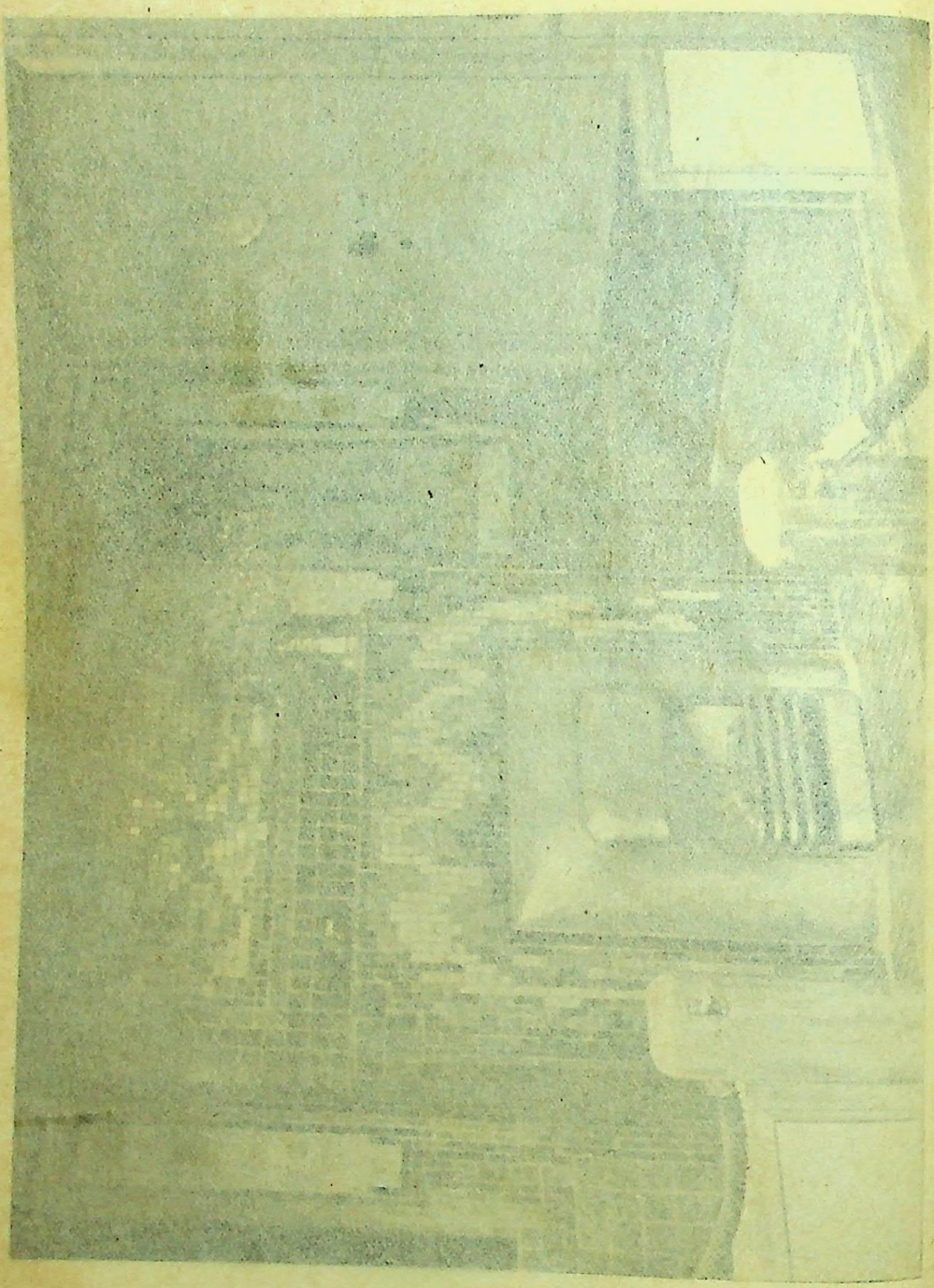

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One artist has designed floor and wall decorations in glass mosaic, by which remarkable effects are produced.

All these achievements give people of artistic taste good material for rejoicing. Even now the Dutch glass industry offers sufficient elements for the "glass house," that is, the house in which a maximum of noble and artistic glass adorns the walls and spaces. There is glass mosaic for floors and walls; white and burnt glass for windows, domes and light-inlets. There are numerous beautiful objects for daily use and for decoration. The "glass house" therefore is not an impossible dream. We may anticipate the home of the future, lighted on all sides, and filled with beauty, a symbol of the spirit of simple dignity and human brotherhood.

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THE CHRIST LOVE MADE MANIFEST

By H. M. M.

WE are seeking a deeper understanding of the Christ Consciousness through study, meditation and various means, and many who seek earnestly, yet do not reach Masterhood in one bound, grow impatient of their seeming delay. It is necessary for the seekers to remember that the still small voice of Truth takes time and patience to hear aright. One must have a quieted mind, undisturbed while in the silence. The Master forces no one to acceptance of Truth, but Truth stands always waiting outside the closed door, waiting for him who would know of it.

If you would bring the Christ Love into manifestation, and have it the ruling force in service, meditate on the Love of the Christ which is all joy. Know that Divine Intelligence, Wisdom, Love and Understanding fill you as you press on, bringing to you every good thing, and know that growth of the mind is gradual and sure, just as is the growth of the body. Day does not suddenly become night, youth the old man, but rather, through gradual growth, in normal fashion, each reaches a further state of development. Even so does the mind reach forward, learning and grasping the realities of the blessed Peace, step by step until it unifies itself with the Source from which cometh every right and good thing.

The Power of Love is abundantly equal to your every need. Do not worry. When a thought of need, or a thought of worry enters the mind, dispel it from consciousness, accepting instead the knowledge of the Divine source of supply. Remember too, that the fountain of this changeless Power never fails, but you may take away from it only that which you have room to receive. Therefore leave the mind freed from disturbing elements that the Christ may completely fill you with Power and with every good and righteous thing. Let no thought of doubt enter the mind. Remember Love is always close. Hold no negative thought in consciousness. Love and Truth are

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positive forces. All Good is positive and teaches us the power o affirmation.

Never forget the Master's Law of giving; that which you giv you receive and a room filled with sweet incense would becom stagnant were there no outlet for its perfume. Therefore give of th love and understanding which are yours. Remember that infinit patience is a woven part of service. Lift your heart to the Source o Joy, and know it becomes then an easy task to give of the Light o Sympathy and Love. Close your eyes to the faults of growth, lettin love be wide enough to include the help for every need asked of you Wisdom guides and directs your every act when you seek within for your guidance.

In our service, we try to guide others on the path which we think is the right and only path, forgetting entirely that each soul becomes a true law unto itself, establishing clear serenity and love wherever it goes. We cannot know the God without until we know ourselves within as part of Him. The strength of love is kind and calm and free and courageous. It corrects without condemnation and it admits evil without excusing it, and above all things, it is steadfas in its love, overlooking all that is ungodlike in man. The conscious knowledge of the power within each one supplies each individual need It gives wisdom, health, peace and growth and wealth. Open your heart to the inspiration of the Power that the Will of the Perfect One may be done in you.

In giving of love and service we are too prone to feel that we must sacrifice our personal development for that of another. Sacrifice only means eliminating useless and unsatisfactory conditions in order to bring in new and better ones. Development is an individual matter. Overcoming, rising above false beliefs, learning true love ascending to the higher consciousness; all depend entirely upon ourselves. If one individual could force another to become more highly evolved, man would lose his individuality. To all who perceive spiritual Truth, life becomes glorious. Nothing is too difficult to him and he knows the all protective power of Love. There is no limitation, for he has the full power of the Christ at his command.

Keeping eyes turned to the higher things leads the soul to greater expression. Radiate life, love and wisdom. Give kindliness and understanding. Open your life to the abundance of His gifts and seek only to know the Christ Consciousness that you may find the great happiness above all mankind.

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Christ dwells in you as substance, wisdom, love, peace and power. Seek Him within, that you may know all things. Let go of fear, of doubt. Let the free vitalising life flow through you and live in you. To-day is all of life, all peace. Let the present bring every joy, knowing that the perfect wisdom of the Great Ones dwells within.

The pure flame of Love in service or in Truth cannot be for one minute suppressed. It shines in its glorious light showing us the Path, and though we stop to meet a material need, once, or many times, along the way, we are still treading as steadily the Path of right direction, and as each experience is completed we know it has done its good work and do not wear ourselves with vain regrets nor thoughts that look backward. As we gain and conquer in normal fashion so that our progress becomes less and less delayed, we know that progress is accomplished through meeting whatever need may arise but withal fixing our eyes on the goal we have set, and refusing to turn them backward, we live for the moment and need have no worry beyond or behind.

God *is*, we *are*, and Love binds us to the growth that brings Eternal Life. Let joy reign, and knowledge that growth belongs to you, bring peace. Let this be your meditation on Christ Love:

In Love and in Truth I find Perfect Peace. There is no fear of overcoming any adverse thing, for Truth eventually overcomes every opposition. Therefore I am happy and know that His Word within is a perfect fulfilment.

H. M. M.

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THE DREAM OF PERFECT REST

HOLD me in the sunshine
Clasp me at the gloaming,
Meet me by the Home Porch,
Draw me to my Rest;
Naught else thus may welcome
After all the roaming,
This my heart's own Refuge
Where I sleep the best!

Through the whirling tempest
Up the mountain lonely,
Scorched in wastes of desert,
Tossed on stormy sea—
Evermore encircled
In your pressure only
I can childwise nestle
Where I want to be.

With my Man's embracing
In my baby's holding
Once on ways of terror
And through shocks of loss
Even with the darkness
Its own self enfolding
There again you met me
Stretched upon your Cross!

From the Cross down reaching,
Round the whole world clinging,
Have you groped to find me
Through the wild alarms:
Place of my abiding,
Whatsoever winging
Me to your fond shelter;
Everlasting Arms!

E. CHRISTINE LAUDE

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ON SYMBOLS

By ELISABETH LOURENSZ

1. THE CIRCLE AND ITS CENTRE

IN order to understand a symbol, to know what it is meant to con we have, says H.P.B. "to be the symbol," which of course means have to represent the symbol, to live it, to enact it. The follow might be of interest to fellow-students, who feel attracted towa this "language in the abstract," which conveys much to its natives.

How can we be the symbol, how can we live it, and how can enact it? Let me take this universal, most profound and m interesting of all symbols, *the Circle and its Centre.*

We find in our Theosophical literature quoted from the Zoh paradoxical definition of a state of consciousness, which is compa to a "circle, the circumference of which is nowhere and the centr which is everywhere". It has been explained to mean that consciousness of Nirvāṇa, that glowing Light, where various nu can be discerned, representing the Great Ones, and which stretche far as the ring-pass-not of the Solar Logos of our System.

Vast though this consciousness must be, the true meaning of t paradoxical Circle can only be that Immensity, which in Christia is designated by the Name of ALMIGHTY and which Hinḍūism na Parabrahm. Parabrahm, which includes all manifestation as we "That which remains, after It has permeated this manifestation a fragment of Its own Self," is truly the only "circle the circ ference of which is nowhere and the centre of which is everywhe

It seems to me that what this symbol of the circle and circumference really stands for is that most perfect of all pla solids, and at the same time the simplest; namely the sphere, w in the toys of Bacchus it is the ball; the cross-section is take stand for the thing itself.

To be that circumference with its centre we have first to ourselves in our different vehicles and it will be clear that the t stands for the centre whilst the periphery of the etheric vehic there its circumference; in the astral and mental bodies the chakra stands for the centre, whilst the periphery of the respec bodies stands for the respective circumferences. We get then t concentric circles or spheres, instead of three circles or sph which are strung on a string like beads on a thread, as most stud depict their vehicles to be.

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To live and to enact this symbol we have to find out what the relationship between this centre and its circumference should be, and to do this by trying to reach our highest level or reaching up to the one higher than we are enacting or living. In connection with this relationship between centre and circumference we will then see different ways of working, according to the stages of evolution the human being has reached. In the primitive man we will find that this centre has to learn to react and act and therefore blows are provided on the circumference: he has to grow by their impact, and only blows will make him see that from his centre the activity must start. While thus in the first stages in evolution the vibrations move from circumference to centre, when the Path of return is reached, this centre has begun to understand that its work is to ray out towards the circumference.

Though at first this going out was grasping, when the turn is taken, it is giving, and the more this giving and raying out predominates in the man's life, the more the circumference extends. The circle grows, somewhere at this period the rearrangement in the various vehicles begins to take place, which in later periods shows itself as bands of different colours and later still the fringe round its circumference appears, besides the white glistening rays from the centre towards the circumference and beyond. The permanent link with the ego is then established and this forms then the centre using the various bodies as its instruments.

Coinciding with this, or before, this egoic centre will have to be given up for that wider consciousness, which can be compared to a circle including several centres, the Buddhic vehicle, and it is here that a totally different way of working takes place, for then instead of working from the centre of the circle towards its circumference, the circumference is the principal part of the circle for through the open network of this circumference streams the force which floods all the centres included in the circle. No longer can the man speak of *my* centre and *my* circle, but it has to be *the* circle and *the* centres. Wider and wider becomes the circumference of the circle, further and further stretches the net, including more and more centres, all partaking of that wonderful flood of love and harmony, wisdom and beauty, joy and happiness, and above all peace.

It is said that this labour of love, this web woven of the sun's golden rays, this glittering and rippling ocean brimful of joy and happiness will have to be lost, for still greater glories dimly sensed will stream into its meshes, be felt in its golden ripples, will come from beyond its circumference. When this golden film falls away—lo and behold! We are not anymore this web woven of the Sun's golden rays, but the *very sun itself*, the circle and its contents . . . the *Light*.

Elisabeth Lourens

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"PEACE THROUGH YOUTH"

By AXEL VON FIELITZ-CONIAR

IT was under this motto that the Sixth International Democratic Peace Congress was convened by Marc Sangnier at his beautiful estate at Bierville in France. About 5,000 members (not all at the same time) attended the Congress. The whole month of August was dedicated to Peace work.

During the first week hundreds of young German people visited the devastated areas of Northern France with their French comrades. They planted Peace trees at Reims, visited Laon, Amiens, Rouen and Paris and were soon known among the population as the "pilgrims of peace".

A ceremony, very moving in its simple beauty, was performed at the cemetery at Soupir at the *Chemin des Dames* where twelve thousand German and six thousand French soldiers had been laid to rest in the war. The young German members of the Congress put flowers on the French graves, French children covered the German graves with flowers, the youth from both countries trying to overcome death and destruction by mutual understanding and good-will.

The second week of August was a sort of summer school with lectures, discussions, artistic plays and short excursions to Bierville itself. The ancient castle, the wonderful park with its old, huge trees, the hills on both sides formed an ideal surrounding for a Peace Congress. On the top of the hills a big camp was erected for nearly 2,000 of the members. The French Minister of War had granted leave to use the military tents, field kitchens, etc. The tents were most comfortable, the main camp road was bordered on either side by the flags of the Nations represented at the Congress (about fifty), the Pope's flag was next to that of the Soviet Government! One huge flag with the word PAX, in red letters painted on it, crowned this "Peace Avenue".

Between the sessions of this second week young folk, especially Germans, entertained the delegates with singing and folk dances. 2,500 young Germans have been at Bierville in this Peace month.

The characteristic feature of the whole Congress was the dress of the young people, blue, green, yellow and red. Marc Sangnier and the members of his organisation "*La jeune Republique*" being nearly all

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Roman Catholics, the large majority of the members, specially from Germany were also Catholics but Protestants, Free-thinkers, Socialists, Theosophists, members of the Order of the Star in the East and some young Theosophists were also present.

The Peace Congress proper took place in the third week. The following problems were arranged for discussion:

1. The tendencies of the young.
2. The economical situation.
3. The great movement of young people.

The discussions were often very stormy, especially when the problem of conscientious objection was discussed. It was interesting to note that the German Youth is much more radical and consistent on this question than the French Youth. England was represented by Harold Bing, Organising Secretary of the British Federation of Youth, who was in prison for two and a half years during the war as a conscientious objector. This fact must be mentioned here, that the German and English Youth are much more in harmony with each other than the German and French, so far as the question pacificity is concerned.

At the last General Meeting a resolution which ran thus: "The Congress sees in conscription a violation of the majesty of the Individual Conscience," was thrown out by the majority of the French delegates.

Another resolution introduced by Ferdinand Buisson, the Chairman of the League of the rights of man in France, was accepted. It demands compulsory Civilian Service as an alternative Service for conscientious objectors.

In the Magazine *Reconciliation*[1] Moll writes:

"Do you not see, you Frenchmen, do you not understand the amazing thing that has happened? You doubt the sincerity of Germany's disarmament, look at her Youth. In bulk they stand here for conscientious objection; can you demand more? And you German friends, try to understand that the victorious nation of the last terrible war believes in the State. The inner revolution you have experienced has not happened in France. Do you know the difficulties of conscientious objectors in this country? (France)."

The reports about the youth movements were very interesting. Naturally Germany, as the Motherland of the youth movement, stood first. The delegates of the Wandervögel said that what one calls *Zugendbewegung* is only the visible army but its spirit has more or less penetrated into the masses of young people. If we were to ask any of them to define the essence of this spirit he would probably not be able to answer, for it is a question of intuition rather than of analysis. Initiative, responsibility, a noble strain of sincerity, purity

[1] October, 1926.

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and liberty, all these are characteristic of the youth movement in Germany. Harold Bing, speaking for the English Youth said: "The English Youth is not yet as conscious of itself as is the German Youth but it has already determined to attain three aims: (1) To understand British Imperialism (the danger of the British, navalism is equal to the pre war German militarism); (2) To oppose the exploitation of the proletariat through the infernal capitalistic system; (3) To establish entire freedom of expression for all."

In Germany, England and Holland youth is becoming more and more a prominant factor in public life. In Germany there are more than 500 federations of young people and they are constantly endeavouring to unite so as to lessen the number of organisations but by joining together to make each one the more powerful. This is not very easy as most of the young people, like our young Theosophists, do not wish to belong to an organisation with rules, statutes, elected officers, etc. One of these young men told me at Bierville: "We are not an organisation, *we are a movement.* We do not want to have all these outer forms created by the older generations. We know quite well that we shall need some form or another one day but we want it to grow quite naturally as an expression of the spirit of the Youth Movement."

I have had many talks with young Germans at Bierville, what struck me most of all is the nobility of feeling, the broad-mindedness and great enthusiasm of these young men. They know that they will have great difficulties when they get home, they know that on their shoulders lies to a large extent the responsibility to bring peace to Germany and thus help to bring peace to Europe; but their will is strong, their love for peace and justice deep, their understanding of the spirit of the New Age remarkable. It seems to me a symbolic fact that one of those whom these young Catholics recognise and love as a spiritual leader is a Catholic priest and professor and has recently been excommunicated because of his liberal tendencies as expressed in his books. These young people are Germany's greatest promise for the future and it is largely due to Marc Sangnier that this opportunity has been given to thousands of young people, from so many countries, to come in close contact with each other for the better understanding of all; and thereby to form bonds of deep and lasting friendship. At this Peace Congress at Bierville a step has been taken towards that Kingdom of Happiness which we are all trying to reach and to establish on earth.

Axel von Fielitz-Coniar

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SEEDS OF INTERNATIONALITY

THE Round Table is an international movement which was founde in London in 1908 by some members of the Theosophical Society with the object of promoting the growth of practical idealism, an the spirit of service amongst the young. It draws its inspiratio largely from the legends of King Arthur; hence its name the Roun Table. Although Dr. Annie Besant is a Protector of this Order an Mr. Krishnamurti a Knight of Honour it is a movement quite inde pendent from the Theosophical Society and many of its members ar not Theosophists. In England the Headquarters of the Round Tabl are at 2 Upper Woburn Place, London, W.C.1., and there are branches i a number of other cities; it also exists in seventeen other countrie The Order has three degrees of membership: Associates, consistin of boys and girls between thirteen and fifteen: Companions, who ar between fifteen and twenty-one: Knights, who are over twenty one. All members of the Round Table repeat the following pledg daily: *A Clean Life, an Open Mind, a Pure Heart, an Eager Intellec a Brotherliness for All, a constant eye to the Service of the King. Ma we live in the light of these ideals, may we be true companions, and ma the blessing of the King be with us every one.*

The Order of the Round Table has just seen the number of it Knights increased by the accession of two world celebrities, accordin to cables received, from the United States yesterday by the The sophical News Bureau, which announces the entry into the ran of this organisation in America of Douglas Fairbanks and Mar Pickford.

Knight Douglas Fairbanks is stated to have promised the Roun Table very liberal financial support.

* * * * *

The spirit of co-operative work in service to humanity is abroa in the world. One after another, organisations are coming into birth banding together men and women having a common path of servic in order that in this co-operative way they may do their work mor effectively. This is the aim of "The International Fellowship Teachers" whose object is "To Serve the World Through Education

Membership in the Fellowship is a pledged one, requiring a year probation before being finally admitted as a pledged member. Th spirit of the pledge is too long to quote but consists of an expressio of the ideals that any teacher holds in regard to her profession an

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her pupils. Non-pledged associate membership as well as honorary membership is also possible.

The Fellowship was established on October 1, 1920, by some twenty-six students of the National University, Adyar, Madras, who desired to dedicate themselves to the service of their Motherland through one of the noblest of professions—education. They have bound themselves to observe certain rules while members of the Fellowship, while being at liberty to resign at any time; and they chose Mr. G. S. Arundale, the then Principal of the National University, to be their Chief under Rule 2 of the Constitution. A Ceremonial for the renewal of pledges and for the admission of new members is separately published. Application for admission to any of the grades should be addressed to the Rt. Rev. G. S. Arundale, Theosophical Society, Adyar, Madras, S., India; or to S. Michael's Foundation, Huizen, N. Holland.

* * * * *

The World Confederation of Christian Students Association organised at Geneva from September 9th—19th a great International Bazaar called *Forum de Genève*. Forty nations took part. This Bazaar, if not directly under the auspices of the League of Nations will, of course, be very closely connected with it.

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The International Federation of Universities also held its annual meeting last Autumn, 20 delegations were present. New members include Canada, Esthonia, Finland, Luxembourg, Yugo-Slavia, Roumania and Japan. Subjects such as "The Function of the Press" and "The Progress of Education" were discussed.

* * * * *

There are now two international organisations which deal with meteorology: the International Union of Geodesy and Geophysics and the International Conference of Directors. By mutual arrangement, the former concerns itself only with the scientific side of meteorology while the practical application is left entirely to the latter. The Conference of Directors is held every six years, and at each a number of Commissions is appointed to deal with various aspects of practical meteorology, membership of which is not limited to members of meteorological services. Eight such Commissions met at Zurich on September last.

The International Meteorological Committee met at Vienna later in the same month.

The following are amongst the chief decisions reached: A system of visual gale warning signals, for day and night, was adopted for all national services, and agreement was reached as to the conversion of velocities read on anemometers into Beaufort Numbers for weather telegrams.

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An international exhibition of hand work is being organised under the ægis of the Save the Children Fund International Union, of Geneva. The Exhibition will comprise three sections: Specimens from (*a*) work schools, (*b*) elementary schools, and (*c*) special schools. It is intended that it shall travel to various countries.

* * * * *

Books on International Law just Published

The British Year Book of International Law, 1926. (Oxford University Press. 16s.)

Oppenheim's International Law. Vol. II. Disputes. War and Neutrality. (Longman. 42s.)

WAYFARER

THEOSOPHY AND THE WORLD TEACHERS[1]

SIR,

May I be allowed to correct some of the unfortunate and mistaken remarks in Mr. Williams' letter with regard to the Theosophical Society?

In the first place Dr. Besant never asks anyone to accept her teachings or statements unless there is that inner response which is the only real test of truth to anyone.

The Order of the Star in the East is an organisation quite distinct from the Theosophical Society, and there is no need for anyone to join it who does not share the belief in the near coming of the World Teacher. Far from "large numbers" and sections leaving the Theosophical Society on account of this teaching, 6,471 members have joined the Society during the past year, and despite all the slanders circulated there is a steady increase in its membership.

With regard to the Liberal Catholic Church, it has been "forced" on no one, but is a natural outgrowth of the desire for the teaching of the Ancient Wisdom to be expressed in a Christian form. It imposes neither "dogmas" nor "priestcraft," leaving its members th

[1] From *The North Wales Weekly News.*

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utmost freedom of mind, while giving its Sacrament freely to all who desire it, whether members or not.

I notice one curious and very striking omission in Mr. Williams' letter. There is no mention of the Masters of the Wisdom who founded the society through their pupil, Mme. Blavatsky, and who are still the real guides of the movement. Their policy is carried out by our present leaders, who yield to them the same honourable adherence as did H. P. B.

Those who try to pit Mme. Blavatsky against Dr. Besant surely forget that Dr. Besant was her pupil and was trained by H. P. B. to take on the office she now holds and no one has been truer to their teacher than has our present leader. The honest truth is that all the trouble in the Society over movements started by its members for the helping of the world, is made by those who desire at all costs to stand still and enjoy what has been given them. This being impossible—for no one can stand still—they started the cry "Back to Blavatsky," and they are left crying while the majority of the Society passes on to fresh work, new ideals and higher visions. Undoubtedly H. P. B. would have them do this—no standing still for her, and no "bible" for her, or any true Theosophist, in the sense of calling her book, *The Secret Doctrine*, by that name.

I would also like to point out that Dr. Besant has never used the word "Messiah," or put such a being on "exhibition". Neither is any Theosophist, worth the name, looking for a "Saviour"; rather are they trying to obey the injunction to "work out their own salvation" and carry out the law of brotherhood, the first object of the Society. Had H. P. B.'s teachings on this fundamental law of existence been understood and carried out, Mr. Williams' letter, and many statements, made from the Occult Esoteric Library Bureau, would have been alike impossible.

Yours truly,

GERALDINE ALLEN,

Hon. Secretary, Llandudno Lodge,

Plas Bendith, Colwyn Bay, Wales.

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BRAHMAVIDYĀ ASHRAMA, ADYAR

OPENING OF THE FIFTH LECTURE SESSION

THE Fifth Lecture Session of the Brahmavidyā Āshrama, Adyar, was opened in the Āshrama Lecture Hall on October 2. There was a large gathering of lecturers, students and visitors. After prayers by representatives of the various religions, the Principal, Dr. J. H. Cousins gave the opening address of the session, of which the following is an extract:

One of the purposes of the Brahmavidyā Āshrama is to develop in its members the powers of initiative, continuity and responsibility. We open our fifth lecture session in circumstances that seem to suggest an examination as to how far those of us, who have been in the work of the Āshrama since its beginning, have fulfilled that purpose. All those to whom we habitually look for inspiration and guidance are scattering these benefactions and others in places far from Adyar as geography goes. Happily, in the Theosophical life, the limitations of time and space are not so exacting as they might be. We receive touches from beyond their frontiers that break the sense of loneliness and inadequacy. A few days ago I permitted the thought to enter my mind that the President was much too busy in America to think of us, and I comforted myself with the sense of satisfaction that she had sufficient confidence in us to expect the Āshrama to go on as usual, or even more so. Next day I received a cable from America saying that she was sending a professor to give a six months' course in the Āshrama. The engagement was made in Ommen, and she had carried a thought of us in her writing case from there to Seattle.

We shall leave it to others to judge whether we have gone any distance towards the fulfilment of the Āshrama's purpose. Whatever be the source of the fact, the fact is here that we have opened the previous session with greater promise in new work. We have also valuable additions to the work already accomplished; and we have a sense of high responsibility both to Those who are watching the

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progress of the Āshrama, to our incarnate leaders, and to the world that needs the special service that the Āshrama can give.

The maps, graphs and apparatus displayed around the platform suggest various scientific studies. This does not mean a departure from our synthetic plan or from our studies in Mysticism, Religion, Philosophy, and the Arts. We shall not be less literary than we have been, but more scientific, to the advantage, we hope, of Science.

Dr. P. K. Roest has come from Holland to give lectures in Anthropology and Sociology. These will form one of a quaternary of related subjects whose synthetic treatment will reveal many matters of importance related to the mystery of human character. Mr. A. E. Ellis, who has returned to Adyar for the session, will give a complete course on "Consciousness, its Nature and Expression." This will form a study of the qualities of consciousness, and their physical vehicles, particularly the brain in the study of which Mr. Ellis is an expert of many years experience. He has brought a valuable equipment for theoretical and practical work, most of which he has kindly offered to make a permanent addition to the Āshrama's paraphernalia. An outfit of apparatus for the beginning of work in Experimental Psychology is on its way from America, and will be used in the compilation of data at present deficient in psychological science, that is, the characteristic reactions of oriental humanity to external stimuli. The foregoing represent the objective (Anthropology and Craniology) and subjective (Psychology) aspects of the study of humanity. I am hopeful that such co-ordinated enquiry will lead to a fuller and clearer understanding of not only the straightforward facts of human nature but of the frequent puzzling clashes between the inner individuality and the outer personality. In this important enquiry we shall also see what aid the ancient science of Astrology can offer us in indicating the transcendental limitations on human expression which Astrology claims to recognise and explain. Mr. L. B. Raje will be the lecturer. A study of an individual or group of individuals from these four points of view cannot but be of profound importance.

The Āshrama idea is now exerting an influence far beyond its present physical confines. It is only in Adyar that Adyar conditions can be found. But the synthetic vision that asserts the unity of humanity also asserts the unity of understanding, and seeks it in all conditions. Groups are now either at or contemplating work in India, Ceylon, China, England, Holland, Finland, Chile. Close organisation is not at present necessary. What is necessary is the synthetic vision, hearty co-operation in study, and mutual exchange of results.

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In this expansion of the Āshrama idea the Jubilee Convention o the Theosophical Society gave immense help. Appeals and report (such as this) receive a very small response; but a day's work in th Āshrama usually results in a discovery. I mention the case o Dr. Lily Heber of Norway because it is documented. But it i typical, not unique. Having discovered the Āshrama she voluntarily made the following announcement after breakfast in Leadbeater Chambers to the delegates then assembled.

"What would you do if you knew that something great was happening in your very midst, which very few appeared to know anything about, and which you had the privilege of finding? Surely you would wish to tell everyone about it. That is exactly what I want to do. There is here at Adyar a Brahmavidyā Āshrama: the word means a place where one can seek from all sides, without distraction, the Divine Wisdom. Perhaps you think of it as something like one of our western universities with an elaborate curriculum and very dry lectures. I want to tell you that it is like nothing else in the world. It is a university pulsating with creative life and having a type of lecturer whom you will find in very few universities in the world at present. The lecturers are experts in their particular subjects. That in itself may not be remarkable—but they are creative experts, and that makes all the difference. The Brahmavidyā Āshrama is wholly dedicated to Service. The studies are begun each day with prayers and there you may experience the truth of the words, *laborare est orare*. Each nation ought to be represented in the Āshrama so that every country in the Theosophical Society might get the benefit of this pioneer work. . . . The Theosophical Society stands for creative pioneer work for the building of the new age. Here in this germinal World-University you get into the heart of it all. Seeds are being sown which will grow into wonderful flowers, giving forth their fragrance to the world. Be a flower to your country if you can, and do not let this unique opportunity pass from you."

Obviously the Āshrama is being recognised as satisfying a need among members of the Theosophical Society. This however sounds too casual. What one feels more and more is the inevitability of the Āshrama; not that it is an exotic grafted on the Theosophical stem but a flowering from the authentic triple root. Here is one of its authorisations:

"You will, of course, aim to show that this Theosophy is not new candidate for the world's attention, but only the restatement of principles which have been recognised from the very infancy of mankind. The historical sequence ought to be succinctly yet graphically traced through the successive evolutions of philosophical schools, and illustrated with accounts of the experimental demonstrations of occult power ascribed to various thaumaturgists. The alternate breakings-out and subsidences of mystical phenomena, as

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well as their shiftings from one centre to another of population, show the conflicting play of the opposing forces of spirituality and animalism. And lastly it will appear that the present tidal wave of phenomena, with its varied effects upon human thought and feeling, made the revival of Theosophical enquiry an indispensable necessity."

This might easily be taken as an instruction for a typically Āshramic course of study to-day. Yet it was written in 1881 by the Master K. H. to Mr. A. P. Sinnett. In the following year the same Master wrote to Mr. A. O. Hume:

"Schopenhauer's philosophical value is so well known in the western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive."

Something has been done within the last four years at the Āshrama to fulfil these august injunctions of half a century ago. I trust that some student will, before many more years pass by, earn the inner felicity of devoting full attention to their complete fulfilment.

No rebuke is implied to anyone incarnate or discarnate in the recognition that a command such as the foregoing has not yet been carried out. There are times and seasons when the wish, so to speak, of the higher worlds can be apprehended but not fulfilled. But I think the time for fulfilment is now with us. The world is feeling out towards some more comprehensible views of things than that which has landed it in the next stage to ruin. Actions are being felt to hang upon points of view, and the modern point of view is being critically examined. There is a dawning consciousness of the need for a coming together, of a synthesis of thought and action. Schools for this purpose are arising in various parts of the world. The situation has been well expressed by Dr. Glenn Frank, President of the University of Wisconsin, in a series of articles while he was temporary editor of *The Century Magazine* a year ago. Discussing "The Outlook for Western Civilisation," he analysed the literature of despair that is prevalent to-day. He also noted signs of an optimistic literature which, however, restricted its optimism to cheering for Utopia. What was wanted, he declared, for the production of a new renaissance was the constructive ability of the engineer, and amongst such engineers he included researchers such as I hope the Brahmavidyā Āshrama will produce. He said:

> I suggest that we need to have done for modern knowledge something analagous to what Diderot and the Encyclopædists did in the eighteenth century. To be specific, I think Western Civilisation would profit vastly from the labours of a group of men

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(not to mention women, J. H. C.) who would go with conscientious care through the findings of all the natural and social sciences, pulling out, tabulating, and reducing to easily understandable terms the net social and spiritual contribution that each of these adventures of the modern mind has made to the future of our civilisation. This would give us something approaching an inventory of the raw materials of social renewal upon which we must depend. All these sciences have lying relatively unused in their laboratories certain socially usable ideas that would, if really used, lift the whole tone and temper of modern life. Unfortunately many of these ideas are to-day buried under the jargon of technical scholarship, and effectively insulated from contact with the common life . . . If we are to save the results of modern research . . . there must be, I think, some soundly conceived attempt to winnow out the net social and spiritual contributions of scholarship from the chaff of attendant detail, and to translate these contributions into the vernacular . . . If we are to realise a renaissance we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action. The creative scholar is the hope of civilisation, but his contribution does not become a social asset until it gets beyond the stage of inarticulate accuracy. . . . The end of all research and analysis is synthesis and social application. This must mean, it seems to me, that every now and then we must gather up the results of a period of research into . . . a series of tentative dogmatisms upon which society can act until further research reveals wider bases of action. . . . The New Encyclopædists are overdue. . . . If Western civilisation is dependent upon 'a race between education and catastrophe,' might we not help education to win the race by ferretting out and making intelligible to the average man the major results of creative scholarship? I think we can. And I think one of the first steps in this direction would be taken if we brought the New Encyclopædists together and set them to work. . . . I should like to see some great publishing house or some great university sponsor such an enterprise, for, despite the almost insuperable difficulties that lie in its way, I cannot but believe that the victories of intelligence will be insecure, liable to periodic defeats by strange revivals of obscurantism, until . . . we match the evangelism of superstition by the equally earnest evangelism of scholarship. . . .

We shall, I hope, be pardoned a moment's gratification at the fact that Dr. Frank's desideratum of "creative scholarship" was discovered by Dr. Heber in the Brahmavidyā Āshrama. I doubt, however, if certain of our studies would pass his discriminating eye and escape the category of superstition and obscurantism. I follow his writings in the press of America, and I know that, like many others, his conception of synthesis lies mainly along the horizontal aspect of life, and that touches from the vertical aspect (which is the source of most of the alleged superstitions) bewilder his thinking. All the same his influence tends towards the truth. We quote him to show how the best thought of the world is turning towards the centre from the circumference.

While the Āshrama is at one with other movements towards synthetical understanding in its mental and social aspects, it differs from most of them in giving the intuition full recognition and in demanding personal discipline as essential to true study. The Āshrama assumes, with them, the inter-related handling of cultural material; but it insists also on the training and elevation of the conscious instrument of culture. A synthesis that remains at the level of its details will itself become a detail and need a further synthesis. There must come a rise of consciousness and an extension

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of power, a passing of sight into insight and the capacity of understanding and anticipation which is prophecy.

Such extension of power will not reduce interest in and enjoyment of details. On the contrary it will increase their significance by finding their interactions. Multiplicity will no longer bewilder the mind. The purely analytical mind has a natural tendency not to "see the wood for the trees"; but the researches of a synthetical mind like that of the religio-philosophical artist-scientist, Jagadish Chander Bose, have shown us that they who cannot see the wood in each tree cannot see anything aright.

This is the essence of the Brahmaviḍyā vision—to apprehend the relationship of the detail to the whole through the operation of the purified, clarified and informed intuition.

C.

SAYINGS OF MEISTER ECKHARD (1260-1326)

In the midst of the silence there was spoken in me a secret word; in the purest part of the soul, in the noblest, in her ground, aye in the very essence of the soul. That is mid-silence for thereinto no creature did ever get, nor any image. Were any image present there would not be real union and in real union lies thy whole beatitude.

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MORE REVELATIONS

By C. JINARĀJADĀSA

"IT never rains, but it pours." Since my writing on the matter of "Revelations and Psychism" in the last THEOSOPHIST,[1] more revelations have reached me. The first is from South Africa, where a group of people are putting themselves forward as having a special revelation from the Masters. The second is unsigned, and comes from America, and is a special message from the Christ calling upon the world in general to repent. The third is a series of letters which have been shown to me purporting to come from the Archangel Michael and the Masters M. and K. H. In this last series of communications there are also letters signed by Dr. Besant. Needless to say Dr. Besant's signature is a forgery. The pathos of these communications is that a very old and devoted member completely lost his head on the receipt of these communications, and carried out various instructions in them regarding the use of trust funds which were obviously against ordinary business morality.

A communication has also come to me from England mentioning that a certain individual claims to be the pupil of one of the Masters and insists that another should accept what he says without question and should carry out his instructions.

The last European mail brought me three long letters from one individual in Germany who has a very pressing revelation, which he desires to give to the world. A part of this revelation is that the correspondent is Muhammad and that Christ, Moses, Buddha and Confucius are respectively to-day Radek, one of the leaders in Russia, Tagore, Steiner and Keyserling. This writer urgently asks my aid to publish certain special communications which he has, under the penalty of my losing the grace of God who sends the message through the correspondent. A few weeks ago, I received nearly a dozen manuscript books from Holland, all containing special visions and experiences from a correspondent, who took for granted that the Adyar Publishing House would only be too glad to publish them. I had to return all the books, spending five shillings on postage which, of course, was not sent in advance by the revealer of spiritual things.

[1] See pp. 313-321.

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1927

Another set of communications from South America are now in my office, and I am waiting to get the address of the writer to return them.

No special warning need be given to old students, though even an old member can sometimes be utterly deluded by the subtle flattery which is implied in receiving communications from the Masters. To new students, I can only re-assert the warning given again and again, that the greatest caution should be exercised regarding communications from the invisible through whatever channel they come. There is no guide about the matter except one's own individual judgment, and since the judgment of each of us is influenced by his predispositions, the matter is one requiring the utmost dispassion and intuition. If there is the slightest *inner* hesitation, then it is indeed true that " once to be in doubt is once to be resolved ".

C. Jinarājadāsa

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CORRESPONDENCE

SNAKES[1]

DEAR SIR,[2]

I read with interest your letter in the October THEOSOPHIST o snakes, as I have long been convinced that there is a great myste about the snake kingdom. You will find much about snakes in th stories of Buddha's former births, otherwise known as *Jātakas*. N doubt, like other scriptures (the Christian for instance) they hav been corrupted, but they are still very interesting and full of informa tion. If you will take the trouble to look carefully through the tabl of contents for each of the five or six volumes (in the Adyar Library you will find what you want. Putting together what I have gleane from these stories, I gather that the snakes are amphibious, by whic I mean, not that they live both on land and water, but that they liv partly on the physical and partly on the astral planes. In the astral bodies they are super-human, but they differ much among themselves in dignity and stage of evolution, just as men do. The astral bodies seem to be of human form. Some are very splendi and there are kings and princes among them. The deadly cobr seems to be one of the highest. The Buddha himself was bor several, if not many, times as a cobra. Also they (the higher one at any rate) can take human form (by materialisation) when they choose; and men have been known to marry snake women, witho suspecting that they were not human, until some day quite unexpec edly the woman showed her snake form by accident. Sometime when the Buddha was born as a cobra, he would take the five vow and assume his snake body and lie on an ant-hill saying to himse "Let who will take my flesh; I will not harm him." On one suc occasion his age long enemy Devadatta came along as a snake charm and made him dance and thrust him into a basket, causing him gre pain, and then took him about the country, making much money him. And once, when the Buddha (not of course then the Buddh not even a Master) was just going to leave his basket and dance befor the king, he spied a relation of his own standing in human form o the outskirts of the crowd and was ashamed to come out. Th relation had missed him on the astral plane and had wandered a over India looking for him. But you must read it all for yourself. do not believe things merely because our leaders say them, though

[1] See THE THEOSOPHIST, October, 1926, p. 105.
[2] This letter was addressed to Mr. K. P. Verma. His reply follows.

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have learnt most, of the little I know, from the writings of A. B. and C. W. L., and have been many years in the Theosophical Society. Moreover they speak of the general course of evolution not of the many exceptions. I feel sure that, as said in the Buddha's first sermon in *The Light of Asia* near the end of the poem, a man may be treading the left hand path, throw himself back to lower than a worm or gnat, and may have to come right up the animal kingdom again.

E. FRANCIS UDNY

8 Colville Gardens
London, W. 11

MR. K. P. VERMA'S REPLY TO THE REV. E. FRANCIS UDNY

REVEREND SIR,

I am very much indebted for your letter of the 22-10-26. I am sending a copy of this letter with a copy of my reply to the Editor of THE THEOSOPHIST for publication as desired by you.

I think your view regarding the snakes being "amphibious" and possessing human astral forms may be true. I have not read the book you mention but stories about snakes being seen in human form are common in India. There is one about which I am not quite sure, that was told me by a person whom I do not wish to disbelieve. He was a barber by caste, and a musician. Not because it was his profession, but he was a real artist and loved music for art's sake. He lost much of his business on this account but was somewhat crazy over it.

He was going out to some village on foot one day and lost his way in a jungle. Another man, more alert than himself, would have found no difficulty in finding it but he wandered here and there engrossed in some melodies which he was thinking out and at last, tired out, sat down beneath a tree to pass the night. It was summer time and no clothing was necessary. He took out his musical instrument which he carried (Saringee) and began to play. He so lost himself in that that he did not know how long it was before he became conscious of somebody calling him. On looking up he percieved a stranger beckoning him to come and play to a party of well dressed and apparently high class persons assembled there in the open field before him. Unsuspecting he went there and played till morning, when at dawn he was startled to see snakes gliding down to their holes in place of the human beings. He ran for his life, and only told this story to the most intimate friends whom he could trust not to laugh at him.

I have related the story as I have heard it, not from the old man himself, who is now dead, but from a friend of his; I leave every-body to form his own opinion about it.

Still, a few of my doubts remain and I am awaiting further replies.

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I shall always be glad to hear from you further on the matter and will let you know much more interesting things.

Mohalla Khandak K. P. VERMA
Meerut City, U. P., India.

THEOSOPHY AND BUSINESS[1]

THE writer of this article, aiming at bringing into the business world a different state of mind from that which actually exists, and with the idea of being able to give a certain percentage of profits to those of our movements which are in need of help, thinks that it might be of advantage to set up among Theosophists who have the possibility, capacity, and desire to do so, a net-work of business, capable of carrying into effect our ideals, even in this difficult field where a considerable amount of man's selfishness is concentrated.

There are, most certainly, amongst our ranks, Theosophists who, while possessing all the necessary qualities which classify the business man of to-day, are able, at the same time, to work unselfishly; and there is no reason why the ties which bind the members of the Theosophical Society and the Order of the Star should be limited to a life felt in the same way, to the reading of the same literature and the same activities in order to help those movements which are in harmony with the world's spiritual life only.

In present day civilisation, as in all other civilisations, commerce is a natural and indispensable necessity; it is rendered unpleasant only by the state of mind in which it is carried on, the selfishness which deforms it, and the narrowness of mind by which it is conceived.

It is not because there must also be traders with a precise and definite function in the plan of evolution in the Great Life, that men work, but because they are able to make big profits out of commerce which they can use to satisfy their personal ends; thus the world's riches are used but very little in favour of the greater part of men, and, when in the hands of narrow and excessively egoistic people, often become a real danger to the community and, almost always, a source of annoyance, unrest and harm.

Now, I think, that by setting up business relations between persons who already are trying to bring into the world uprightness and broadness of outlook, knowing something more of life and reality than the ordinary business man, it might be possible, by means of setting an example of sincerity and honesty, to form, little by little, a new opinion of the commercial world, that is to say, a Theosophical way of looking upon all that side of life.

[1] See THE THEOSOPHIST, May, 1926, p. 238.
" " August, 1926, pp. 620-1.

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If all Theosophists who are engaged in business could demonstrate by their life, for instance, that the world could most certainly rely upon Theosophists, much more than on the greater number of tradesmen who are not Theosophists, they might see the possibility of linking together new relations, other than those of frequenting the same meetings or being subscribers to the same periodicals, and this for the benefit of everyone.

Again—through this set of people, who within the field of their own influence might certainly command perfect honesty, and outside it set the example of a better understanding of life as well as a better way of living it practically—those powers which are tending to create the new era, could, assuredly, spread in such a way, that He whom we are awaiting might find centres through which to act even in this aspect of life.

This idea is for the moment nothing but an idea; nevertheless, it might become a great power if supported and actuated by persons of faith, who are seeking to incite their highest ideals in all phases of life with which they come into contact.

Of course, all Theosophists who are engaged in business do this —as also do non-Theosophists—but that which might be of greater interest would be to draw together all such people in a sort of network, embracing every line of business possible, so that the particular activity of each one might be strengthened and have wider possibilities for success and influence.

The writer wishes to submit this idea to all those Theosophists whom it may interest, and would be happy to correspond and try to come to some agreement with anybody wishing to have business relations with Italy.

Viale Campania, 35
Milano (33), Italy.

P. CRAGNOLINI

THE YOUNG THEOSOPHISTS

I SHOULD be glad if it could be made known through your magazine that the Southampton Group of Young Theosophists will gladly welcome Theosophists and Star members should they arrive at Southampton when visiting England and will endeavour to render what assistance and guidance may be required from them.

Letters, stating the name of the ship, the time of arrival and requests for any particular service, should be sent in advance, together with, if possible, a letter of introduction from the General Secretary of their Section.

32 Carlton Crescent
Southampton

(MR.) S. I. HEIMAN

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Vaccination Controversy, by H. Dennis Taylor; *The Self-Seeker and His Search*, by T. C. Isbyam; *Get Well and Keep Well*, by Dr. Josiah Oldfield; *The Divine Art of Healing*, by Rosa Hobhouse (C. W. Daniel Co., London); *Occultism, Christian Science and Healing* by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia); *Spiritualism and Theosophy*, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne, Australia); *The Uplifted Heart*, by Antonia R. Williams (L. N. Fowler, London); *From Atlantis to Thames*, by W. P. Ryan; *A Spiritual Anthology, from Robert Browning*, by M. A. Percival (T. P. H., London); *Gods in Exile*, by J. J. Van Der Leeuw LL. D. (T.P.H., Adyar, India).

OUR EXCHANGES

We acknowledge with many thanks the following:

Modern Astrology (October), *The Australian Theosophist* (October), *The Canadian Theosophist* (September, October), *The Servant of India* (November), *Yuga Pravesha* (November), *Bulletin Théosophique* (November), *Isis Revesta Teosofica Portuguesa* (July-September), *Teosofi* (October), *The Theosophical Review* (November), *News and Notes* (November), *League of Nations Monthly Sum.* (October), *Light* (November).

We have also received with many thanks:

Theosofisch Maandblad (November), *Rural India* (October), *Revue Théosophique Le Lotus Bleu* (October), *Pentalfa* (November), *La Bibliophile ès Sciences Psychiques* (October), *El Mensaje* (August-September), *Bulletin of the Museum of Fine Arts* (October), *The Jewish Theosophist* (September), *The Mahā-Bodhi* (November), *Revista Teosofica Cubina* (October), *Theosophia* (November) *Blavatsky Press Bulletin* (November), *De Theosofische Beweging* (November), *Teosofish Tidskrift* (October), *Espero Teozofia* (July-September), *El Heraldo* (September), *Le Phoenix* (November), *The Occult Review* (November, December).

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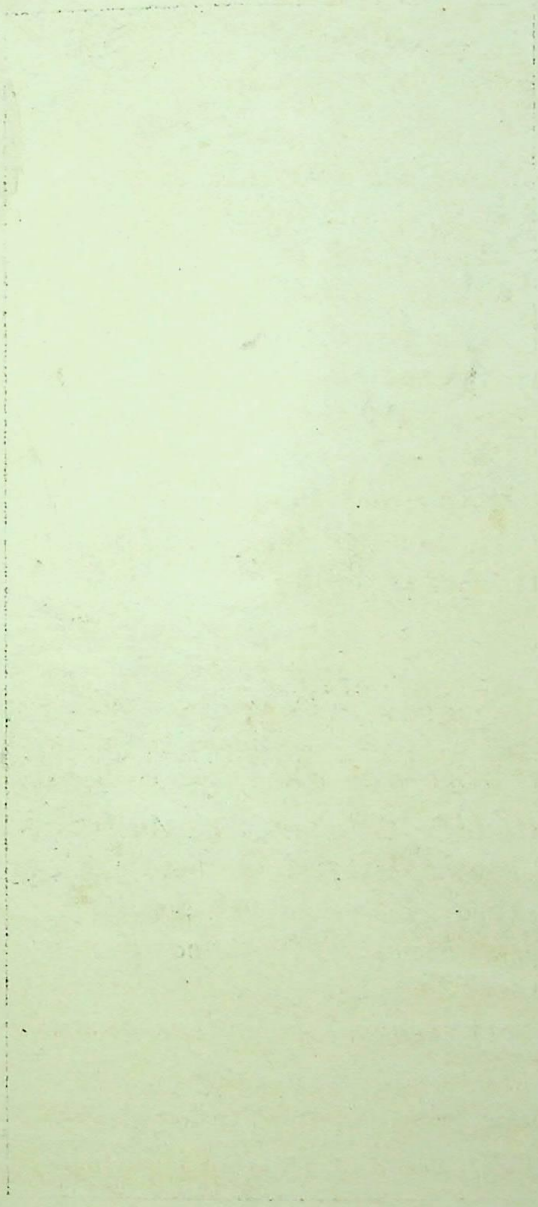

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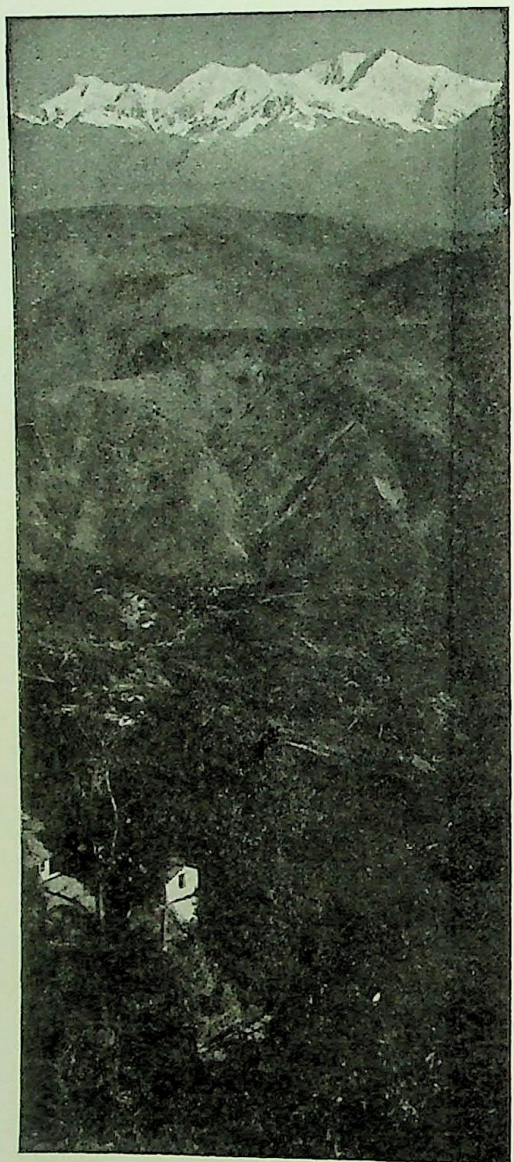

"UPON THE HIMALAYAS SHINES
OUR LORD THE SUN."
(*Nirvana*, p. 66)

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REVIEWS

Nirvāṇa, by G. S. Arundale. (Theosophical Publishing House, Adyar. Price Rs. 3-8.—2-12.—2-4.)

Nirvāṇa is not a book to be reviewed but a book to be felt. G. S. Arundale has the power to make the reader feel somewhat of his experience, limited as may be the understanding of that experience by the reader; yet something, a shadow of the feel, is there. He seems to make of life a long, long tunnel and he has found the way out on to the mountain top, spoken of in the book and illustrated by the picture of the Himālayas.

Chapter 3 on "The inner Light upon outer things" is an inspiration of what light may mean to each one as we emerge from the same dark tunnel of ignorance and other sorts of darknesses, for there are many, as indeed G. S. A. tells us of many lights which transmute these darknesses. Perhaps the chapter that touches the Theosophical Society most is the one called by that title, which "dreams" of the future work which is already begun and has been to a certain extent outlined in "The Elder Brother's Letter (See THE THEOSOPHIST, January, 1926). That Letter was an eye-opener to many of our members and this book helps to expand the thought suggested by the Elder Brother.

Chapter after chapter reveals fresh inspiration and we could name each one "as the most inspiring" as we read on. Yet withal nothing but the book itself can give an idea of what the words, therein contained, try to convey, one is carried through the tunnel and one realises that the author is one who can lead us from darkness to light if so be we are ready to want to find the Light and have finished with the darkness that surrounds our selves.

"Selfless to live and selfless to die—seeking for no reward, but only of the greater life; hoping for no heaven, for no æonian bliss, but only to grow selfless every day—such is the lesson that pervades alike the Master's life, the Master's Teaching—thereby may Peace come to all life at last!"

G. H.

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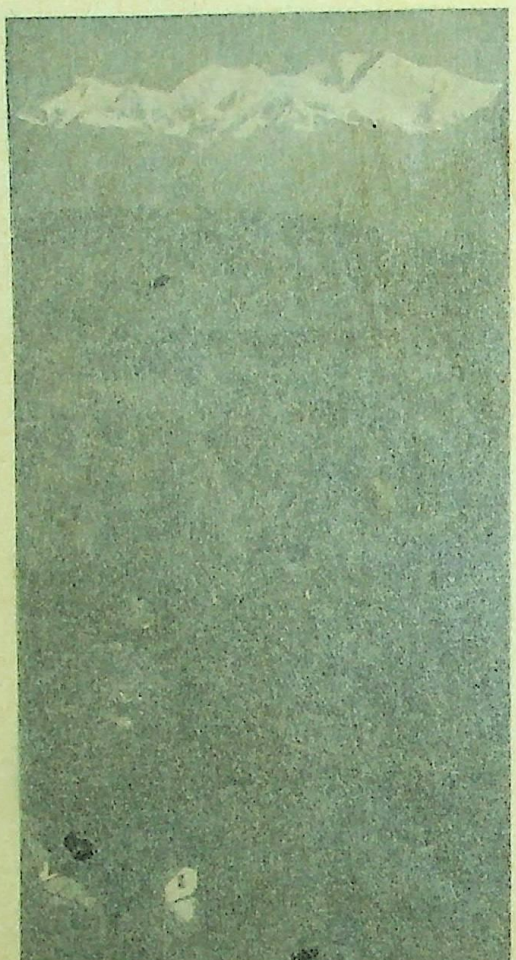

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G. H.

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The Mediator, by C. Jinarājadāsa. (Theosophical Publishing Hou Adyar. Price Re. 1-12.)

The world is the richer for this short book of Theosophical Essa and the more one studies this concise and very beautiful volume t more are we impressed by the depth of meaning therein containe To our thinking each essay needs to be taken separately, they are n in any way consecutive and the thought expressed in each one nee careful thinking over; if this is not done by the average reader th he runs the risk of missing much. This applies to nearly all the ver beautiful works of this specially minded author. He conveys much more than is expressed, he economises with words and t average man has to supply them to himself to enable him to at a realise all that is therein.

So much for *the way* to read these Essays, then as to what w may find. The first one *The Mediator* is exceptionally beautifu we quote two passages, sufficient to make us long to have the boo with us and to learn therefrom.

"This wonder of the Atonement is in some measure the privile of every soul. Every man and woman can become that wonderf mystery, the gateway of life throughout which the Godhead descend and ascends. We prepare our natures for His descent as we aspir for purity, for light, for lifting a little the heavy Karma of t world." . . .

"So slowly every man becomes a Mediator, till life after life h circle grows and on the threshold of Nirvāṇa, he holds within h circumference all that lives."

This book of Essays and *Nirvāṇa* by G. S. Arundale are given the world side by side, each to help the other and both are illumina ing words sent out for the world to absorb, lights to a darkened wor

SEEKE

Gods in Exile, by J. J. van der Leeuw, LL.D. (Theosophic Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

Gods in Exile is another gem from the pen of this welcome author. The pages tell the story of teachings received and given o for the benefit of those who have learnt to understand to the exte of understanding that which is revealed herein.

Much is revealed, let not the ignorant throw it away in haste b let all ponder thereon and wait the inner instruction which mu come as indeed it has already come somewhat to the author.

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This book follows on several that have just been published, the chief of which may be said to be *The Masters and the Path* by C. W. Leadbeater. This little book is dedicated to that great teacher.

The author tells us of the opening up of consciousness and, exhorts us to make strong endeavours that that opening up may grow in each one of us so that we may realise unity more and more "and the more we realise unity the more we feel we can love all our fellow men, love the trees and rocks the more we are drawn into union with the divine Love. Try to feel that power of the Ego to be at one with all things; try to feel your consciousness dissolve into the greater Consciousness until it *becomes* that greater Consciousness".

This is one of the little books that we shall often want to take up and have always with us as a help to guide the gods in exile back to their HOME of LOVE, complete UNDERSTANDING and greater Consciousness.

FLAME

The Apocalypse and Initiation, by Daisy E. Grove. (Theosophical Publishing House, London. Price 4s. 6d.)

The author states that her book is of an introductory nature and has been compiled from notes of a series of lectures given to the Christian Mystic Lodge (The Theosophical Society). The subject matter of the book is an attempt to interpret the veiled teachings of the Apocalypse and to show how these confirm the ancient teachings of the Eastern Schools. The book is divided into two parts. In the introduction to the first part a very short survey is given, according to esoteric teachings, on spiritual evolution, reincarnation, initiation and the Path and the constitution of man. The author then shows how the Ancient Wisdom is found in the Apocalypse veiled in many symbols and continues to carefully explain the meaning of these and their relation to man. Throughout the psycho-physiological key is used to interpret this little understood book of the Bible and some predominance is given to the explanation of the "esoteric physiology of the Ancient Schools". It is interesting reading that from the author's point of view "the seven Churches in Asia" depict "the seven force centres in man with the associated modes of cognition". A table of correspondences of these is given. After the general explanation of the symbolism used in the Apocalypse the author, in the second part, traces the mystery-drama of initiation as she sees it in the Apocalypse. To understand this book the Revelation of S. John must be read side by side with it.

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The book ought to find many readers, especially in Christia Lands, it will prove of valuable help to the student of the Bible.

J.

The Hidden Splendour, by A. Scrivener. (Rider & Co., Londo Price 7s. 6d.)

There are many people who are not able to follow the abstra conceptions of philosophy and to such much of the grandeur of th higher realms of thought is lost. But it is possible to convey t others in simple phraseology something of those higher regions o thought, and in *The Hidden Splendour* Mr. A. Scrivener succeeds i accomplishing this.

The Author's philosophy is nothing new. It is stated in the o quoted words "In Him we live and move and have our being" Nothing but God exists; He is everywhere and in everything and w all are parts of Him. Even our highest ideals are our selves. I God there is no place for evil; a part of Him appears as evil to ou awakening consciousness. These are some of the conceptions th Author seeks to explain, and he points out a way to a greater unde standing which will help us to draw aside the veil which hides H hidden splendour, and enable us to realise the reality and the uni underlying all outward manifestation. In the chapter 'Mor d'Arthur" there is a striking account of a vision of the One as glorious, resplendent youth.

The book leaves a good impression on the mind and does mo than merely provide a pleasant hour's reading.

L.

Origen and his Work, by Eugene De Faye, D.D. (Authoris Translation by Fred. Rothwell. Allen & Unwin, London. Price 6

These lectures on Origen and his teachings on God, cosmolog Christology, redemption and final things (eshatology), were deliver at the University of Upsala in Sweden. They are a résumé of a gre work of erudition on *Origen and His Time*, which will soon published and is looked forward to with great expectation by schola and students of Origen, the greatest philosopher and Christian of t third century of the Christian era.

This popular exposition of Origen, his thoughts and metho his philosophical mind and Christian belief is so vivid and luc that we begin to understand and love the man, who had the know ledge and strong faith to combine Greek philosophy, with Christi

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thought and thus made Christianity acceptable to the cultured youth of Alexandria, steeped in the great philosophies of Pythagoras, Plato, the Stoics, the Gnostics, Ammonias Saccas and Plotinus.

The first three centuries of the Christian era was a time of intense religious activity, of a vast upheaval of thought. Thousands of schools and communities strove and contended for freedom of thought and to live the religious life.

The Christians of the great Church, as soon as they tried to spread into the intellectual circles, were forced to express their beliefs in philosophical language. In Athens, Alexandria or Pergamus they could not expound their faith without using the language of the schools of philosophy and declaring Christianity as the only true philosophy. Clement of Alexandria was the first Christian of the great Church who saw the signs of the time and acted accordingly. He was at the head of the cathechetical school of Alexandria; the cultured young men of the schools of philosophy came to him and became converted; his first endeavour was to train them to lead the Christian life, only to the few he explained the Christian philosophy. Origen, his disciple, definitely linked up the vital Christian beliefs to the Greek philosophy which permeated the mind of the men of his time. Origen's mind was saturated with Greek philosophy, to understand him one must know the doctrines and methods of Greek philosophy; the mentality of the true Hellenic philosopher was for ever lost among the Fathers of the Oecumenical Councils, who could neither accept nor understand him. It was inevitable that Origen should be excommunicated by the Fathers of the Oecumenical Council in A.D. 553.

The man whom western Christianity drove out of the Church was one of the greatest Christians of the day. But now the time has arrived to do him Justice as Christian and as philosopher; scholars and historians in France, England and Germany always honoured him and kept his reputation alive. But we might find inspiration for our own thinking and meditation in Origen's ideas about God and Providence in our perplexity over the bewildering questions of the day. It is in the nature of all truly great and original thought to be fruitful and creative and at certain times to reappear and assert itself in men's mind. Perhaps the study of Origen might bring to the Christians of to-day the message for which they are waiting. It requires no great effort of imagination for the student of history to see a marked similarity between the general unrest and searching after a new ideal that marked the brilliant

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period of intellectual development which preceded the birth
Christianity and the general trend of thoughts and feelings in ou
times. Never was the Western world more ripe for the birth
understanding in things spiritual than it is to-day, never hav
conditions been more favourable for a wise view of the real nature
Christ and the task He is trying to achieve in the evolution of Hi
world-faith.

M. G

Love, Marriage and Parenthood, A Study on Race Building, b
Mary Pendlebury, M.R.S.I. (Liddell's Press, Simla. Price 1s.)

The author is well known in certain circles and has studied he
subject well, lecturing much in England on the subject herei
embodied. One cannot exaggerate the importance of the work whic
she has done, if the physical condition of the race is to improve. It i
a subject that happily, since unhappily it is necessary so to do, is no
being fully discussed and looked into and many are the means tha
are being taken to improve matters. The author takes the whol
tragedy of existing circumstances from the narrow view of the on
life and has left out of account, as far as I read the book, the realit
of the law of the return of life and the effect of causes in each life
Therefore the book has a very despondent tendency. The condition
are of course the result of a past, education the saviour of thos
conditions, education and moral precepts of spiritual living, and abov
all the desire in all for better conditions and a higher standard of life
Law cannot do much to help this problem, it can only deal with it i
a very superficial way but when the desire comes from within an
from the large majority then, and then only, will these conditions b
altered. Books such as this one, are of great use however fo
publishing the conditions that exist and in that light we conside
it of value and wish it a ready sale.

S. H

Christian Beginnings, by F. C. Burkitt, D.D. (University of Londo
Press. Price 4s. 6d.)

Three lectures delivered in 1924 are derived from the author
part in the work *The Beginnings of Christianity* edited by Professor
Jackson and Lake, to which work, copious references are made i
this book. It is a new essay to be added to the wave of reaction an
criticism commenced one hundred and fifty years ago against th
rigid literal orthodoxy of Christian Churches.

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1927

Studying the Book of Acts and following as a guide another of the apocryphal Gospels, this volume contains a picture of the early days of the Church in Jerusalem at the time of the martyrdom of James, the brother of Jesus; it tries to give a rational view of the appearances of the risen Christ and ends with a survey of St. Paul's Epistles as "a real guide for that earliest period".

While it must be recognised that this treatise is carefully reasoned out, the author himself expresses a critical opinion on the subject when he writes:

> But alas! the old interest is dying. Too many people have come to believe that it doesn't matter; the unbelievers do not care to occupy themselves with these old tales now that their authority is discredited . . . This is the case with Neo-Catholicism almost as much as with Methodism and other modern Protestant varieties of religion.

A. P. G.

Spiritualism and Theosophy, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 2s.)

"Cease to judge a movement . . . examine rather the measure of its power to be of service to others in their need." The author has succeeded in adhering to these words which he uses as a prologue. He states what Spiritualism has done for a great many, he points to the dangers of passive mediumship, saying that among spiritualists themselves this danger is recognised and he shows how the study of Theosophy and of a sound method of occult training would be of great use. Spiritualists and Theosophists may read this booklet with advantage.

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Ruskin Press, Melbourne. Price 3s. 6d.)

A clear outline is given of the teachings of Christian Science and that system of healing compared with the various other methods. While recognising that Christian Science may be "one of the path-ways leading to the ultimate goal" for many, the author regrets that dogmas have crept in and would remind its adherents that "whatever absolute Truth may be, it certainly is not uniformity".

J. I.

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Psycho-analysis for Normal People, by Geraldine Coster. (Oxfo University Press, London. Price 2s. 6d.)

This book of rather more than two hundred small pages is y another addition to this very important subject which exercises th minds of many to-day. Miss Coster has certainly accomplished he aim in trying "to set forth in the simplest possible way" th principles of psycho-analysis. Many books have been produced o the subject in the last few years but Miss Coster has written one tha is readable by the unlearned on the subject and they are able to prof thereby because it is simply written. She has managed to elucida much that puzzled the minds of many parents and she has evidentl given much thought to the care and understanding of the young. W recommend this book to all who are interested in this subject and w do so without hesitation, and wish it a ready sale and success fro the point of view of help to the suffering and relief to the distresse

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The Soul of Jack London, by Edward Biron Payne, with an intro duction by Sir Arthur Conan Doyle. (Rider, London. Price 5s.)

This is the story of the life struggle of a strong personality again a cold materialism continued and victorious on the other side of death It is divided into two parts. In the first part the author, Dr. Edwar B. Payne, gives glimpses into the living Jack London's mind in hi search for Truth that resulted in his materialistic philosophy of life the second part contains some of the communications received fro the *dead* Jack London from the other side, with the story of how the were obtained by Miss Oliver. Apparently Jack London's purpo in giving these messages was to right the wrong he considered he ha done during his Earth life in propounding his materialistic teachin to his friends.

It is evident that the author, Dr. Payne, was a very close an beloved friend of Jack London, and as such he had an intimate know ledge of his friend's inner conflicts and tumultuous thoughts in h life-long search for Truth; and to have followed his friend in th search through the very portals of death, and to have known him ris in that after-life from the melancholy depths of materialism to knowledge of the immortality of man is indeed a remarkable an happy experience. This is related in the *Soul of Jack London* i impressive language, which carries with it a strong conviction th the author realises that the communications received through th automatist, Miss M. M. Oliver, actually come from his dead friend.

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The messages corroborate the teachings of Theosophy that death does not suddenly change a man's nature; that man's physical desires and intellectual inclinations continue in the life after death; and that the Soul of man is immortal. The book should be read by all who know Jack London through his many beautiful books, and by all who are interested in the other side of death, and it will add one more volume to the many records of communications from those who have passed over.

L. A.

The Wisdom of the East Series. (1) Anthropology of Ancient Egyptian poems. (2) Ti-Me-Kun-Dan, Prince of Buddhist Benevolence. These are two more contributions to this series which has as its object "to bring together West and East by means of the best Oriental Literature, into a spirit of mutual sympathy, good-will, and understanding". The sayings are culled from most of the Eastern countries, translated by various scholars. The idea is fine and it is hoped that much understanding of the words of wisdom may accrue from those who are working for this further enlightenment to the world. (John Murray, London. Price 3s. each.)

In the Way of Heaven, edited by Theodore Besterman. (Methuen, London. Price 5s.) This small book contains teachings from "many sacred scriptures concerning the qualities necessary for progress on the Path of attainment. It is a useful book to pick up for a quiet half-hour but it is a pity that the quotations have no references to the religious books from whence they are drawn, the book would then have been of great service in the great work of drawing together the religions of the world into a bond of brotherhood with ideals in common. In the next edition this could easily be amended.

D.

The Wise Old Elephant: Forty Story Talks to Boys and Girls, by E. L. Coulter. (Hodder & Stoughton, London. Price 3s. 6d.)

The stories are all interesting and convey useful moral and practical advice in an easily assimilable form. Adults as well as boys and girls will profit by reading them.

The title "Wise Old Elephant" appears misleading. There is certainly wisdom in all the stories, but the wise elephant comes in only in the first story.

S. S.

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The Hidden Zoo, by L. G. (Hodder & Stoughton, Londo Price 3s. 6d.)

That a Zoo offers unfailing attraction to young and old we a know, but that there are numerous and very interesting dramas goi on among the animal world there we do not generally know. requires a person who, apart from opportunities for observin possesses the gift of putting himself, as it were, *en rapport* with th animals, to discover and interpret these dramas. The author of th book has this gift and has besides a delightful way of describing hi observations. The result is a most readable book. The author's fiel of observation is the London Zoo.

An interesting feature in a popular zoo is the facility that th animals have to develop human ways of feeling and acting, of whic the book under review gives several instances.

S. S

The Psychology and Tradition of Colour, by Hylda Rhode (C. W. Daniel, London. Price 3s. 6d.)

A very disappointing book with a Foreword by Dr. Hen M. Leon which has no particular bearing on the subject, comparati philology being applicable in many other connections than that names of colour.

It contains some pretty writing about colour in nature, in poetr art, gems, etc.; scraps of science; fragmentary allusions to vegetab dyeing; and references to the effect of colour on health and mood—a this in the Introduction. Then follow chapters on the Psychology the seven colours, red, blue, yellow, green, purple, black and whi these mainly consist of sentimentalisings on quotations from oth writers and such commonplace rhapsodisings as the following:

> Blue is associated primarily with space, illusion; it is the hue of immens it arouses cosmic emotion; it suggests the abode of gods, but of gods who smile bless, not of gods who frown and thunder. Far, far above us is the vast sky oc azure on happy days, deep indigo or sapphire-dark at night; misty, mysterious, melting blue of distant hills, exquisite the hazes of deep blue which float and dar among far-off trees seen from a winding river.

Much more profitable to spend idle hours with Nature and one's own psychologising.

NA

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SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th November to 6th December, 1926, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	£	s.	d.	Rs.	A.	P.
T.S. in Mexico, 286 members, £11-2-4				148	0	6
„ „ Italy, £5-17-4				78	0	5
Dawn Lodge, Shanghai, 2 new members, per 1926-1927, through the Recording Secretary, T.S., Adyar, $ 4 ...				5	3	0
Shanghai Lodge, Shanghai, Entrance fees and dues of 4 members, per 1926 and 1927, through the Recording Secretary, T.S., Adyar, $ 20				29	0	0
German Section, Hamburg, per 1926, £16				208	0	0
Swedish Section, Stockholm				362	5	1
T.S. in France, through Crédit Commercial De France, Paris, £6-7-8				85	0	9
T.S. in Brazil, Dues, per 1926	17	15	0			
Arrears of 1925	0	3	0			
Dues of unattached members ...	1	5	0			
Charter fee of the Leadbeater Lodge, T.S.	1	0	0			
	£20	3	0			
				268	5	8
T.S. in Burma, per 1926				50	0	0
H. P. B. Lodge, Canada, Entrance fees of 4 new members and dues of 18 members, per 1927, through the Recording Secretary, Adyar, £6-10-0				86	9	8
T.S. in Australia, Balance of dues, per 1926, £24-3-2 ...				322	9	7
„ „ England, per October, 1926, £14-0-3				186	12	4
Mr. Irving J. Davis, Wilmington, U.S., per 1927 ...				15	0	0
T.S. in Uruguay, 163 members, per 1926-1927, through the Recording Secretary, Adyar, £20				267	6	6
To be carried forward ...				2,112	5	6

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	Rs.	A.	P.
Carried forward ...	2,112	5	
Hongkong Lodge, Hongkong, through the Recording Secretary, Adyar, Entrance fees of 5 new members and dues of 6 members, per 1926 and of 65 members, per 1927, £18-5-0	248	8	

DONATION

Besant Lodge, Bombay, for Dr. Besant's Birthday ...	50	0	
	2,410	13	1

Adyar
6th December, 1926

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 6th December 1926, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
"A Friend," Adyar	1,000	0	
Donations under Rs. 5	9	12	
	1,009	12	

Adyar
6th December, 1926

REGD. G. MACBEAN,
Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cleveland, U. S. America ...	Osiris Lodge ...	16-4-1926
Springfield, „ ...	Service Springfield Lodge	22-4-1926
Madison Wis., „ ...	University Lodge ...	4-5-1926
Huntington, W. Va., „ ...	Huntington „ ...	16-6-1926
Charleston, „ ...	Charleston „ ...	25-6-1926
Puebla, Mexico	Shri Krishna „ ...	11-8-1926
Farnham, England	Farnham „ ...	1-9-1926
Monterrey, Mexico	Unidad „ ...	14-10-1926
Basel, Switzerland	Vahan „ ...	"
Los Angeles, U. S. America ...	Olcott „ ...	4-11-1926
Cape Town, South Africa ...	Brotherhood „ ...	1926

Adyar
6th December, 1926

J. R. ARIA,
Recording Secretary, T.S.

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CHANGE OF NAME

The Norwood Lodge, England, changed its name to "Crystal Palace" Lodge, in September, 1926.

LODGES DISSOLVED

Location		Name of Lodge	Date of Return of Charter
London, England	...	Anerley & S. Norwood Lodge	13-10-1926
„ „	...	Buddhist Lodge	25-10-1926
Benoni, South Africa	...	Benoni „	1926
Durban, „ „	...	Olcott „	„
Monterrey, Mexico	...	Fraternidad „	Nov., 1925
Bologna, Italy	...	Em. Swedenborg Lodge ...	1-10-1926
Geneva, Switzerland	...	Agni „	
„ „	...	H.P.B. „	
„ „	...	Orphee „	
„ „	...	Helvetia „	... Oct., 1926
„ „	...	Le Service „	
Neuchatel, „	...	Bhakti Lodge	
„ „	...	Krishnamurti „	

Adyar

6th December, 1926

J. R. ARIA,
Recording Secretary, T.S.

T.S. BANNER

With very great pleasure I hereby announce the gift to the Theosophical Society of a handsomely embroidered Flag, bearing the emblem of the Society, which has been received from Senora Elena V. S. de Cravioto, a member of the T.S. in Mexico.

Adyar

6th December, 1926

J. R. ARIA,
Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, Novembe 17, 1875, and incorporated at Madras, April 3, 1905. It is an abs lutely unsectarian body of seekers after Truth, striving to ser humanity on spiritual lines, and therefore endeavouring to chec materialism and revive religious tendency. Its three declare objects are:

FIRST.—To form a nucleus of the Universal Brotherhood Humanity, without distinction of race, creed, sex, cas or colour.

SECOND.—To encourage the study of comparative religio philosophy and science.

THIRD.—To investigate the unexplained laws of nature and th powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belongin to any religion in the world or to none, who are united by thei approval of the above objects, by their wish to remove religious antag nisms and to draw together men of good-will whatsoever their religiou opinions, and by their desire to study religious truths and to shar the results of their studies with others. Their bond of union is not th profession of a common belief, but a common search and aspiratio for Truth. They hold that Truth should be sought by study, b reflection, by purity of life, by devotion to high ideals, and they regar Truth as a prize to be striven for, not as a dogma to be imposed b authority. They consider that belief should be the result of individu study or intuition, and not its antecedent, and should rest on know ledge, not on assertion. They extend tolerance to all, even to th intolerant, not as a privilege they bestow, but as a duty they perform and they seek to remove ignorance, not to punish it. They see ever religion as an expression of the Divine Wisdom and prefer its stud to its condemnation, and its practice to proselytism. Peace is the watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of a religions, and which cannot be claimed as the exclusive possession o any. It offers a philosophy which renders life intelligible, and whic

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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THE THEOSOPHIST

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On Shri Krishna

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ON YOGA

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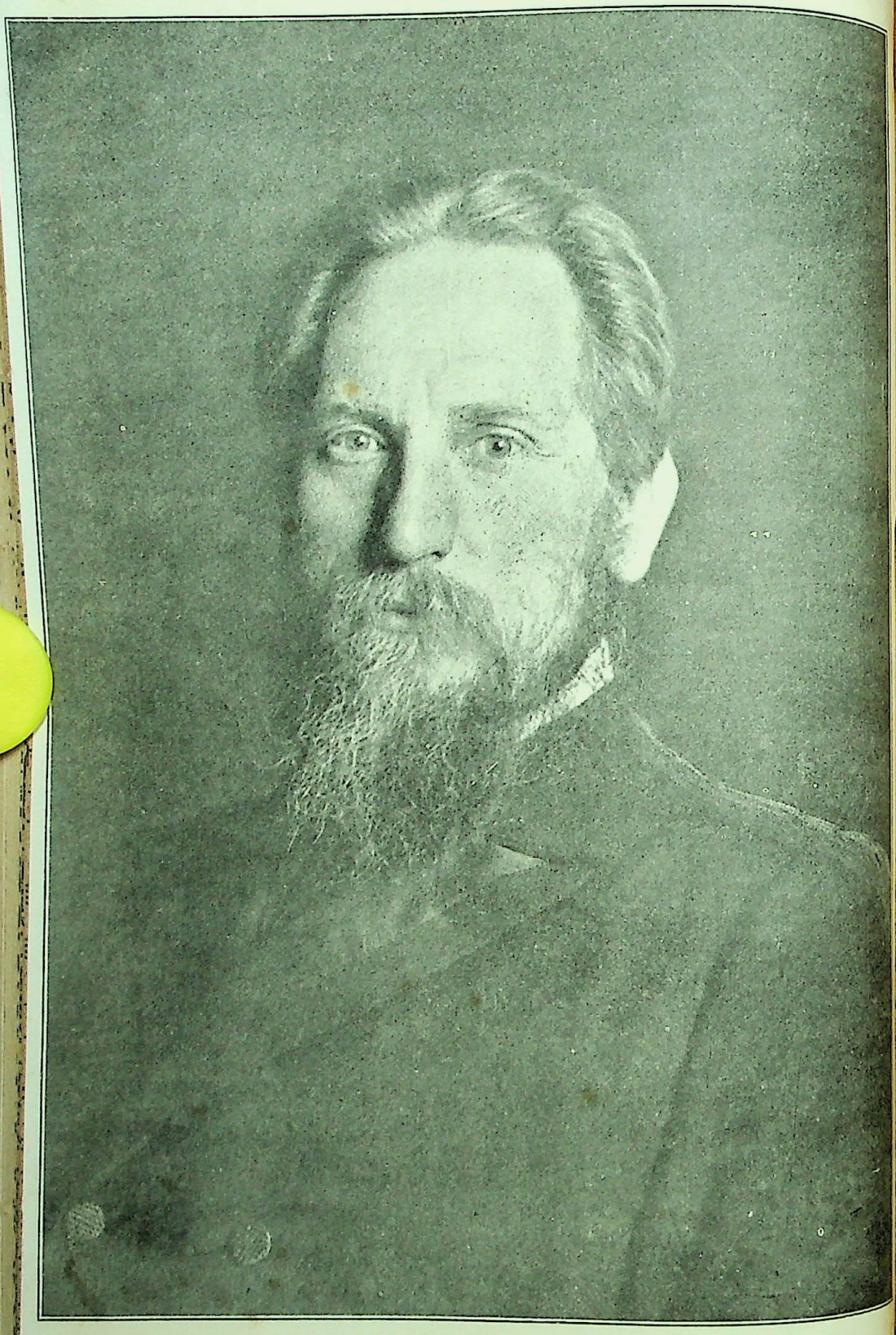

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THE THEOSOPHIST

ON THE WATCH-TOWER

Editor writes:

The long American tour is over, from the Atlantic Coast one side to the Pacific Coast on the other, from Toronto ne side to Vancouver on the other, from Seattle to San go, from Milwaukee to New Orleans, from New York to ago westwards, Boston eastwards, and Washington south-rds, and to many places lying between these points. Two s were given to sightseeing—Niagara and the Grand yon—both wonderful manifestations of Nature's tremen-forces. The rest of the time was spent in travelling—by night—and in talking by day. The "Coming of the Teacher" and "India: Bond or free? A World m," were the two subjects dealt with, and in two or places I spoke on "Man, the Master of his Destiny". most tours I also held meetings of T. S. and Star mbers, and also of the E.S. students. At the end, I am kful to say, I am none the worse in any way, being quite rous and thoroughly well. But my correspondence has ffered badly, for which I apologise to all who have written

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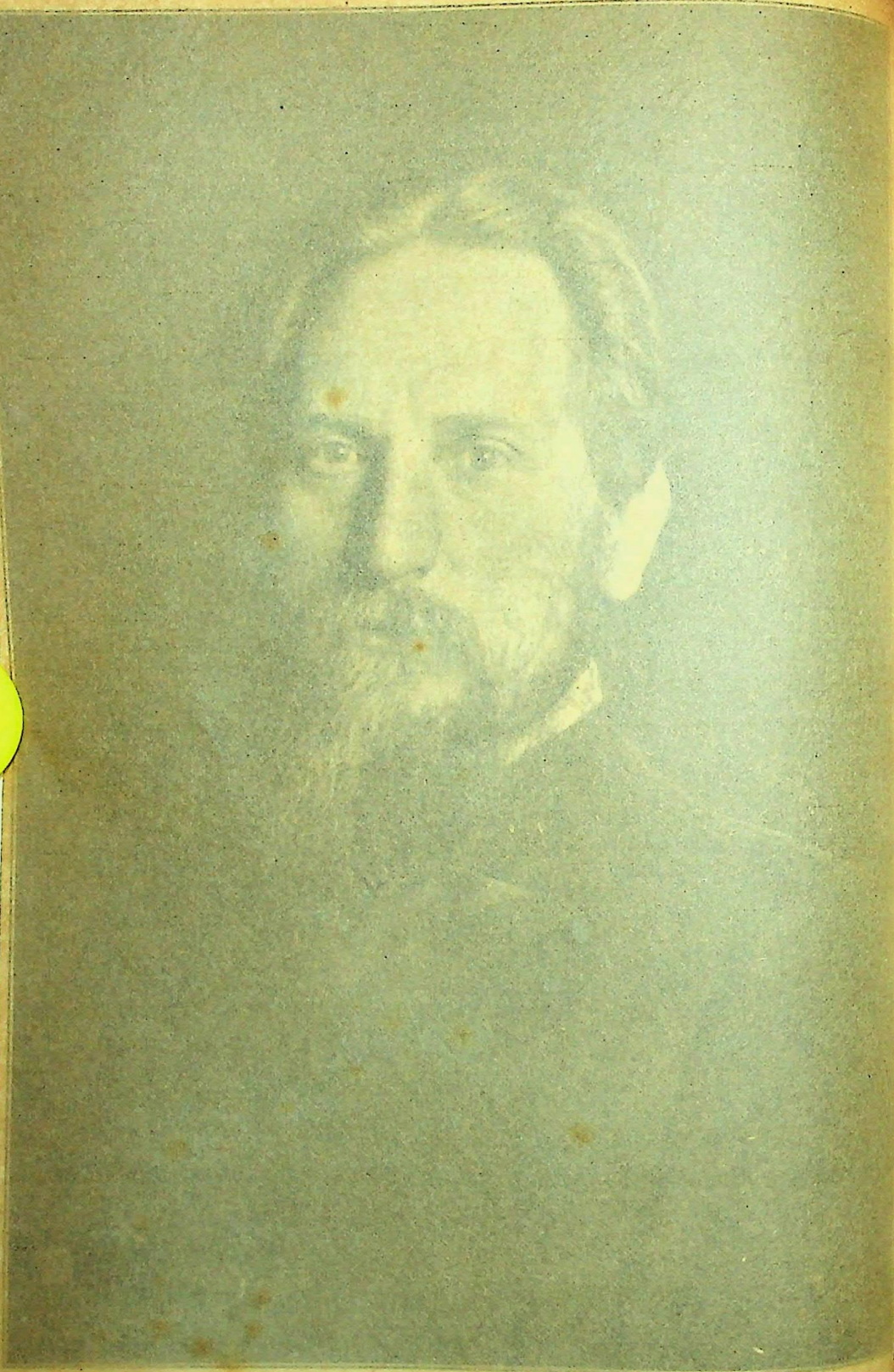

C. W. LEADBEATER IN 1902

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VOL. XLVIII No. 5

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to me and have not been answered. I am glad to have ti to answer those which still need replies.

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I have settled down for awhile in the Ojai Val with our Krishnaji, and Lady Emily Lutyens and daughter Mary arrive there on the 16th instant (Decemb I say "there" because I am writing from Los Angel whither we motored over yesterday from the Valley, order to meet our visitors, who arrived from Engl this morning (December 13th), looking very well, a their swift rush across the continent. Lady Emily is lecture in Los Angeles on the 19th and 26th of this mon Los Angeles is eighty miles from Ojai, and the drive i beautiful one, the road winding along among the mountains

***

Ojai Valley is a long narrow tract, surrounded w mountains; from behind one range the Sun rises, below second he sinks when his setting hour arrives. A f evenings ago, he set amid surroundings of wondrous spl dour, for billowing clouds surrounded him, and he pain them with lovely colours, rose and orange, with blue-gr lakes wherever the clouds left spaces for us to see them. thought of the two countries which shew the most glori sunsets—India in the rainy season, and Egypt, which oc sionally displays an evening sky marvellously wonderful. have put a memory of that Ojai Valley sunset in my pict gallery where only two others shine out in equal beauty, seen from Adyar towards the end of the rainy season, and other from the Suez Canal, as the steamer glided sile eastwards, towards the Homeland. And as I think of Homeland, a great spring of love wells up from my heart flows thither, to the "Motherland of my Master," and own Motherland of so many lives in the past.

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There is a funny paper named *The Patriot*; it does not pretend to be funny, but is the more comic on that account. It takes itself very seriously. Its first joke is its name, for there is nothing patriotic about it. Its particular red rags are The Theosophical Society and the Order of the Star in the East; and Co-Masonry; these are its King Charles' Head, and they are dragged into various organisations. In its issue of October 16th, 1926, it assails the Golden Chain and the Round Table. The aim of the Golden Chain, "at least the avowed aim," is the formula repeated by its child-members—it is a children's Order—and it gives this quite accurately:

> I am a link of gold in the chain of love which surrounds the world; I must remain strong and bright, I wish to try to be gentle and good to all living creatures, to protect and aid all those who are feebler than myself, and I will try to have none but pure and beautiful thoughts, to speak none but pure and beautiful words, to do none but pure and beautiful actions. Then all the links will become bright and strong.

The Patriot does not tell us what there is wrong in this very practical resolution with which the children start their day. The Round Table is the next subject of dislike; it has three grades, Associates, Companions and Knights: "It is scarcely necessary to point out the analogy between these three grades and those of Masonry." It is also "scarcely necessary to point out" that the name of the Round Table suggested the three degrees of chivalry, the Page, the Squire and the Knight. *The Patriot* also appears to object to the words "The King"—"Follow the King," being defined as meaning the Christ in the West and the Bodhisaṭṭva in the East, and to the statement that members are required "to think each day of this King and to do each day a deed in His service". Surely no one should object to this very useful practice. Yet presumably *The Patriot* objects to it, so must regard it as unpatriotic. *The Patriot* is presumably a Christian paper. (I say "presumably," because I have never seen a copy of it, having only received from a press-cutting

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agency cuttings which attack movements with which I a connected.) If then it is a Christian paper, why should object to western children who join the Order of the Rou Table being taught to follow Christ, to think of Him daily, a daily to do a deed in His service? Cannot *The Patriot* unde stand that this little daily practice will grow into a hab until all the day through the thought of the Christ becomes permeating fragrance in the mind, and all actions are perfor ed in the spirit of service to Him?

***

The London *Daily Express* tells of a remarkable child whom my Indian readers have probably heard months a but whose fame may not yet have reached readers of oth lands. His name is Maung Tun Kyaing, and he is only fi years old. He

> preaches and recites the Buddhist Scriptures, and is believ to be a re-incarnation of Yunkyaung Sayadaw, a famous Burm Buddhist.

He preaches to large crowds, and "it is now declar after a series of exacting tests, that he thoroughly understan what he preaches, and he is regarded as a genuine 'wins He reads both Burmese and Pali . . . His audiences see spell-bound when he preaches". His father is a farmer a his mother a weaver of mats. The word "winsa" means who remembers his past lives.

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The Los Angeles Evening Express, of December 3, 19 contains an interesting case of a dream which conve true information to Mr. Chris Olson, a tobacco-planter Wisconsin, U. S. A. His daughter, Clara Olson went out the evening of last September 10th "to get a breath of fre air," and never returned. Seventeen days later a young m of 18, a Gale College student, Erdman Olson, the girl's lov disappeared. Mr. Chris Olson, for some reason suspec

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that his daughter had met with foul play, and this idea was strengthened by an ominous dream. He told his neighbours: "I've seen her in a dream. I know she is dead. I saw her buried on her face on a hill near Rising Sun." So strong was his certainty, that he actually swore "out a murder warrant for young Olson 'upon information and belief' several days ago, although there was then no direct evidence that the girl was dead". The paper goes on:

> That evidence was supplied yesterday when a searching party, combing the Kickapoo valley, stumbled upon a barely filled grave in which the missing girl was lying—face downward. The searchers gathered at the spot and in awed whispers told one another that Chris Olson's dream had come true.

No bullet wound nor bruise from a blow that proved fatal was found on the body. The theory of poison is being discussed by the officials, and an autopsy is to take place followed by a coroner's inquest "to determine how death came to the girl, who was an expectant mother". Various issues arise to be laid before the jury: The girl must have been killed by another, or have committed suicide; If she committed suicide, was she alone, or was some one else present? If some one else was present—a fair presumption, as the body was buried—did the two agree to commit suicide, and the second fail to carry out the compact, hastily bury the body and fly, fearing to be accused of murder? If she were alone, the body must have been discovered and buried by a casual passer-by; why did he conceal the fact, instead of leaving the body and notifying the police? Did Mr. Chris Olson reveal the whole of his dream, or did it contain any further information as to the manner of the girl's death? If it did, is a dream evidence in a court of law? The reply to the last question is of vital importance to the world at large. Personally, I think that those who are best acquainted with the workings of the sub-consciousness and the super-consciousness would be the first to deprecate intervention by either with the

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regular public course of law and justice in the physical world.

The Convention of the Theosophical Society is the outstanding event since the last Watch-Tower was written. It should be generally remembered that the Convention which takes place at the end of December in India is the Convention of the Society. It is true that at the same time (at separate meetings) the Convention of the Indian National Society also takes place and we have had cause to remember that many confound the two which are indeed quite distinct. In the supplement of this number we are printing the summarised programme which was carried through.

Before we went this year some of us were asking ourselves: Why do we need such frequent Conventions? To hear the report which we could easily read to ourselves if so minded? To meet each other? To do business? To each of these questions the answer seemed emphatically—No. Many answers came to this question at Benares, some of which have been told and some untellable in words. I think that some of the following are reasonable answers: To feel something of the strength that is ever growing in this great and wonderful organisation; To realise the spreading branches of the work year by year as we review the past year or years; To guage, count and register the pulse of the movement as a whole and possibly to notice in which branch of the great and ever-spreading tree the life seems to be the most virile. This last must inevitably alter very considerably and the fact of the different great centres and their special work will naturally take this point into account.

I do not know of course but at the Convention of the Society it may be that there is yearly a weighing up of these things in a purely physical way as well as in other ways.

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Be all this as it may there is a distinct and very definite difference at every Convention, a different note is struck, a different chord is sounded, a different aspiration is set on foot, a different picture visualised, a turn in the road, another vision of work to be accomplished, another step taken on the mountain of the Society's life. The Conventions always vitalise the life of the Society, fan the sparks and set aflame that which is ready to burst forth and thus a new life everywhere is given.

There is also a big outside difference at each Convention which is remarkable, sometimes it is one thing and sometimes another. I suppose a growing characteristic within the Society as a whole is in the truth reflected; this is understandable.

This Convention was outstanding in its own peculiar way, though I realise as I write that this must inevitably be coloured by oneself and one's own ideas and that in a sense rather, shall I say, spoils it.

Friendliness reigned everywhere, one had not to look for it, it lived, it grew, it brought forth fruit abundantly, it was very, very beautiful and shining in its strength. It did shine; not only a glow but a beautiful warm enfolding thing that took us in its radiant arms and you felt alive and as if God were near as the Great Eternal Friend of man. This warmth gave vivacity unknown to some of us before, a buoyancy, for we caught something of oneness, all belongingness, something that brought us wildly together in a bond that knew no separation. A bond from within, warm, glowing as a miniature sun, not a bond from without which binds coldly and harshly and which we long to sever. The inward bond no one ever *wants* to sever, he may now and then sever it in ignorance, in pride, in delusion but once having known the true bond he must assuredly seek to keep it to eternity.

This inward bond was felt and strengthened at Benares, we were welded together as one whole as a band of workers in the

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Service of the Masters. Many may think that this has been done years ago, but this individuals may have done, groups may have done, but on these happy, friendly, sunny days we were knit together as a solid block as one knowing each other, understanding each other and above all having a common trust one towards the other.

The air was intense with feeling, some that we understood and some of which we have yet to learn and understand the use. An immensity was there which seemed to contain all, an immensity that contained laughter and joy and merriment and the vivacity and life-giving of the sun. All others seemed to shine. One saw and realised the sun in each, they were mirrors, reflexions and all the place was Light shining in its strength. *It* all seemed a possibility, a living reality not only a belief as heretofore. *It* was there in one's hand so to speak, to handle and to take hold of, a torch that we could carry for evermore and thus carry a beacon for others to walk by in the outer world, and from which to light their torch.

That the President would not be there seemed to foretell a great miss but so much was the spirit of oneness rife within us we knew her to be there, we felt her, some saw her and some heard her speak so we did not miss her. If we do not miss her how can we ever miss anybody?

So many old clothes had fallen off, please understand what I am trying to say, justice reigned there was no need of judgment; friendliness reigned there was no further use for destructive criticism; the warmth of the sun had penetrated our darkness; no more shivers of fear or depression.

* * *

There were present at this great Convention Bishop Leadbeater who looked young as ever, working all day. The Vice-President who seemed everywhere and present at everything, Bishop Arundale whose enthusiasm sprays us all, we cannot escape it even if we would and Mrs. Rukmini

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Arundale who grows in the power of helping all who come across her. Eight hundred delegates attended this Convention, the largest number known at Benares; so in all ways it seems to have been the biggest that has yet been held there.

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The 17th of this month is one of our Remembrance Days of those who are now working elsewhere and of those who still remain with us. We greet our elder brother whose birthday it is with our love and affection, and the best of wishes that we may offer.

We have printed an article by C. Jinarājadāsa,[1] and two Letters from our Teacher H. P. B. thus linking the thoughts of those who have passed on with those who are still with us; we have also reprinted two old photographs of Bishop Leadbeater which are interesting if not flattering. Also on page 529 we have given the latest snap-shot which we have to hand, taken in Java just before he arrived in India in December.

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In the March number we hope to be able to print the Convention Report and the Convention lectures in full. As they will so soon appear we have purposely not spoken of them.

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Bishop Leadbeater and Bishop Arundale leave Adyar on the 27th of January and go to Colombo *en route* for Australia. The Vice-President and his wife start for Europe in March and we hear that the President will meet them on her way to Australia as at present arranged.

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Mount Road is the Bond Street of Madras. In Mount Road the Theosophical Publishing House opened a branch book shop which will we are sure do very useful work in

[1] See p. 515.

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spreading Theosophical thought. The position of this sh is one of the best in Madras and we are fortunate to ha secured it.

It was opened on January 15th by the Vice-Preside who in declaring the shop open, said: That it was fitting th literature of a high order should be available to radia wholesome ideas of advanced knowledge from this cent dedicated as the memorial of the eminent reformer, Dewa Bahāḍur. At this time when there is such a great impa from the West of all sorts of literature, it is well that such centre should be opened and it will certainly prosper with th care and attention that are visible already in the varied stoc of useful books on subjects such as Art, Science, Highe Thought and Life. In the name of the absent President th Vice-President wished the undertaking God-speed.

W

NOTICE

As the Acting Hon. Treasurer of the Theosophic Society, Mr. Macbean, will most probably be leaving India March, before the return of Mr. Schwarz, and as consequent there will have to be another interim Acting Treasurer, particularly desires to renew the recommendation th remittances should *never* be addressed to the Hon. Treasur *by name*, but simply to *The Treasurer, Theosophical Soci* Adyar, Madras. This will obviate the inconvenience likely occur when cheques and money orders are made payable absentees.

O

Eng

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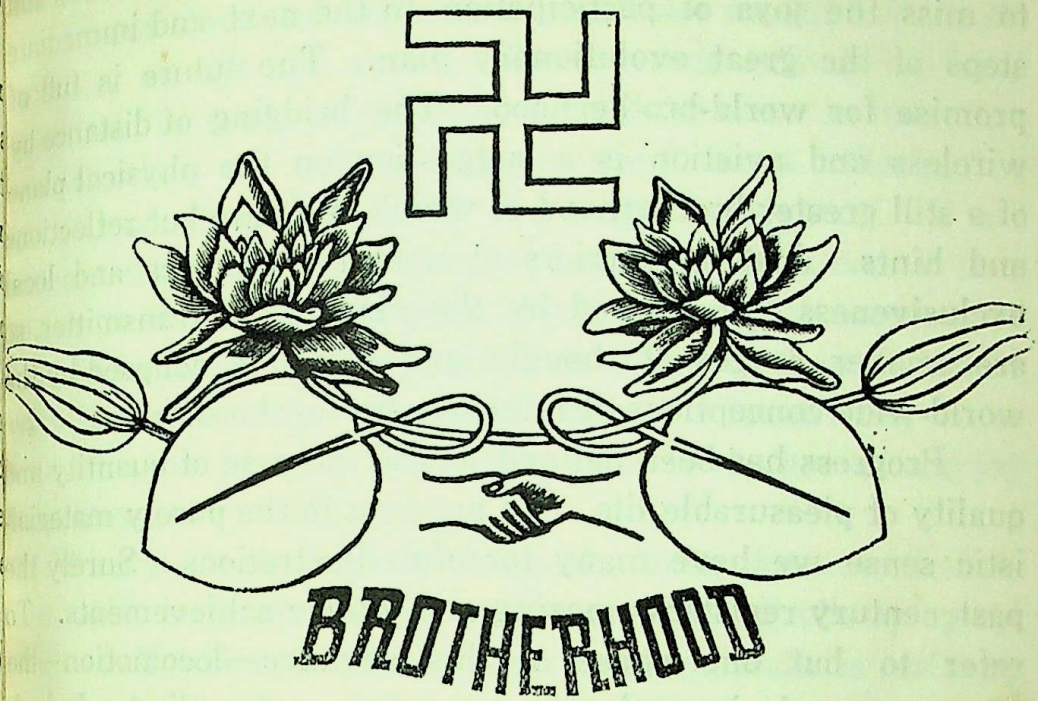

A MAGNIFICENT OBJECTIVE

By DAVID W. MILLER

ONE of the performers in the "Mayflower" Historical Pageant, which has been repeatedly produced in England, is made to say the following—

"Blessed is he that is divorced from an aged and outworn tradition
And is attracted to the youth and beauty of Eternal Truth.
Blessed is he that hath the detachment for a new venture of faith
And does not attempt the Portal of the Future with the blood-rusted key of the past."

What a fine rallying stanza for idealistic youth! How magnificent an objective for one really awake to the

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opportunities and calls of the present! To live in an atmosphe of the past, however glorious, is to live in present blindness a to miss the joys of participation in the next and immedia steps of the great evolutionary plan. The future is full promise for world-brotherhood. The bridging of distance wireless and aviation is a suggestion on the physical pla of a still greater brotherhood of which such are but reflectio and hints. Just as barriers of nationality, space and loc exclusiveness are ignored by the airman and transmitter, are smaller ranges of thought and objective eclipsed by t world-wide conceptions of intensive brotherhood.

Progress has been defined as the increase of quantity a quality of pleasurable life. Of progress in the purely materi istic sense we have many forceful illustrations. Surely t past century registers amazing and unique achievements. refer to but one phase of this advance—locomotion—t advances made in method and speed are astounding. Inde this and other forms of material speeding up have suggest and facilitated advances in the mental and spiritual realms.

Even if we would, we cannot remain indifferent to new viewpoints forced upon us. We, in our erstwhile slown and blindness, may pass enactments in small ring-fen areas, but a larger conception born of the electrical, wirele and aviating age will ignore the anachronistic decisions. must recognise the wider implications of our actions. speech made in one continent may be broadcasted to millio at the ends of the earth. There is, in the radio univers service, an apt illustration and elucidation of the Christi Scripture which affirms "that which ye have spoken in t ear in closets shall be proclaimed upon the house-tops." T apparently trivial and limited may have a world-wi significance. Hence, in the approaching age of clos communication and co-operation there must be the sam catholicity to make harmonious and helpful all possi

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associations. Bullock team travelling and speech from mouth to ear represent the past: and we must see to it that no such simple and slow and ineffective means are sought to be made operative in the age ahead. The current attitude of mind must be in its realm as effective as is a motor car in its realm.

Whether we will or no, we must move. Mechanics, savants, occultists all sound the bugle to advance. If not entirely outgrown, it is certain that nationalism cannot now be the same. The new spirit of internationalism broods over and obliterates the hard dividing lines of any would-be exclusive nationality. However much isolation may have served in the past, it must now yield to the genius and joy of synthesis.

What is the application of the idea to the future of India? That India is deeply stirred none can doubt. Probably by aid of the unification of the English language, India is realising both her nationality and her international place as never before. Woe be to her if she "attempts the portal of the Future with the blood-rusted key of the past". Democracy has become the rallying cry of all peoples, and all men must assert their manhood. However beautiful and effective may have been the leading of nurse and mother, such leading becomes ridiculous on man's attainment. Rather must he play the part of leader and utilise his potential initiative and executive ability. A nation, as a child, may be spoon-fed too long.

The Rt. Hon. V. S. Srinivasa Sastri has quite recently raised the question of the position of the Native States in the coming Dominion status of India. Quite properly he stresses the need for bending to the spirit of the hour and thus modifying the older paternal attitude of government. It is inconceivable that the seventy millions of India under Native Princes should be less expressive of the newer and larger viewpoints than the rest of the civilised world. While there will doubtless be differences in procedure, it is unquestioned

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that self-determination must take a larger place. The speeche of Mr. Sastri on this subject are but the complimentary si of his insistence on India's larger place in the councils of t British Commonwealth and World Federation.

Perhaps it may be permitted for a believer in worl brotherhood who is a Londoner in New Zealand, to expre the conviction that a voluntary giving up of many exclusi privileges on the part of Native State rulers would do mu to enhance their influence. Although less officially, th would still exert an enormous influence over public affai and their peoples would delight to honour their magnanimo kingly heads. I believe the King-Emperor, King George wields a very powerful and peaceful sway in all politic matters although he has no direct voice in legislation. Ma believe that the British throne is on stronger foundatio because of the sacrifice of autocratic prerogatives. The Roy house is loved everywhere; and it is most probable that t prestige of State rulers would be greater in All-India counci British Commonwealth conferences, and in the World-Parl ment of civilised peoples, if working for mutual well-being.

The magnificent objective is a world freed from i bands and united by silken threads of Brotherhood, interpre by a synthesis of World-Religions under the "Lord of t Religions of the World". An irreligious democracy rudderless, mad, unthinkable. But a living faith in a G ordered world, and a conviction that this is the age internationalism and all its attendant enrichment for all is once interpretation, balance, inspiration, joy, and achieveme

David W. Mi

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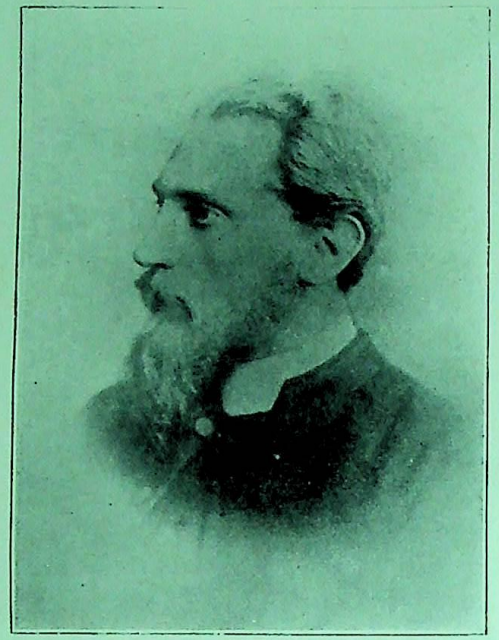
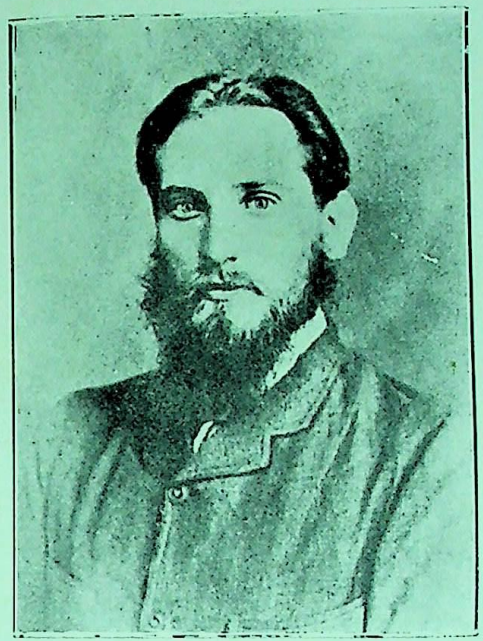


C. W. LEADBEATER
IN 1882

2



C. W. LEADBEATER
IN 1885, AT ADYAR

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WHAT H. P. B. THOUGHT OF C. W. LEADBEATER

By C. JINARAJADASA

INTRODUCTORY

C. W. LEADBEATER, whose eightieth birthday falls on February 17th, joined the Theosophical Society in 1883.[1] He was then a clergyman of the Church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Lighook in Hampshire. This letter is published as Letter No. VII in "*Letters from the Masters of the Wisdom*—First Series". In that letter, the Master offered him the opportunity of going to Adyar "for a few months". At this time a terrific attack was being launched on H. P. B. by the Christian missionaries of Madras, and what was known as the Coulomb "exposure" of H. P. B. had begun. Many professed ardent Theosophists had dropped away from the Movement in England.

C. W. L. came up at once to London and showed the letter to H. P. B., but she refused to give him any advice whatsoever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T.S. As H. P. B. was sitting in front of the fire that evening, and C. W. L. and Miss Laura Cooper (the late Mrs. G. R. S. Mead) were facing her, he

[1] Owing to the long years of active devotion in their early days of the T.S., his diploma however bears the date November 17, 1883.

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C. W. LEADBEATER
IN 1885, AT ADYAR

C. W. LEADBEATER
IN 1882

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noticed that suddenly H. P. B.'s right hand seemed to be pull out with a jerk, as if by some invisible hand. Immediate over the palm of the extended hand there appeared a whi cloud, which the next instant condensed and fell flat on H. P. B. palm. It was a letter addressed to C. W. L. from the Maste It was a very brief letter, and appears as Letter No. VIII. it, the Master noted C. W. L.'s decision to go to India an approving of it, gave him precise directions as to trave These directions were to start, if possible, on the 5th of th following month, and join H. P. B. at Alexandria. It wa impossible for C. W. L. to travel with H. P. B., becaus she was leaving that same night when this second lett arrived.

C. W. L. was living at this time at Liphook, where hi uncle the Rev. W. W. Capes, Reader in Ancient History a Oxford, was the Rector. He arranged with his uncle to ceas from his clerical work immediately. All his affairs wer quickly wound up, and on November 4 he left London fo Marseilles. From Marseilles he took a steamer to Alexandri and so joined H. P. B. in Cairo. With her he travelle to Colombo, where he formally took Panchasila from th High Priest Sumangala. The party arrived at Adyar o December 21.

Early in 1885 he accompanied Colonel Olcott to Burm When the General Council decided that H. P. B. should leav India, he offered to accompany her to Europe. But h services were required at Headquarters. His work was many kinds; when a worker was needed he did whatever w required. He was by turns one of the Recording Secretari of the T.S., manager of the book business, and acting edito of THEOSOPHIST. In January, 1886, the Colonel sent him develop the Buddhist educational work in Ceylon.

It was during this period of work for Buddhists that h did things which astonished the Sinhalese Buddhists. H

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Fig. 1

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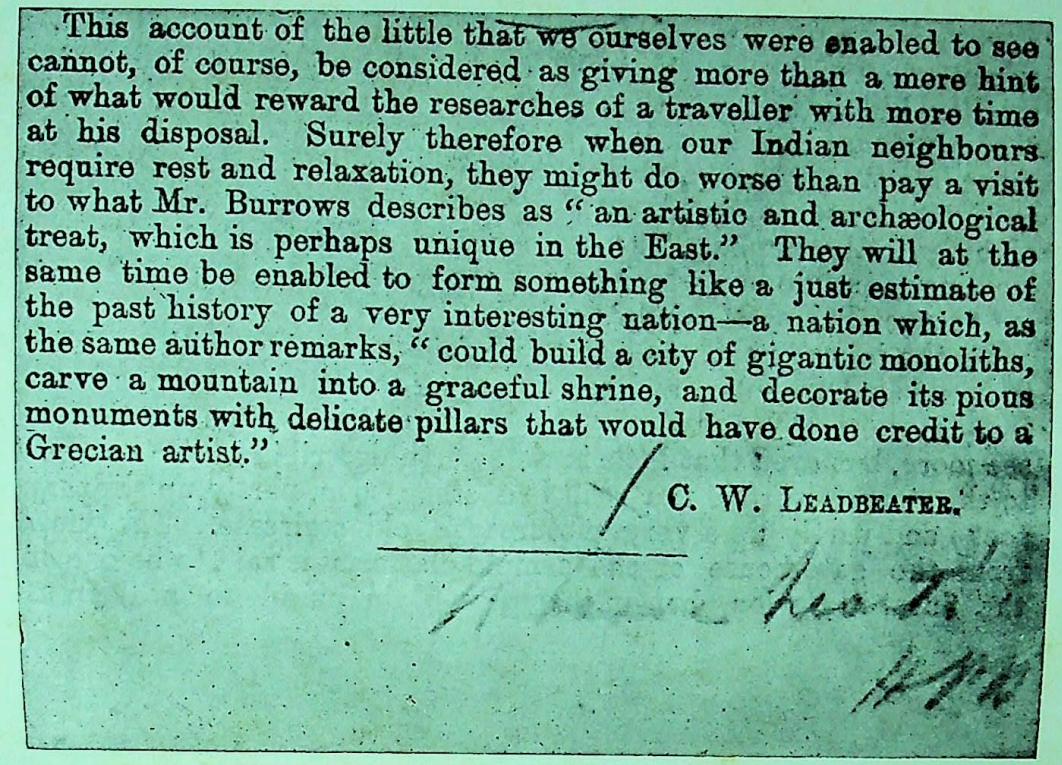

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archæological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. LEADBEATER.

FIG. 1

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wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C. W. L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C. W. L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C. W. L.'s work, and tramped with him on Sundays from Sunday school to Sunday school. When the carol singing was organised, I was one of the choir boys, and I remember one year, at Wesak festival night, how we went in a decorated cart to several temples singing carols. C. W. L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C. W. L. because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888. Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. It was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the

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innuendos about C. W. L. were quite well-known to Colo she Olcott. I mention this fact, because H. P. B. could be not she unpsychic as to be ignorant of a man's true nature, and wo be the first to know whether they were true or not. T she knew they were not is shown by her regard for C. W.

WHAT H. P. B. SAID

What H. P. B. thought of C. W. L. is evidenced by th statements of hers which I give. The first, Fig. 1, is fr her copy, now at Adyar, of THEOSOPHIST, Volume V August, 1886, p. 686. The volume is bound, and has h name stamped on it, and is one of the volumes whi belonged to the European Section Library after her dea At the end of C. W. L.'s article on "Anuradhapura a Mihintale," two famous Buddhist places of pilgrima H. P. B. has made a cross in blue pencil and written her own hand and signed with her initials, "A bra heart! H. P. B."

The second illustration is what she wrote in the copy

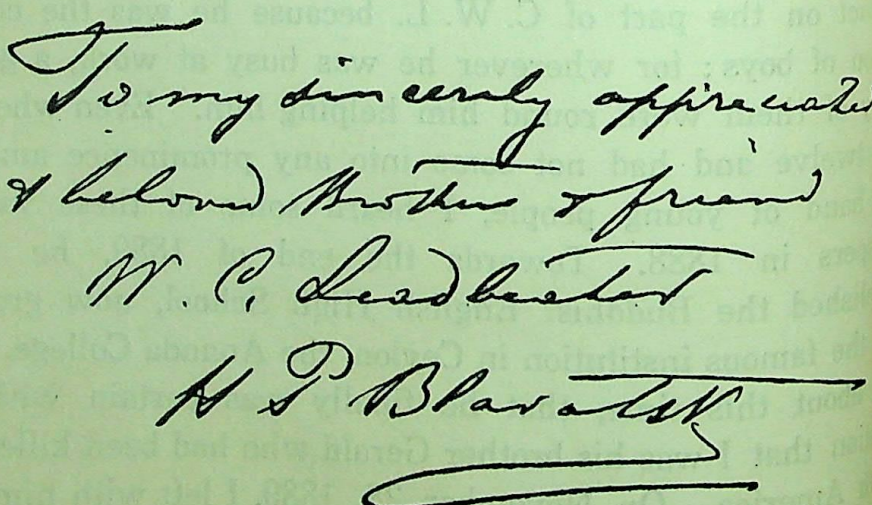

FIG. 2

The Voice of the Silence which she presented to C. W. L soon as he arrived in England. The third illustration is w

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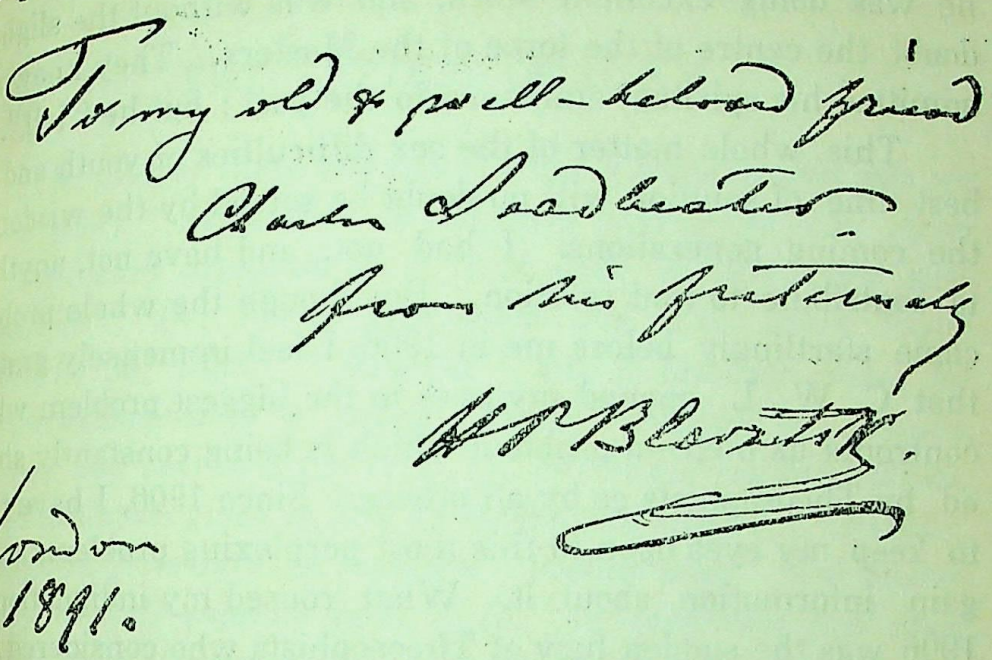
she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.



THE KEY TO THEOSOPHY.

FIG. 3

CONCLUSION

We must note the fact that the particular advice on the sex problem for which C. W. L. has been censured had been given by him long before he joined the T. S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic, and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C.W.L.'s services to Theosophy for twenty-two years, should suddenly consider him as having lapsed morally all at once. They seemed

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utterly unable to remember that, during those twenty-t years, during which he had not thought fit to revise his ide he was doing excellent work, and was without the slight doubt the centre of the force of the Masters. They knew admitted his spiritual eminence in the past ; but he "fell".

This whole matter of the sex difficulties of youth and best line of solution will no doubt be solved by the wisdom the coming generations. I had not, and have not, anyth to contribute to that solution. But though the whole probl came startlingly before me in 1906, I feel immensely grate that C. W. L. opened my eyes to the biggest problem wh confronts us men—a problem which is being constantly shi ed by Theosophists as by all others. Since 1906, I have tr to keep my eyes open to this most perplexing problem, and gain information about it. What roused my indignation 1906 was the sudden fury of Theosophists who considered h as "fallen," merely because they happened to discover the first time ideas which he had been holding for abou quarter of a century. I was not championing C. W. L.'s ide but I did fight to maintain that C.W. L. had not changed in nature, or in his value to the Theosophical movement, me because some Theosophists thought they had "found him ou

The three illustrations of H. P. B.'s high regard C. W. L. will, I think, be sufficient for most people, w believe that H. P. B. was not an ordinary woman, but one w had deeper perceptions. She did not call every Theosop round her a "well-beloved friend". If she regarded C. W. as worthy of her high regard, during these years when held his particular views on sex matters, and in spite of slanders about him in Ceylon, I think many of us are not lik to make a mistake in following her example and holding h in a similar high regard.

C. Jinarājad

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TWO LETTERS OF H. P. B.

[The first of these two letters gives a brief insight into one of the many "situations" in the early days of the T.S. After the Missionary attack on H. P. B. in 1884, she left Adyar with "Bawajee", Dr. Franz Hartmann and Miss Mary Flynn on March 30, 1885. "Bawajee" was a familiar name for T. Krishnamachari, a young Tamil Brahmin of Tanjore. Bawajee was sent to assist H. P. B., but he got his head turned by the adulation given to him by his western admirers. Finally, he suffered from such an excessive "swelled head" that he considered himself superior to H. P. B. An interesting fact about Bawajee was the use of his body for a while by another and more advanced chela of the Master K. H., by name Darbhagiri Nath. It was Darbhagiri Nath in his own body who had been with the Master in Tibet; later, on the strength of having given his body for a while to Darbhagiri Nath, Bawajee claimed that he had been in Tibet. After Bawajee returned to India, he lost his Theosophical interest, and died a few years later.

The second racy letter of H. P. B.'s needs no comment.—C.J.]

I

TO C. W. LEADBEATER

Elberfeld, June 23/86

MY DEAREST LEADBEATER,

I was glad—sincerely—to receive your welcome letter. As to the enclosure [1] I really do not take upon myself to send

[1] C. W. L. wrote a letter to his Master, the Master K. H., and sent it to H. P. B. forward. This she did not do. However, as will be seen at the end, the Master knowledged direct, writing on H. P. B.'s letter, after she wrote and posted it.—C. J.

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it. I *cannot* do it, my dear friend; I swore not to deliver a more letters and Master has given me the right and privile to refuse it. So that I have put it aside and send it to y back as I received it. If Mahatma K. H. had accepted wanted to read the letter he would have taken it away fr my box, and it remaining in its place shows to me that refuses it.

Now learn new developments. Bawajee is entir *against us and bent on the ruin of the T.S.* A month ago was in London and ready to sail back to India. Now, h here—heaven knows *when* he will go away for he lives w Frank Gebhard (the elder son who sides with him and wh he has entirely *psychologized*) and he has sown dissention a strife in the Gebhard family, the mother, father, and two s Arthur and Rudolph remaining true to the teachings Masters and me and Frank siding with him. He ne comes to us though he lives over the way—and he writes writes volumes of teachings *against our doctrines.* He d more, he declared to all that he was going to publis *manifesto* in which he will express regret at having co buted for five [years] to bamboozle the public as to the chara of the Masters and what They *will* and *can* do. He maint that he was for five years under *maya*, a psycholog illusion. He firmly believed during that time that all phenomena were produced by the Masters, that he him was in direct communication with Them, and received le and orders, etc.; but now he (Bawajee) *knows* better. Sinc came to Europe he has learned the truth having *illuminated* (!!!) He learned that the Master could NEVER, case communicate with us, *not even with their chelas;* could never write themselves or even *cause* to be precipi letters or notes by Their chelas. All such were the duction of maya, Elementals, spooks, when not "frauds says, "Esoteric Buddhism" is all nonsense and hallucina

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Nothing what is given out in The *Theosophist* is true. My "Isis" and even the *Secret Doctrine* may he said have been dictated to me by some occultist or "spirits" —never by Masters. When asked how is it that he came with me to Europe *on an order from* his Master as he said—he now declares coolly that he was *mistaken;* he has "changed his mind" and knows now it was an illusion of his own. Olcott has never, never healed anyone with mesmerism; never was helped by Masters, etc., etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them *always;* and is a liar; Damodar is a great liar, also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, *impersonal* Beings, so far away that no one can reach Them !!! At the same time he contradicts himself; to one he says he was 10 y. with Mahatma K. H.; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishna Swami, and had sent him to live with us and work for the T. S. He was sent to Simla to Mr. S. that is to say, *he gave up his personality* to a *real chela*, Darbhagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that *he* had lived with his Master in Tibet and was an *accepted* regular chela. But now when he failed as a "probationary"

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owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me in the face and asked me what I knew of his past life! That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years beiore he had heard of the T. S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B coolly said it was a *spook* letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of *non-responsibility*—and it is impossible to catch him for him who, like Frank Gebhard believes that every word of B.'s is *gospel*. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an *illusion*, his Karma. When caught in a flagrant contradiction he gets out of it by saying that *no chela has any recollection of time, space or figures* (!!) hence the contradictions. When shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers "Oh yes; but I was under an illusion. *Now I have* CHANGED MY MIND." What can you do? He is bent upon the destruction of *our* Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could *expose* him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows *he never was in Tibet*) the Society is lost, or will have another tremendous convulsion. Good bye my dear fellow don't lose courage however. The Masters *are* with us and will protect all those who stand firm by Them.

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doctrines of the Society & the Master
he answers that I am out of my
mind or an illusion. Now I have changed
my mind. What can you do?
He is bent upon the destruction of the
Society & when he returns to India
he will throw light into every mind
and show at both Simla & the
Headquarters what a fraud he is
& how we have deceived them
to return. Thus matters stand now
& I fear very much he will succeed
unless you help Colonel
Olcott & Subbaya. Chetty knows
he never was in Tibet. The Society is
lost, or will have another tremendous
convulsion. Good bye my dear fellow
Don't lose courage however. The Master
are with us & will protect all those who
stand firm by them. Write to Ostende poste
restante to me I will be there tomorrow. Yours

LETTER TO C. W. LEADBEATER FROM H. P. B. WITH THE MESSAGE OF THE MASTER K. H.

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Poste restante to me. I will be there

Yours ever faithfully and fraternally,

H. P. BLAVATSKY

[P. S. added at top of first page]

My love and blessings to Don David[1] and all the Brethren. My greatest respectful salaams to the High Priest Rev. Dharmapala. Ask his blessing to me.

[Written *during transit* in the post—from Elberfeld to Colombo, where C. W. L. was residing, across the writing on the last page, in blue pencil.]

TAKE COURAGE. I AM PLEASED WITH YOU. KEEP YOUR OWN COUNSEL AND BELIEVE IN YOUR BETTER INTUITIONS. THE LITTLE MAN HAS *FAILED* AND WILL REAP HIS *REWARD*. SILENCE MEANWHILE.

K. H.

II

LETTER TO S. WHITMAN

[*Postmark, Feb. 1, 1888*]

17 Lansdown Rd.,

Kensington.

DEAR MR. WHITMAN,

The blessed "Incidents"[2] have once more walked off in somebody's pocket.[3] Search has been instituted in the house

[1] H. Dharmapala, with several other Singhalese young men, "H. Don David" changed his Christian name to a Buddhist one, as a result of the Buddhist revival by Colonel Olcott.

[2] The book by A. P. Sinnett, *Incidents in the Life of Madame Blavatsky*.

[3] A typical example of H. P. B.'s humour, considering the size of the book.

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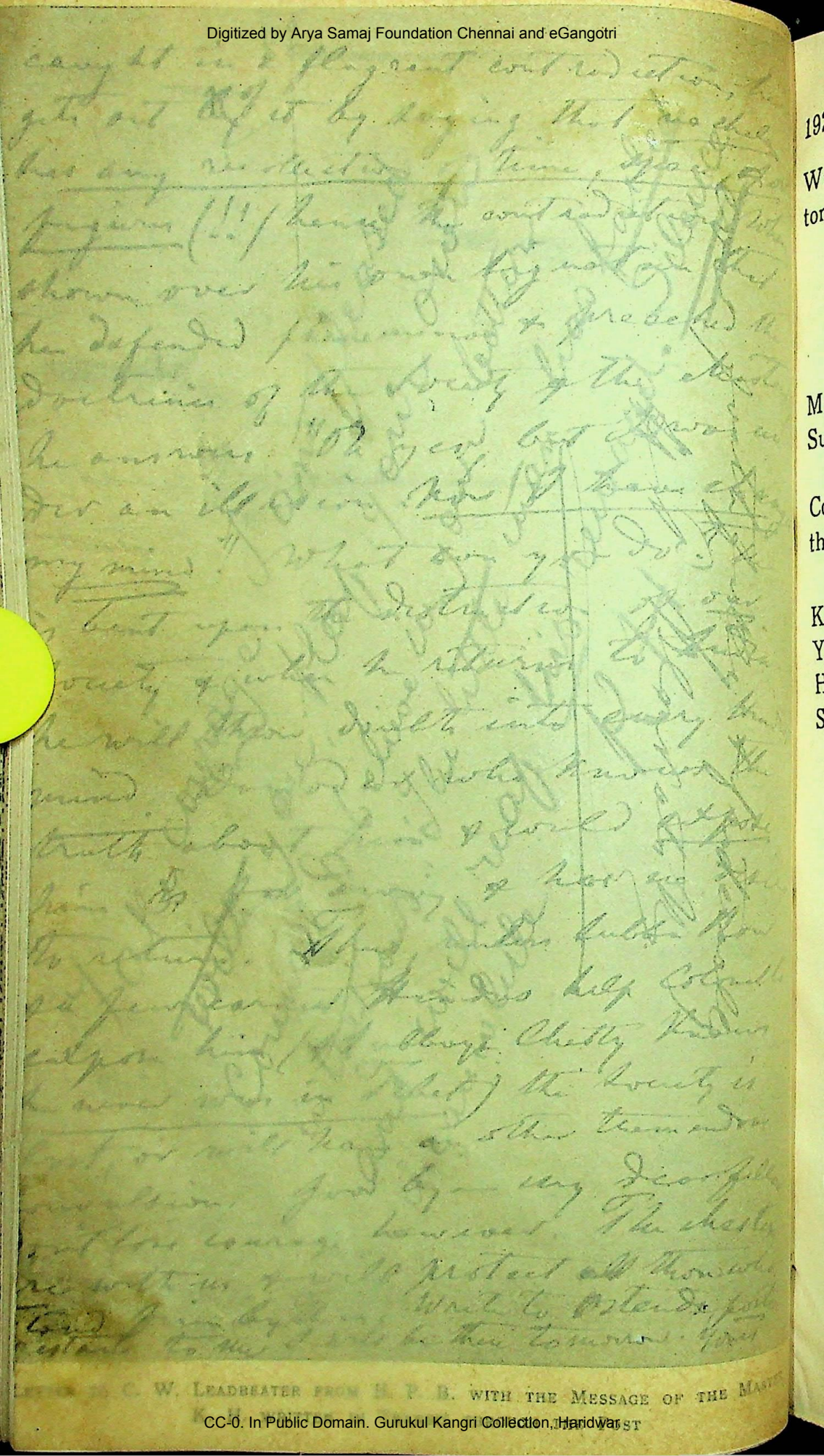

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1927

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Yours ever faithfully and fraternally,

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from upper garret to cellar in case some careful theosophic hand dropped this book while falling asleep over it—under th bed—the "Incidents" have vanished.

I had three volumes, three separate copies, and all hav melted into thin air; and so I am going now to apply t Sinnett for a copy just to send it at your desire to Miss Ansley As soon as I have the book I will do so.

Meanwhile—you just pocket back your stamps—whic find enclosed. We Theosophists are as poor as we ar disreputable, and that's saying a good deal, and that we ar (speaking for myself, at any rate) as proud as we are poor an disreputable, and I ain't going to allow *a friend*, if you permi me to consider you one, to pay postage on books lent to them

I told the boys to send you some new publication cir culars. Hope they will, and hoping that our Holy and Great Lord Buddha will be ever keeping his umbrella spread over you.

I am,

Yours faithfully and truly,

H. P. BLAVATSKY

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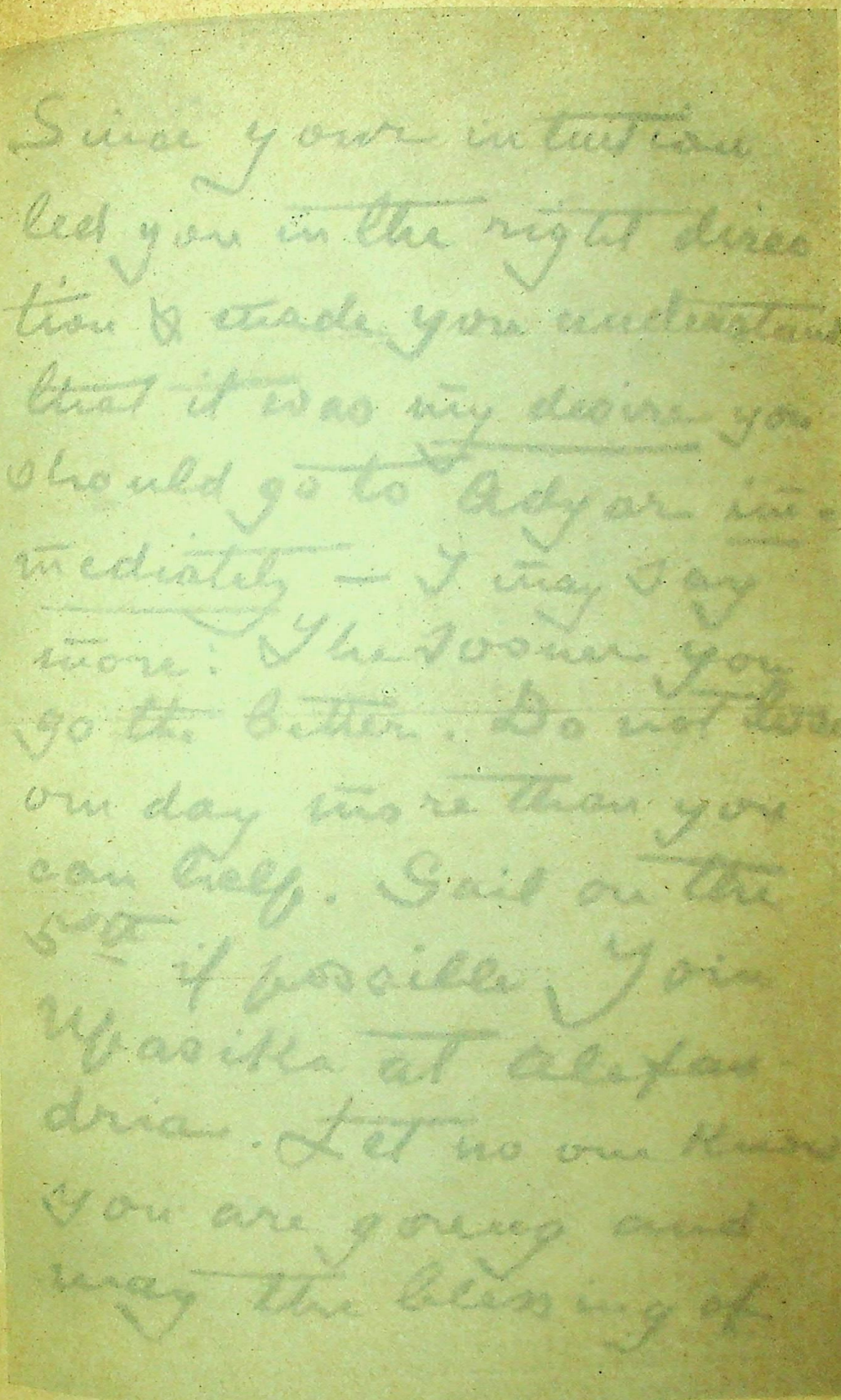

Since your initiation
led you in the right direc-
tion & made you understand
that it was my desire you
should go to Adyar im-
mediately — I may say
more: the sooner you
go the better. Do not lose
one day more than you
can help. Sail on the
first if possible. Join
Upasika at Alexan-
dria. Let no one know
you are going and
may the blessing of

LETTER OF THE MASTER K. H. TO C. W. LEADBEATER

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Since your intuition
lead you in the right direc
tion & made you understand
that it was my desire you
should go to Adyar im-
mediately — I may say
more: the sooner you
go the better. Do not lose
one day more than you
can help. Sail on the
first if possible. Join
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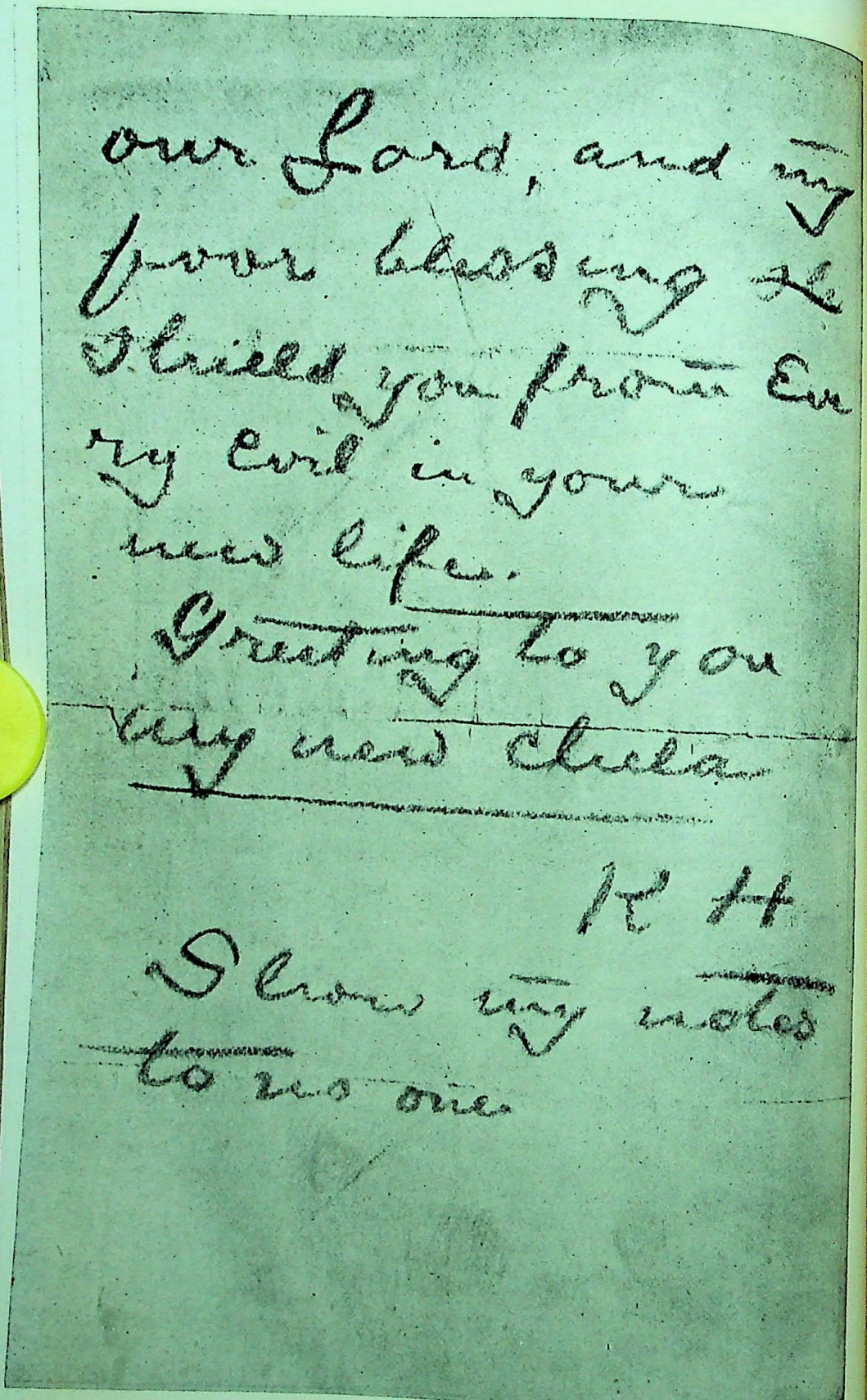
our Lord, and my
Inner Teacher I
Trust you from Ev
ry evil in your
new life.
Greeting to you
my new Chela
K H
Show my notes
to no one

LETTER OF THE MASTER K. H. TO C. W. LEADBEATER

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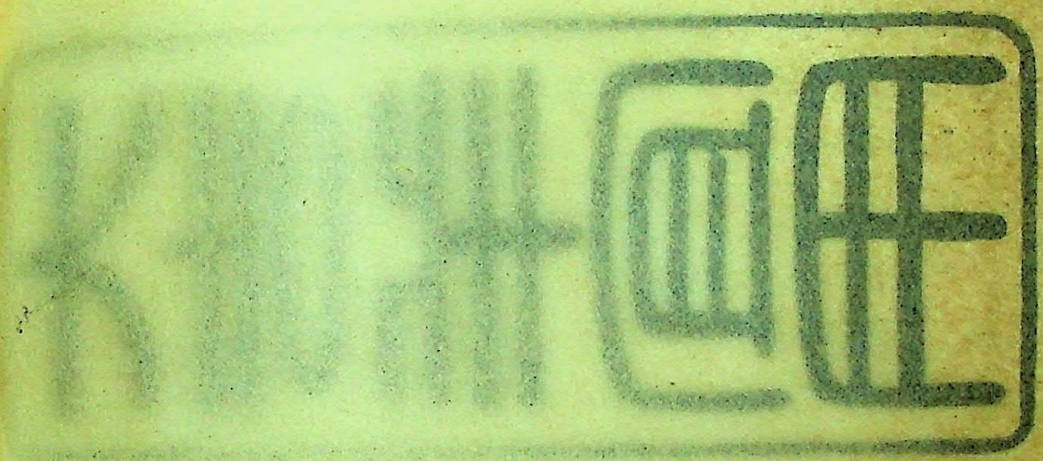
MASTER K. H.



which is
as in the illustration.

YOU IN THE
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CAN HELP
UPASIKA
YOU ARE

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our Lord, and my
Love bless and
shield you from Ev
ry evil in your
new life.

Greeting to you
my new Chela

M. M.

Show my words
to no one

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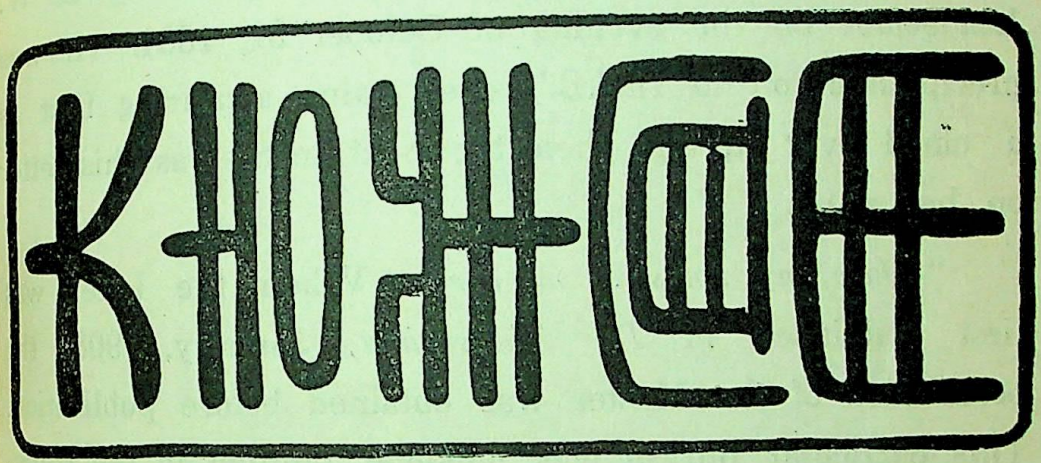
A LETTER OF THE MASTER K. H.

TO C. W. LEADBEATER



The inscription, stamped in red ink, on the envelope, which is made of rice paper. Size of the envelope is as in the illustration.

THE LETTER

SINCE YOUR INTUITION LED YOU IN THE RIGHT DIRECTION AND MADE YOU UNDERSTAND THAT IT WAS *MY DESIRE* YOU SHOULD GO TO ADYAR *IMMEDIATELY*—I MAY SAY MORE. THE SOONER YOU GO TO ADYAR THE BETTER. DO NOT LOSE ONE DAY MORE THAN YOU CAN HELP. SAIL ON THE 5TH IF POSSIBLE. JOIN UPASIKA AT ALEXANDRIA. LET NO ONE KNOW YOU ARE

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GOING, AND MAY THE BLESSING OF OUR LOR AND MY POOR BLESSING SHIELD YOU FRO EVERY EVIL IN YOUR NEW LIFE.

GREETING TO YOU *MY NEW CHELA.*

K. H

SHOW MY NOTES TO NO ONE.

(*Note* by C. J. The letter was received by C. W Leadbeater on the evening of October 31, 1884. It wa precipitated on to H.P.B.'s open palm, appearing first a a cloud over it, and then the next instant as this lette on her palm.

"*Show my notes to no one*". When the letter wa first published in *The Theosophist,* January, 1908, th permission of the Master was obtained before publicatio This particular phrase was however omitted in the trans cription in *The Theosophist*, and in *Letters from th Masters of the Wisdom*, First Series, Letter VIII.)

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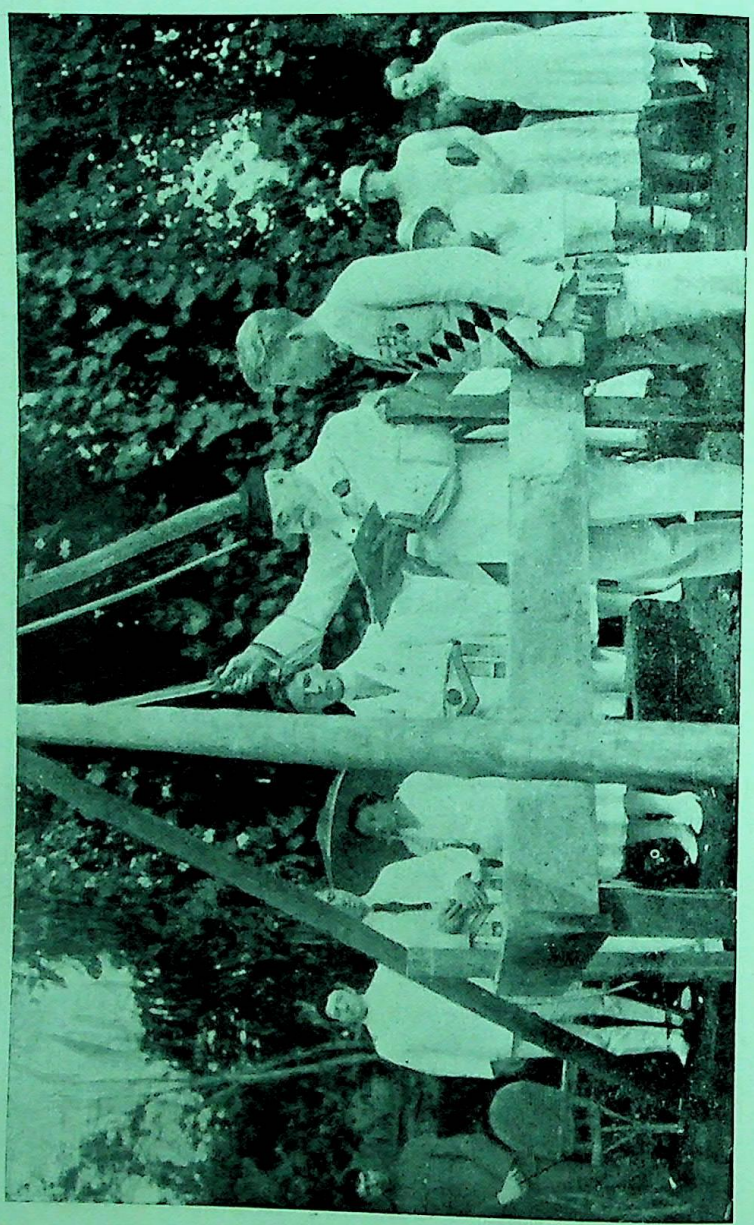

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BISHOP LEADBEATER'S VISIT TO MEDAN

THE MEDAN LODGE (Deli-Sumatra) of the Theosophical Society, Dutch East Indies Section, had the privilege of a short visit from Bishop C. W. Leadbeater in December, 1926.

The willingness to make the side trip to Medan was and still is highly appreciated. All members of the Medan Lodge were present at the meeting that night and at the ceremony of the laying of the foundstone of the T. S. Lodge building, the following morning.

The film and the photographs taken on that occasion were successful, we reproduce two of them.

It may be important to record as a touching instance of the Municipality's broad-mindedness and recognition of the merits of our movement that the Municipality of Medan granted ex gratia a fine piece of ground in the middle of the town, surrounded by large old trees, a wonderful surrounding for the white dome-shaped Lodge building which is now in course of erection and for which the funds are obtained by freewill offerings of the members of the Medan Lodge.

Our dear Brother's visit to the Medan Lodge and the uplift given in all in various directions. Members are eager to do their part in the work of Theosophy on this part of the Isle of Sumatra and they will keep in mind and carry on the advice of our Rt. Rev. Brother "Mind the children, they are the future!"

A. D. VAN BUREN SCHELE

BIBLIOGRAPHY OF THE WORKS OF C. W. LEADBEATER

(IN THE ORDER OF DATE OF PUBLICATION)

Buddhist Catechism
A Text Book of Theosophy
The Hidden Side of Things
The Monad
The Science of the Sacraments
The Hidden Side of Christian Festivals
Talks on "At the Feet of the Master"
The Masters and the Path
The Hidden Life in Freemasonry
Glimpses of Masonic History
The Chakras

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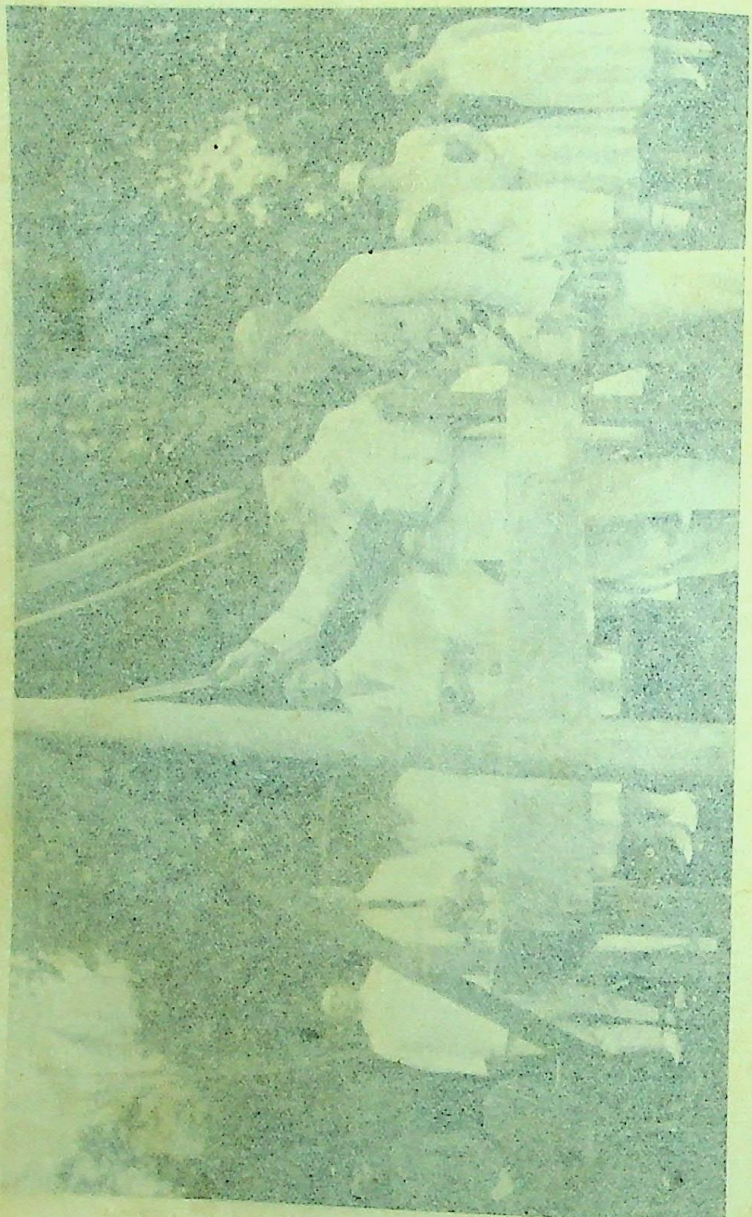

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BIBLIOGRAPHY OF THE WORKS OF C. W. LEADBEATER

(IN THE ORDER OF DATE OF PUBLICATION)

Smaller Buddhist Catechism
Astral Plane
Dreams
Invisible Helpers
Devachanic Plane
Clairvoyance
Christian Creed
Man Visible and Invisible
An Outline of Theosophy
Some Glimpses of Occultism
The Other Side of Death
The Inner Life
The Perfume of Egypt
A Text Book of Theosophy
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IN COLLABORATION WITH DR. ANNIE BESANT

Thought Forms
Occult Chemistry
Man: Whence, How and Whith
The Lives of Alcyone
Talks on the Path of Occultism

PAMPHLETS

The Aura
What Theosophy Does for Us
The Unseen World
The Law of Cause and Effect
The Rationale of Telepathy and Mind-Cure
The Nature of Theosophical Evidence
Reincarnation
Life After Death (Purgatory)
Life After Death (The Heaven World)
Guardian Angels and Other Unseen Helpers
The Soul and Its Vestures
The Necessity of Reincarnation
Buddhism
The Reality of the Astral Plane
The Attitude of the Enquirer
The Life After Death (*Riddle of Life* Series)
The Power and Use of Thought
To Those Who Mourn
Vegetarianism and Occultism
A Neglected Power
Our Relation to Children
The Noble Eightfold Path
The Christ, the World-Saviour
The Gospel of the New Era
Why a Great World Teacher?
The Basis of Our Faith
Australia and New Zealand, th Home for a New Sub-race
Child-Training in the Light Theosophy
The Masters of Wisdom
Ancient Ideals in Modern Masonry
Difficulties in Clairvoyance
The Faith of Our Fathers
The Great War
An Occult View of the War
Why We Expect Him

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THEOSOPHISTS AND SCIENCE

By P. K. ROEST, PH.D.

THE Theosophical Society is the repository for a tremendous force. Its power lies not in the intellectual capacity of its members or in their emotional strength, but in the fact that they concentrate their energies on a plane from which these forces are directed, namely the upper mental plane.

The great majority of men do not live above the concrete mind. They take the principles that rule their minds for granted, are only vaguely aware of them, using them by sheer habit, and receive a shock the moment these principles are questioned. They are not conscious of the distinct pattern of leading ideas, standards and ideals, that form the fabric of the upper mental world, the atmosphere on which they draw with every mental function, as they draw on the surrounding air with every breath. This mental atmosphere is the substratum of tradition, in it as in a womb the ordinary life of man develops. It is composed not only of pure intellectual ideas, but of those also which have originated on the buḍḍhic plane, and being for the people the accepted channels of their inspiration from this higher plane, they have emotional attachments which give them the power of final truths. They are so deeply rooted in the life of men that it is almost impossible to replace them even by far more enlightening and reasonable concepts. Their power of resistance against new fundamental ideas is a hundredfold increased

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by their largely subconscious nature. Man has not focuss his attention on the things he does or thinks habitually, as mere matter of course. It is only when by contrast with new idea the habitual thought is checked, that his consciou ness is rivetted to it. His whole being forcibly revolts again the interference, and this instinctive resentment is in th majority of people infinitely stronger than their reason. marshals all available material of the conscious mind to th defence of the traditional concept, and throws the intrudin thought unceremoniously outside the door, without investiga tion into the stranger's nature and his mission. This is th fundamental cause of the resistance which new religions o philosophies are always meeting, and Theosophy particularl meets. For by Theosophy the womb of customary though and action is cut up, and men are forced to breathe in a entirely unfamiliar atmosphere. Few will accept that forcefu second birth, for the majority of people resent nothing mor than thinking. It hurts, not skin, but feelings, and huma beings hate unnecessary pain.

Once a great occultist compared the teaching of Theosophy to the biblical sending of jackals with lighted torches in their tails through a wheatfield. Although the simile is hardly fair, it is expressive of the power for havoc which ideas far ahead of their time possess. Theosophy as such can no become in one brief century the life-philosophy of the world's masses. There was great wisdom in the ancient secrecy about the Mysteries. Men learn by steps, little by little is their life-view changed by change in the ideas of their leading thinkers. A great revealed body of thought thrown into the quietly moving waters of culture must find points of contact with that culture, or it will fail to graft itself into the life of that civilisation. This is true even for single material or social traits, let alone then for a whole cultural "complex" such as Theosophy. Every student of ethnology is acquainted

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with this fact. Theosophists therefore should not be disappointed if they find their light rejected by the many, and accepted only by the few. The western world has its determined dharma, which it can only fulfil by sticking to certain limitations, and by rejecting what too forcefully would change its life. Only those simple moral truths for which humanity was ready, more or less, have eagerly been welcomed, and the concepts "brotherhood" and "service" have been steadily gaining ground. The world is not as wicked as religious leaders often think it to be. The stoning of its Saviours may be due to ignorant cruelty of low-evolved souls, rejection of high-minded doctrines is in many cases mere instinctive self-protection. The doctrine of desirelessness for instance is fatal for young souls who need desire to rouse their dormant powers. Immediate, unhesitating acceptance of a leader's words is deadly wrong in scientific labour. And so on: what is good for some is not necessarily good for others. Theosophy has its mighty place in the scheme of things, but we must expect the world to go its own way for a considerable time yet.

This should not be in any way distracting us from our great task to "theosophise the world". On the contrary, a clear recognition of the obstacles will make our work more purposeful, and will render disappointments powerless. Mere élan vital will not suffice—well, then we shall bring in a new battalion with a different type of arms: the understanding of the cultures in which we are working, and the intelligent application of our theosophical knowledge to their problems. This work is eminently conceived in the idea of a World University. As a mere school of philosophy no Theosophical World University can firmly get a grip on the outer world. Its students must be *more* perfected in their intellectual and emotional natures than those of the ordinary universities, not less. The scientific methods of approach

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must be entirely familiar to them, for it is along these lin that our fifth race desires to grow, and in the sixth sub-ra the flower of the fifth will not be cast away, but find its ow true place.

Theosophists who do not like detail and shrink from th painstaking work of science as from something poisonous th others in their "ignorance" still use, deceive themselves an those whom they pretend to lead to the spiritual life. The simply fail to see the difference between true spirituality an false. The latter in its weakness fears the contaminatin touch of matter, and seeks happiness in the escape fro physical limitations. It is only a transitional stage, in whic attachment to gross physical objects and pleasures, found un satisfactory, is replaced by attachment to subtler one Thousands are "spiritual" merely out of disappointmen or even laziness. True spirituality develops when th centre of consciousness is shifted from the personal t the spiritual nature. Then the value of things an functions are seen to be not in themselves but in thei revelation of Life, and in the added power of Self-expres sion which they bring to the Soul. With the realisa tion of himself as a spiritual Being, man finds the peac which brings infinite patience, and an utter trust in Law. H sees that small and large alike reveal a little of the Myster that envelopes both, and he begins to find the Whole reflecte in the tiniest part. Then he can sense the Joy of God in hi creation, the keen delight of the Eternal Artist who fashione even atoms of decay to shapes of beauty, and the thrill of th great Actor who with heart and soul has thrown himself int His Play.

To such great heights of vision science is a kingly road Few people realise the splendid training in true spirituality which science gives to him who can receive. The discipline of high class scientific work is the more marvellous becaus

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it is so gladly and completely accepted by its devotees. Not only accuracy and truthfulness, but dispassion, self-control, infinite patience, sacrifice and concentration are essential for all truly scientific work. We should therefore no longer look down on science and its sceptic votaries from our superior "buḍḍhic" heights, but rather use whatever intuition we possess in trying to find out, understand, and to some extent adopt the truly scientific outlook and method. And this not only in our studies, but also in our approach to human and even purely spiritual problems. For wherever we are in manifestation, we are in a realm of law, and Law is not experienced as one with Love and Freedom until the whole nature has acknowledged it, and adapted itself thereto. For the Lord Buḍḍha the way to liberation was a purely scientific adjustment of using the right means to the right end. There is no trace of sentimentality or passiveness in His doctrine, although it is permeated by tenderness and boundless compassion. It is a concise statement of the causes of misery (the finding out of which had taken him many years of surely most painstaking labour), then of the point where the vicious circle of earthbound life can be broken, and finally of the quickest and surest method of so doing. The whole attitude which he inculcates is this impersonal, scientific view of life, as if—to use the words of our Vice-President—he were speaking to students in a laboratory rather than to souls hungry for spiritual comfort. And in our own days all who have had the privilege of being trained by Bishop Leadbeater testify to the same effect: he is the scientific attitude incarnate. Positive, quick and alert, but never in haste, accurate and demanding accuracy to a degree that drives muddy minds to despair, extremely cautious in his statements, reverent for the tiniest facts as for the most stupendous truths, and utterly unsentimental and efficient in the application of his knowledge to anything he does or advises one to do. That all these "cool" qualities

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have not prevented him from being a radiant sun of love an joy is gratefully evinced by all his pupils. It behoves us the to develop strongly this decidedly weak side in our nature not only to be more worthy of such an example as Bisho C. W. Leadbeater sets to us, but above all to contact mor fruitfully the world in which we are sent to bring our message.

Our great President in speaking at the closing session o the Brahmavidyā Āshrama in March, 1926, touched this very point when she said about our public lecturers: "They must remember that they go into a world of highly educated people who will very rapidly see gaps and errors because of the precise form of education which is found in all civilised countries." It was part of the Āshrama's work, she said, to train lecturers "who would present Theosophy to the outer world in a light which would gain for it intellectual and moral respect."

May we add: not only lecturers, but members in general should aim at such perfection for this same reason? Surely, if we mean business in our dreams and plannings for a Theosophical World University, we must *now* develop strongly such qualities as will make it stand out among the ordinary centres of our civilisation not only for its unique outlook on life, but equally for the perfection of its scientific labours.

P. K. Roes

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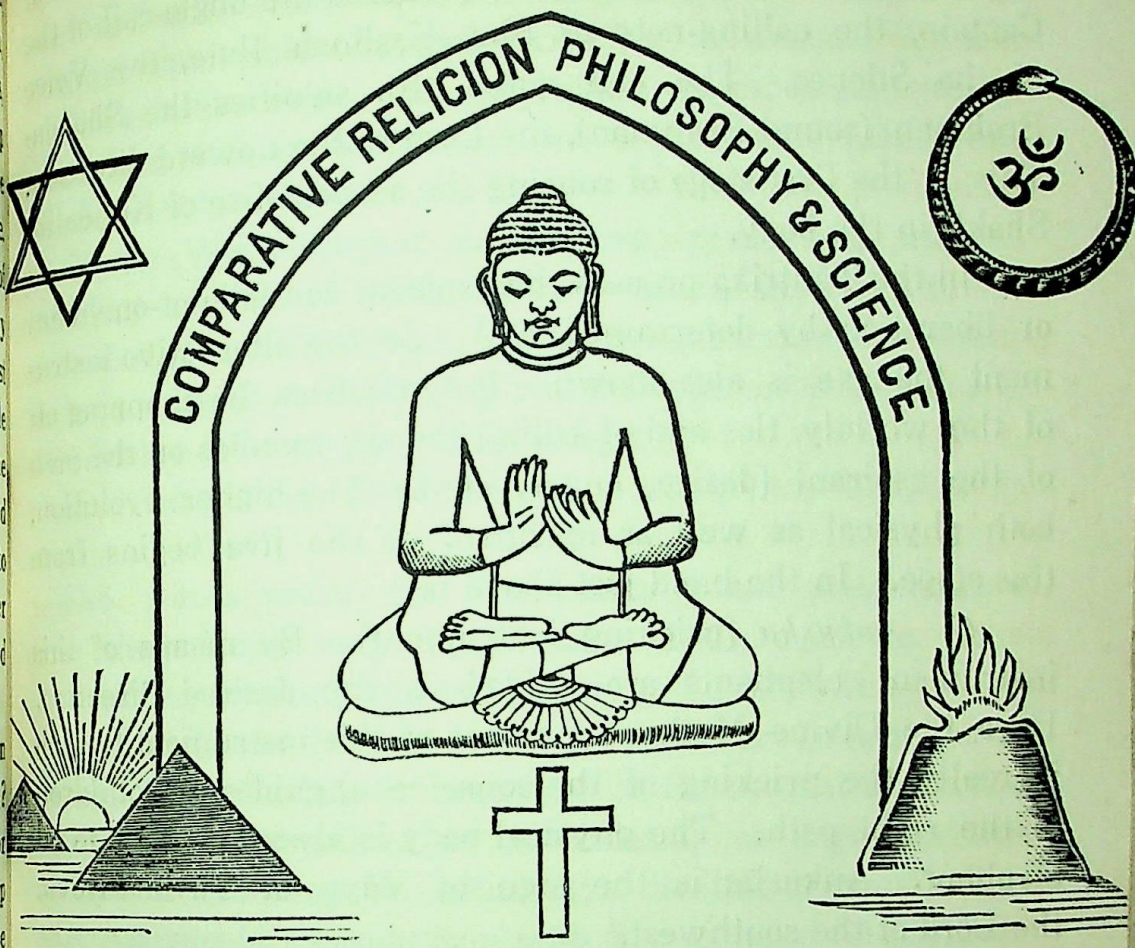

DURGĀ

THE WORLD-MOTHER ASPECT OF GOD

By NIBARAN CHANDRA BASU

(Concluded from p. 440)

WE will now try to understand the meaning of the symbols of her left hands from below upwards.

F. The bell or the axe. The Mother is calling her children by ringing the bell. The first thought of yearning

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of the aspirant (or devotee) to seek the higher Path of liber tion is this ringing of the bell. This is the bugle-call of th Captain, the calling-note of Shrī Kṛṣhṇa's flute, the Voic of the Silence. The bell sound also signifies the Shabda Brahman (sound Brahman), the Lord of the upward direction This is the first stage of rousing the serpent-fire of Kuṇḍalin Shakṭi in the body.

In the Ṭāntṛika process the aspirant can gain at-one-men or liberation by determined will. So the alternative instru ment the axe is also shown. It symbolises the chopping of of the worldly ties and of killing the six enemies on the path of the aspirant (desire, anger, etc.). The higher evolution, both physical as well as spiritual, of the jīva begins from this stage. In the hand just above is—

G. Ankusha (pricking instrument). By means of this instrument elephants are guided in the desired direction. Here the Divine Mother by means of this instrument (which is really the pricking of the conscience) guides her children to the right path. The physical body is always likened to an elephant. Ankusha is the sign of Vāyu or Pavana-Ḍēva, the Lord of the southwest.

H. The Pāsha. The Mother binds her son (aspirant) with the rope of love and draws him up so that the *māyā* (attraction) of the world which binds him is torn asunder. The Pāsha is the sign of Varuṇa Ḍēva (Water Lord), the Lord of the west.

I. Pūrna-chāpa. Unless the bow is tightly strung the arrow cannot reach the mark. The mind of the aspirant must be one-pointed, of utmost tension and devoid of all thought of self. It is the sign of destruction or re-generation, it is the instrument of *Yama*, the Lord of the south.

J. Khētaka, a short stick or peg. If a boat is fastened to a peg fixed in the land then it is safe from drifting into the sea. In like manner if the aspirant can once fix his soul on

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the Mother, the final resting place, then he is for ever saved from drifting into the sea of *Samsār* (the world which is ever changing) the world of repeated births and deaths. This is the Jīvan-mukṭa stage. To reach this stage is to gain everything. The stick is the sign of *Kubēra* (Lord of Wealth) who is the Lord of the north.

So the World-Mother is creating, preserving and regenerating the World with her ten hands, through the ten Lords of the ten Directions. Now the process of the higher creation, as well as of the spiritual evolution of the Jīva is shown by the following symbolic images.

15. *Below (the above image), a decapitated buffalo is shown.*

The words *ṭaḍvaṭ* (in like manner) and *praḍarshayēṭ* (to be shown) are very significant. They point to some deeper hidden meaning and not merely to buffalo killing.

In the *Āgama* (sacred books of the Ṭāṇṭrikas, a part of the *Veḍas*) the buffalo is described as the symbol of Kroḍha (anger). The controlling or annihilating of anger is here described as subduing or killing the Buffalo-demon. That which happens in the subtler worlds has its material manifestation in the lower or grosser world, Æons afterwards. So the killing of the Buffalo demon by the Goddess Ḍurgā is also a fact.

In the previous *Kalpa* (cycle) when the Buffalo-demon, the personification of anger, tried to subvert the law and order of the world then the Mother Ḍurgā killed him. By this She also taught the aspirants how to kill anger which is one of the greatest stumbling block to the Path of Higher Evolution. The demon-killing has thus a threefold meaning—

(*a*) The real killing of the Buffalo-demon.

(*b*) In the natural course of evolution, the transmutation of the Jīva from beast to man, and thence to super-man.

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From the five *Sūkshma mahābhūtas* or subtler eleme denser elements, in the shape of Ākāsh, air, fire, wa and earth, are formed. Then the denser matters in shape of pebbles, stones, vegetables, worms, flies, birds beasts, these form the jīva, or the re-incarnating ego, takes succession. In these peregrinations of the jīva, before assumes the body of man, he assumed the form of half m half bird, or half man, half beast. We get glimpses of that the ancient architecture, modellings on the temple walls a in the hieroglyphic paintings of ancient Egypt. We find the Hinḍū *Purāṇas* that the Supreme Being assumed the fo of half man, half lion to kill the Demon-Emperor *Hiran kashipu*. To show this state too the body of half buffalo, h man is shown here.

(*c*) To show the aspirant the way to subdue his low nature and to rise in the ladder of higher evolution.

16. *From the headless trunk . . . shown.*

When the jīva first enters the human kingdom, he i savage. Then he cannot as yet discard the propensities o beast. He is full of anger and ferocity. As a buffalo he show his anger by tearing everything with his horns, in the place horns he has a sword in hand wherewith to do the mischi

The sword is also the symbol of wisdom. Man cann advance on the Path unless he subdues anger; and in order do that he must use wisdom and judgment in all his actio Hence the words—

17. *With heart pierced with the trident, etc.*

When the upper half of the human body, with the he and the brain, was joined to the buffalo body, the demon jīva did not desist from his violent habits all at once. drive away the ṭamas, rajas and guṇas and to bring out t pure saṭṭva guṇa—love, the Mother thrust her trident i the heart of the demon and let the blood of ṭamas and ra flow therefrom. Unless the blood flows from the he

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wisdom (Jñānam) cannot be gained. A half-drawn sword is the symbol of wisdom partially gained.

18. *With body blood-besmeared, etc.*

The nature of the beast, his anger, oozed out of his eyes and from all parts of his body in the form of blood. Anger and ferocity must be transmuted into Love Divine.

Before the soul can stand in the presence of the Masters (Divine Life) its feet must be washed in the blood of the heart.[1]

19. *Bound with snake . . . set teeth.*

Then the Mother out of pity bound him with the rope like snake of love and began to draw him up towards her by taking him by the hair and lifting him out of the binding force of the māyā (illusion) of the world. But the demon-nature still clings to the earthly attractions and tries to withstand the Mother's efforts with fierce look and set teeth. In other words the *Sāḍhaka* (aspirant) has to undergo, at this stage, the severest effort to gain mastery over the six enemies to the Path, and his set teeth is a sign of strong determination.

The Mother holds him by the hair as well as by the end of the binding snake-like rope, with her left, third hand. His whole body is immersed in the mud of the sins of this world up to the crown of his head, therefore he must be raised by the hair. When by certain Yogic processes the aspirant can vivify the six *Chakras* (centres of force in the body) then the invisible aperture (called Brahma-randhra) in the centre of the head or cerebrum is opened; through it his soul passes up to the thousand-petalled lotus, situated a little above his head, in his ethereal body, and is united with his Higher Self and *Paramāṭmā* too returning to his physical body at will. Then he becomes a *Jīvan-mukṭa*.

This holding by the hair indicates the state of *Sāḍhaka* (aspirant) just before the opening up of the *Brahmarandhra*.

[1] *Light on the Path*, p. 1.

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20. *The Ḍēvī's Lion vomiting blood.*

The mineral, vegetable and lower animal kingdoms the ṭāmasik and rājasik creation. In the mineral the ta and in the beasts up to the animal-man, the rajas predom ates. The Lion, the king of the beasts, is the symbol of acme of the *rājasik* creation. In man the lion is the sig the *Rājasik* guṇa, the fighting instinct or *Kshāṭra-ṭējas.* order to evolve the Saṭṭwa Guṇa, both the ṭamas and ra guṇas must be subjugated. The lion is hence shown vomiting blood (rajoguṇa).

21. *The right foot . . . evenly on the back of the l*

This indicates that the animal as well as the mate evolution is completed.

22. *Little higher up . . . left toe on . . . Dem*

The mother now pours forth, as it were, spiritual little by little, with the left toe into the beast-man. H the struggle of spirit and matter begins.

Man is the stage in which spirit and matter struggle mastery.[1]

23. *The conqueror . . . Ḍānavas.*

The Mother is all love to all her children. She k in order to teach man how to conquer his enemies on Path of evolution. To kill and subjugating the Ḍaiṭyas a Ḍānavas are symbols of eradicating the evil nature in man.

24. *Ḍēvī with smiling face.*

This aspect shows that this slaying of the demon is killing at all. It is really of the utmost good to the Demo his re-generation.

25. *The giver . . . Desires.*

If the Divine Mother is worshipped and meditated u thus, then all the desires of man are fulfilled, be they mate prosperity or spiritual advancement, even Moksha (fi liberation).

[1] *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, p.

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1927

26. *Hosts of adoring . . . nearby.*

It is said in the *Chandī* and other *Purāṇas* that the will force of the Immortal Ḍēva combined with the will of Nārāyaṇa, first brought about the manifestation of this Ḍurgā-Aspect of God or the Ḍurgā-force (the force to kill the unrighteous and to preserve the righteous). So the presence of the Ḍēvas will enhance the force of that aspect which the Goddess represents.

27. *Ugrachanda Prachanda, etc.*

These are the eight Goddesses (forces of the Mother) who always surround her to do her bidding. If the Sāḍhaka can master these forces or acquire them by following the process mentioned in the Ṭanṭras with the help of a proper Teacher, then he may gain anything and everything he may wish for, even he may attain Moksha.

Brahmā, Viṣhṇu and Mahēshwara are respectively the creative, preservative and destructive or regenerative forces, who with their respective female aspects, become six forces. These six forces together with *Ḍaivī Prakṛṭi* and *Mūla Prakṛṭi* make up the eight forces which work out her will in creating, preserving and regenerating the world.

In the Ḍurgapūja ceremony, performed with great pomp in Bengal every autumn, some other images are added to the group of these three principal images (Ḍurgā, Lion and Asura), and are placed on both sides of the main group. These other images are those of Kārṭikēya or Subrahmaṇya, Gaṇēsh, Lakṣhmī, Saraswaṭī, Navaḍurgā or Kalabow (consisting of nine kinds of leaves including a whole plantain tree. This is the Brāhmanī aspect of the Goddess) and a little Shiva painted in the arch (mentioned below) just over the head of Ḍurgā. An arch is placed over the head of the whole group on which hosts of Ḍēvas are painted.

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Here Lakṣhmī represents the Mūla Prakṛṭi, Saraswa Ḍaivī Prakṛṭi, Gaṇēsha, Brahmā, Kārṭikēya, Viṣhṇu and th little Shiva, Mahēshwara. Lakṣhmī being the consort Viṣhṇu and Ḍurgā herself of Shiva, no separate images them, as Shakṭis, are shown in the group.

According to the western scientists the equivalent of th word "Shakṭi" is force, energy or power. They divide th world-force or world-energy into six parts: motion, hea light, electricity, magnetism and chemical affinity. Beside these, they say, there are two other forces: Vital-force an psychical force. Hence there are altogether eight force working constantly within the universe which are th differentiations of the One Primordial Force. To know th secret of, and to master these forces, is to be the master o the world or rather of the whole universe.

28. *The Aspirant . . . Meditation, etc.*

She has brought forth this world and is maintaining an preserving it. Hence She is called the World-Mother. Th aspirant should meditate on this Mother of the World.

29. *The giver of all desires, etc.*

To meditate on this aspect of the Mother is to gain th fruits of all desires, all knowledge or Brahmaviḍyā an Mokṣha. If we can, with the help of the Guruḍeva properly meditate on this aspect of the World-Mother and be at-one with her, then nothing will be beyond our reach. Shri Rāmachanḍra, son of Ḍasharaṭha, King of Ayoḍhya, first inaugurated this form of worship of the World-Mother in the autumn of the year when all his resources were exhausted and he could not conquer the Demon-King Rāvaṇa. He propitiated the Goddess with a hundred and eight blue lotuses and thereby gained the power to kill Rāvaṇa. It is said that during that worship, the Goddess out of pity to Rāvaṇa, secreted one lotus out of the one hundred and eight. To make up the promised number

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Rāmachanḍra tried to take out one of his blue eyes, but the Goddess restrained him and brought forth the lotus which She had hidden. She was then fully propitiated.

If we can show whole-heartedness, devotion, and self-sacrifice as did Shrī Rāmachanḍra, then all our miseries, whether physical or super-physical, will be removed by the Mother Ḍurgā and we shall be received into her bosom, the Eternal resting place.

OM SHĀNṬIH.

Nibaran Chandra Basu

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVII, No. 12, p. 692)

XVIII. THE FOURTH ELEMENT: FIRE

207. In the preceding article,[1] we dealt only with the three elements of the Ancients and of the modern Occultist, leaving the fourth element, Fire, for later treatment. Although modern science objects to the name, element, being given to Air, Water, and Earth, it does admit their existence; but it denies the existence of the fourth element, Fire, as a substantial entity, or it did so up to very recently, and regarded it as a form of energy. But the emergence of Einstein's theory has somewhat modified this view, for according to Einstein all matter is energy, and all energy may be treated as matter multiplied by the square of the velocity of light. The divergence, therefore, between occult teaching and very recent science is less than it was. This, to a certain extent, fulfils a prophecy in *The Secret Doctrine*,[2] where we read:

> Subject to some future specific name, the Force is substance of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of Phlogiston.

[1] See Vol. XLVII, September, 1926, p. 684.

[2] Vol. I, p. 557.

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The Master K. H.,[1] writing of what is believed in the Great White Lodge, says:

"Then what do we believe in? Well, we believe in the much laughed at *phlogiston* . . . The bodies of the Planetary spirits are formed of that which Priestly and others called Phlogiston and for which we have another name." Again[2], He tells us that the flames seen around the sun during a solar eclipse, are the phlogiston of the sun, and its electro-magnetic aura.

Thus having very high Occult Authority for doing so, we shall regard Fire as a substance, and the fourth subplane of the physical plane.

To obtain the mass of Fire from the mass of the atmosphere G, as given in (79), of the preceding article, we may use the same divisor, (g + a), that was used to obtain the mass of the atmosphere from the mass of water W, thus

$$F = G/(g + a) = 4{\cdot}56046 \times 10^{16} \qquad (82)$$

$$Fg = 4{\cdot}47119 \times 10^{21} \text{ dynes} \qquad (83)$$

In the above F is the total mass of the element Fire contained within the earth, measured in grammes, whilst Fg in (83), is the total pressure in dynes which this mass of Fire would exert on the whole of the earth's surface, provided it existed above the earth's surface, and had the same weight per gramme as any other terrestrial substance.

In order to ascertain the pressure on unit surface of the earth exerted by the weight of Fire Fg, we must divide

[1] *The Mahatma Letters to A. P. Sinnett*, p. 56.
[2] *Ibid.*, p. 164.

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it by the number of square centimetres on the earth surface,

$$S = 5{\cdot}10064 \times 10^{18} \quad (84)$$

$$Fg/S = 876{\cdot}5924 \text{ dynes per sq. c.} \quad (85)$$

$$876{\cdot}5924/1333{\cdot}22 = 0{\cdot}657483 \text{ millimetres of Mercury} \quad (86)$$

$$p' = Fg/S = 876{\cdot}5924 \text{ dynes} = 0{\cdot}657483 \text{ millimetres} \quad (87)$$

The number of dynes that are the equivalent of a pressure of one millimetre of Mercury,[1] is 1333·22387, so (86), transforms the pressure p′ in dynes to millimetres Mercury, in which unit pressures are often measured.

The average pressure of the earth's atmosphere, (*ib.*) 740 millimetres, and the standard atmosphere is usually taken at 760 millimetres of Mercury. On comparing this with p′ in (87), it will be seen that the pressure of the element Fire, is less than one thousandth part of the pressure exerted by the element Air.

208. The above relationship between the pressure of the Air, and the pressure of the Fire, brings us face to face with a very interesting problem. It is evident that the Fire pressure is normally altogether swamped by the Air pressure, and the question arises how can we design an experiment which will bring this small Fire pressure under observation. If we removed the Air pressure, say in a vacuum tube, should we not also remove the Fire pressure? Now there is reason for believing that the matter on the subplanes above the

[1] *Smithsonian Physical Tables*, 1923, p. 421.

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gaseous cannot be confined in closed vessels, but that such matter freely moves through the walls of the vessel. This peculiarity has been dealt with previously,[1] and used to reconcile observed facts of radiation with the equipartition of energy. We have, moreover, abundant evidence that Fire, in the form of heat, cannot be absolutely excluded from, or included in, any enclosed space, but that sooner or later, it makes its way through the walls of the enclosure. Hence if the substance Fire is the sub-plane above the gaseous, it is impossible to remove the Fire pressure from a vacuum tube, however good the vacuum, or the nonconductivity of the walls of the vessel.

209. This makes it possible to design a crucial experiment to test the reliability of our theory of Fire pressure. If the pressure of the Air in a vacuum tube is 0·8 millimetre or above, then since from (87), the Fire pressure is below 0·7 millimetre, we should not expect any visible evidence of the substance Fire, but at a pressure between 0·8, and 0·1 millimetre we may expect the characteristics of the substance Fire to exhibit themselves. The following extracts are taken from *Electricity in Gases*, by J. S. Townsend, M.A.[2]

The Negative Glow and Uniform Positive Column in Air

In a cylindrical tube 3 centimetres in diameter with plane aluminium electrodes 2 centimetres in diameter and 22 centimetres apart, continuous discharge may be obtained with a battery of 1,000 volts when the pressure of the air is between 1·65 and 0·05 millimetres.

It will be seen that the range of pressure above set forth fits very well the test we require, the pressure being air

[1] *Studies in Occult Chemistry and Physics*, Vol. I, p. 9, para. 8.
[2] Clarenden Press, Oxford, p. 398, *et seq.*

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pressure, and our critical pressure 0·7 millimetres, be about midway between the pressure range 1·65 and 0 millimetres.

When the gas begins to conduct at the pressure 1·65 mi metres, a uniform column of bright orange-coloured glow exte from the positive electrode for a distance of 17 centimetres, wh it ends abruptly, and the rest of the tube for the distance of 5 ce metres between the end of the positive column and the negat electrode is nearly all dark, except for a narrow glow about 2 mi metres wide that surrounds the negative electrode. A narrow d space of uniform width, generally known as the Crookes or Hittorf dark space, separates the negative glow from the electrode.

The negative glow, which is of a bluish colour, ends wit well-marked outline on the side near the cathode, but on the s remote from the cathode the outline of the glow is not so w defined.

The Crookes dark space and the negative glow increase in wi as the pressure diminishes.

This last sentence should be carefully noted, for as t pressure diminishes between the range 1·65, and 0·05 mm. passes across our critical pressure, 0·7 mm., where t pressure of the air becomes less than the pressure of the F and as this coincides with an increase of the Crookes d space it points to the conclusion that the element Fire may the substance which fills Crookes dark space. H. P. B.,[1] s that Prof. Crookes' theory of the generation of the eleme is a near approach to *The Secret Doctrine*.

How true it is will be fully demonstrated only w Mr. Crookes' discovery of radiant matter will have resulted further elucidation with regard to the true source of light, and have revolutionised all the present speculations.

Mr. Crookes originally described this radiant matte the fourth state of matter, perhaps at the suggestion of Th sophical friends, who knew it to be the fourth sub-plane of physical. It is evident that Madame Blavatsky considered t discovery of very great importance, and that eventuall would revolutionise modern theories especially with regar

[1] *The Secret Doctrine*, Vol. I, p. 681.

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the true source of light. This aspect has already exhibited itself in our investigations, for it would be difficult to conceive anything more revolutionary to modern theories than that the sun and stars are not the sources of light, as was pointed out in para. 192, and elsewhere; but the further prediction is made,[1] that Mr. Crookes' discovery boldly points to what will make Chemistry virtually cease to live; but that it will reincarnate as "New Alchemy," or "Meta-Chemistry". It will therefore be evident to students of Occultism, that the study of Fire, or the fourth subplane of the physical, may repay minute investigation, and should not on any account be lightly passed over. In the quotation from Prof. Townsend's book, we found evidence that Crookes dark space contained our element Fire; let us therefore proceed with the quotation.

The dark space between the negative glow and the end of the positive column is known as the Faraday dark space.

As the negative glow expands, the end of the positive column recedes from the negative electrode, and at very low pressures the positive column disappears, and the negative glow fills the greater part of the tube.

Now the glowing positive column which disappears as pressure is reduced, is known to be air, or whatever gas is in the tube, it is therefore matter on the Air sub-plane, so that what remains after it is pumped out, and which fills the expanded Crookes dark space must be our element Fire, if our equations, (85-7), are correct. For further evidence we require a discription of what takes place when the pressure is reduced from 0·8 to 0·6 millimetres, when it will be crossing our critical pressure 0·657 mm., as given by (86). A further quotation will satisfy this requirement.[2]

The general appearance of the discharge, when the positive column and negative glow are the most prominent luminous effects, does

[1] *The Secret Doctrine*, Vol. I, p. 683.
[2] P. 400.

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not alter very much as the pressure is reduced from 1·6 millimetre
0·8 millimetres, *but at about half a millimetre pressure the appeara*
of the positive column begins to change . . . At the pressure o
millimetre . . . the positive column . . . tends to break i
striæ, or alternately bright and dark sections, . . . At a press
of 0·24 millimetre the positive column is completely striated fo
large range of currents.

210. If we had arranged a series of experime
specially to test the correctness of (86), it would have be
difficult to devise a series that would be a more perfect te
than that above quoted. The pressure 0·8 millimetre, whe
there is no striation, and the pressure 0·58 mm., where t
striation begins, are about equally distant from our critic
pressure, 0·657 mm., the one being greater and the other le
the mean pressure between the two being 0·685, or o
about four per cent greater than the value given by (8
Within the errors of experiment therefore it supports
theory. This theory moreover is supported by the dir
testimony of a high occult authority, the President
the Theosophical Society, Dr. Besant, who in an art
entitled "Man's Life in Three Worlds,"[1] tells us that
physical

> body is divisible into two parts capable of separation from e
> other, the dense physical body, composed of the four denser form
> matter, earthy, watery, fiery, and airy, or solid, liquid, gaseous
> *radiant matter*, whilst the etheric body is composed of the t
> ethers.

Again in the Convention Lectures of December 1920 ("
Great Plan," p. 49), she says:

> We have a certain type of matter in the physical world, b
> is not all in the same state. You have it as earth, earthy m
> solid matter. You have it as liquid matter—water and other liq
> You have it as airy matter, the atmosphere all round you. The
> have it as radiant matter discovered in our own lifetime . .
> ancients used it to signify fire, earth, water, etc.

[1] *The Adyar Bulletin*, March 15th, 1919, p. 70.

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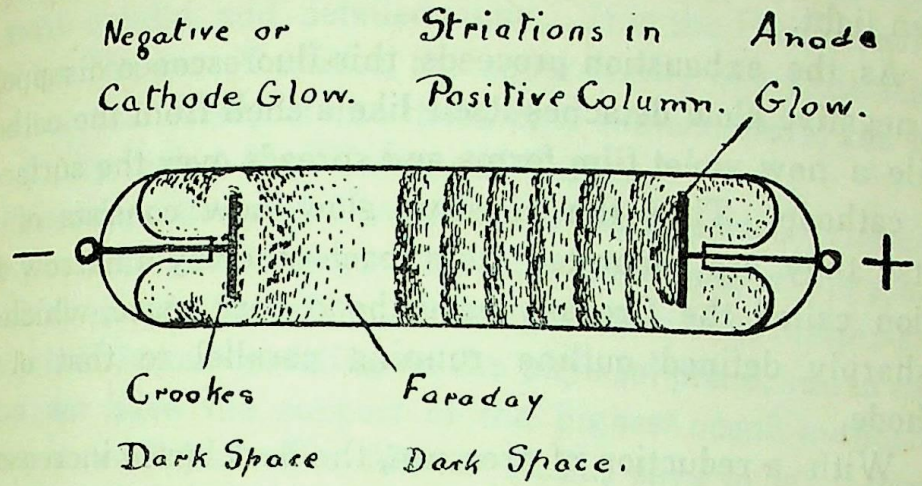
These statements definitely link together the element Fire with the radiant matter of the Crookes tube.



211. In the above Figure, we give a drawing of a Crookes tube showing the different parts above described. Near to atmospheric pressure a large electric force is necessary to produce a discharge, but a reduction of pressure facilitates the passage of a spark between the electrodes, and as the pressure is further reduced the spark is replaced by a collection of sinuous and irregular pink streamers which later broaden and fill almost the whole of the tube with a pink diffuse glow known as the positive column.

Meanwhile the cathode assumes at its tip a luminous tuft, the negative glow, violet in colour, which as the pressure reduces grows until it completely envelopes the cathode. Between these two luminous glows comes a darker ill-defined region called the Faraday dark space. These general appearances correspond to a pressure of some 8 to 10 millimetres of mercury. Below this pressure the anode becomes tipped with a vivid spec of glow and the positive column proceeds to break up into thin fluctuating pink discs or striæ, which subsequently thicken and diminish in number, intensity and extent. The Faraday dark space enlarges and as shown above, at a little below one millimetre pressure, the

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violet negative glow increases in brightness and volume, a the glass walls of the tube are seen to fluoresce with an oliv green light.

As the exhaustion proceeds, this fluorescence disappear the negative glow detaches itself like a shell from the cathod while a new violet film forms and spreads over the surface the cathode. Thus the negative glow now consists of tw parts: they are separated from each other by a narrow da region called the Crookes or cathode dark space, which h a sharply defined outline running parallel to that of th cathode.

With a reduction of pressure, the dark space increases it width, and pushes the outer negative glow before it, and wh as low as one fiftieth of a millimetre both positive a negative glows become less bright and definite in outline a finally lose almost all traces of luminosity.

Meanwhile the cathode dark space has grown at th expense of all else, until finally it becomes so large that boundaries touch the glass walls of the tube. It is at th stage that the tube begins to shine, first in the region of t cathode, and then over the whole surface.

This fluorescence is apple-green, and much more brill than the olive-green light above described, and is well kno to those accustomed to X-Ray tubes.

If the exhaustion is pressed still further, this fluoresce diminishes and the resistance of the vacuum tube to passage of the electric current increases, until finally becomes impossible for the current to pass at all.

212. The above description, taken mostly from Ka X-Rays,[1] along with Prof. Townsend's will serve for fu reference, as well as for our immediate purpose, since man our investigations will have a connection with the phenom

[1] Pp. 1-3.

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of the Crookes' tube. In fact the indications are that this Fire sub-plane is the most important of any, and will repay the most careful and detailed study. It is the Unity, having in its service two Trinities, the upper trinity being the ether one, two, and three, of the theosophic nomenclature, and the lower trinity, being Air, Water, and Earth.

Its appropriate symbol would be the two interlaced triangles of the Theosophical Society. This Fire sub-plane, or the plane of radiant energy, therefore, probably contains the master-key to the whole forces operating on the physical plane, and in this opinion we have the support of the highest occult authority at present available. For Master K. H., says of it,[1] "there is but one thing—radiant energy, which is *inexhaustible* and knows neither increase nor decrease and will go on with its self-generating work to the end of the Solar manvantara . . . Yes; call it 'Radiant Energy' if you will: we call it Life—all-pervading, omnipresent life—ever at work in its great laboratory, the Sun".

Conclusions and Summary

213. The study of the physical sciences may be regarded as the investigation of the operations of the Third Person of the Trinity, especially under its feminine aspect; it constitutes the power side of Occultism, and culminates, at a stage beyond the human, in the uplifting of the Veil of Isis.[2]

All matter of the three lower sub-planes are the precipitation of the powers inherent in Light, the first formed of the three being Air, then Water, and finally earth. The ratios of mass creations being identical with the ratios of the elementary masses μ' h, and A, where μ' is the mass in the pirillæ of the atom of Occultism, h is the mass in each

[1] *The Mahatma Letters to A. P. Sinnett*, p. 168.
[2] Para 200.

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light-wave, and A the mass of Helium. The ratio of the to mass of the Air to the total mass of the Water, or G/W, be μ'/h, and the ratio of the total mass of Water to the total m of Earth, or W/E, being h/A.[1] It is further found wit errors of experiment that the ratio of the total quantity Fire to the total quantity of Air, or F/G, is μ'/h.[2]

The element Fire of the Ancients is identical with radiant matter in the dark spaces of vacuum tubes.[3] It can be enclosed by, or excluded from, hermetically sealed vess as it interpenetrates the matter of the lower sub-planes.[4]

It follows as a corollary from the cycle of proofs that modern chemist is right in thinking that all the chem elements are built up from Helium.[5] The Fire sub-plane the fourth sub-plane of the physical, is probably the Mas Key to all the seven subplanes, being the Unity gover two Trinities, its appropriate symbol being the two interl triangles of the Theosophical Society.[6]

G. E. Sutc

(*To be continued*)

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[1] Paras 201-2.
[2] Paras 207-210.
[3] Paras 210-212.
[4] Para 208.
[5] Para 203.
[6] Para 212.

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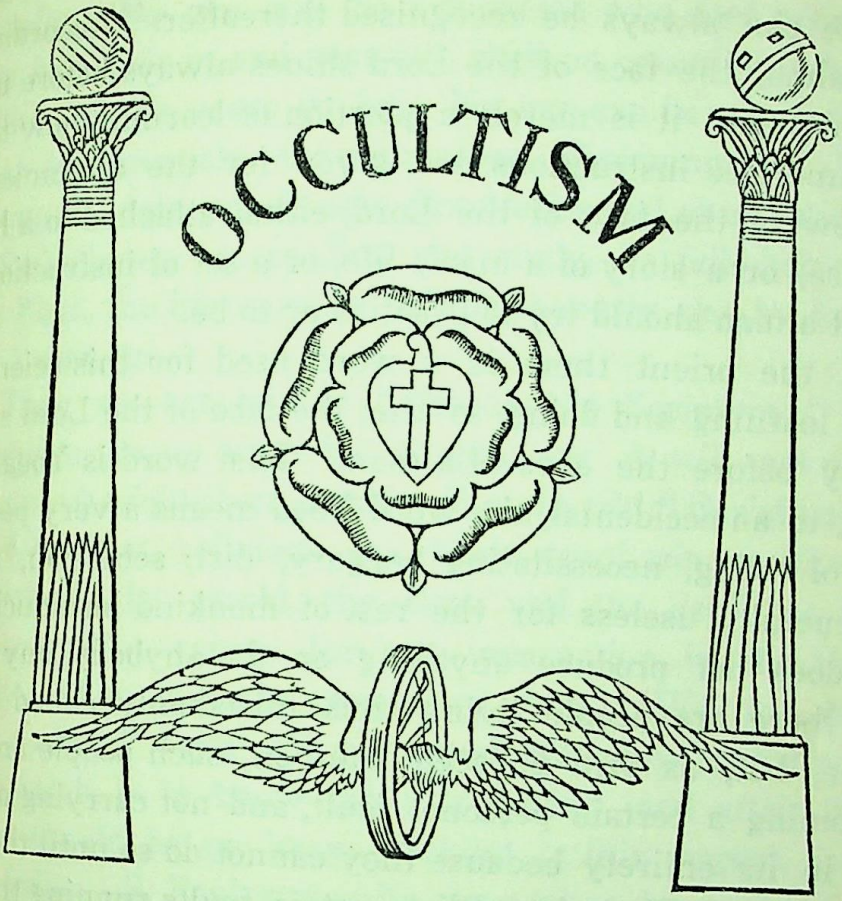

TO SEE THE FACE OF THE LORD

By Alice Warren Hamaker

THE Bible, both in the Old and New Testaments, is full of allusions to those who have seen the face of the Lord, and of how many have thus come to know truths that were otherwise closed to their knowledge. S. Paul, in his letter to the Corinthians, says that "now we see through a glass darkly but then face to face," and this statement is attached to a letter giving complete instructions how to attain divine love, implying, therefore, that by the attainment of divine love, man can see the Lord face to face.

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To see the face of the Lord does not mean that the Lo in His entirety, has been seen, or known, but by seeing face He can always be recognised thereafter. According the Psalms, the face of the Lord shines always before us, that, therefore, it is merely a question of learning how to it. Numerous instructions are given for the attainment the view of the face of the Lord, either attached to a hy of praise, or a story of a man's life, or a set of instructions to what a man should try to practise or to be.

In the orient there is a word used for this science living, learning and doing, so that the face of the Lord shi brightly before the eyes of a man. That word is Yoga. a rule, to an occidental, the word Yoga means a very pecu mode of living, necessitating beggary, dirt, seclusion, a life generally useless for the rest of mankind inasmuch yogī does not produce anything or do anybody any g That there are people living thus mistakenly called yo is true, but, as will be seen later on, such people are overcoming a certain personal fault, and not carrying out Yoga in its entirety because they cannot do so until the is overcome. The oriental has certain faults running thr his type of civilisation, religion, science and philoso that become inbred in his race by heredity and environm and have, therefore, to be overcome by the aspirant to Hence the special emphasis on beggary and periodic seclu The occidental, both European and American, has also f but of another type, running through his civilisation, reli science and philosophy, and these, too, have to be over by the aspirant. Hence, also, other special emphases.

An oriental saying has it, "Live the life, and you know the Doctrine". That is the key-note of the sc called Yoga. No one will ever see the face of the Lord t his eyes by learning a set of dogmas and doctrines, becoming a walking encyclopædia of any Bible or sacred

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or even by sermonising on the teachings of such books. The right life must be led, and rules carried out continuously and faithfully. No one will be a musician who does not practise every day, year in and year out, with no cessation in his daily practice as the years go by. No one can be a scientist who is not continuously experimenting, observing and keeping well up to date on all new discoveries and observations. If he discontinues his reading and study, he falls behind. So with Yoga, the life must be led continuously, day by day, year in and year out.

Then we are told to "Search the Scriptures," so that knowledge must ever be sought, for it will never come to those who fold their hands. We are told "Resist not evil," and yet most religions lay their emphasis on the overcoming of the world, the flesh and the devil, as though that were the reason for our incarnation in the flesh on earth. This is only waste of time. We are here to "be perfect," and not to spend our time resisting evil. Our search is to know what is perfect, and attain thereto. There should be no hazy thinking in this respect, but clear knowledge. S. Paul was quite clear when he wrote of divine love. He says what it is and what it is not, and in the same spirit we must search for this knowledge and have a definite understanding of what it is, and then put it into practice.

Different Types of Yoga

The Science of Yoga has always divided itself into three distinct types, according to the natural spiritual impulses existing in man.

The church has long maintained that God is threefold in aspect;—Omnipotent, Omniscient and Omnipresent. Man is of the fulness of God, so that spiritually he is that too, but

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when his first spiritual steps are taken he begins to rea one of those aspects. Hence, when man's spiritual nature sufficiently aroused to make him yearn to see the face of t Lord, he has already developed a certain amount of streng and knowledge of one of the aspects of the God within him.

Man is, therefore, already striving to know himself omnipotent, or omniscient, or omnipresent, so the science Yoga adapts itself to that fact. For those already on the w to realise omnipotence, the Yoga is the Yoga of Will. F those on the way to realise omniscience (wisdom), the Yoga the Yoga of Wisdom and Love. For those on the way realise omnipresence, the Yoga is the Yoga of Action.

The science of Yoga leaves no element of doubt as to attainment along any one type of Yoga, the attainmen which marks the end of the Science, for after that the comes the Sacred Science of union with the Godhead, next stage to be attained after the face of the Lord has be seen and recognised.

I. The Attainment of Omnipotence, or the Yoga of Will

This Yoga is for those who have the desire to figh to overcome, or for those who prefer to make other people the work than do the work themselves. This is not the Y for those who like pioneering into new ideas and new ide This is the Yoga for those who like to carry out into the w the new idea or new ideal that has struck their fancy, fight through the difficulties attendant on its introduction the world till they are overcome. A very high initiate this path may, and often does, have quite a shallow und standing of the Great Wisdom, but that is of no consequ for the understanding will be broadened when, on the com tion of the Yoga, the Sacred Science is taken up.

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The Gospels of S. Matthew and S. Luke give an account of Christ's ministry as a teacher of the Yoga of Will, with only occasional asides of instruction on any other path. They both give the full text of the Sermon on the Mount as the central document round which the rest is compiled.

The Sermon on the Mount. This document gives the complete rules for the Yoga of Will, except the personal details of how to make a start. As the aspirants must be on all the different Rays, or of different temperaments, it stands to reason that there must be many ways of making a start, so the Gospel continues to enumerate the different ways of starting for various types of men and women.

As an introduction, the Sermon on the Mount enumerates the perfections this Yoga will develop, and how to recognise them in people. They are commonly called Beatitudes. The aspirant is called the Blessed when he has perfected something in himself as far as the science of Yoga can take him. His next progress in that perfection is in the Sacred Science.

A. Poor in spirit. Whatever this translation and phraseology may have meant in the seventeenth century, it conveys nothing to the modern person. The original term in Greek is enigmatical, and has to be paraphrased to make any sense nowadays, as all ancient idioms lose their significance as human thought and interest change. It means, really, living for spiritual interest, instead of material interest, and church tradition still had it in the seventeenth century that it entailed material poverty, and so they used the word "poor,"—poor because of spiritual interests. There may be material poverty generally, but that is not a necessity.

The first perfection to be attained, therefore, is the willingness, absolute and definite, to live entirely for spiritual progress, and, therefore, "their's is the kingdom of heaven," or their mark is that they know what heaven is. Heaven is

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where our real selves live continuously for millions of yea and we are usually about half way through that period wh we are inspired to start any Yoga. As soon as heaven known, immediately the aspirant knows how to cut sh the remaining period, or how to lengthen it, and he c decide what he shall do, and regulate it to suit his ide and ideas.

B. They that mourn. The more modern idea wo substitute the word sympathise for mourn, since we are pessimistic than people were a few centuries ago. T aspirant will perfect his powers of sympathy with those t are unhappy or distressed, and thus he will be "comforte or unable to be unhappy or distressed.

C. The meek. This means, nowadays, those who a tranquil or serene; and "inherit the earth" means they sh know all about the earth, visible and invisible, and have power, therefore, to arrange everything on earth to s themselves. A perfected yogī could move the mountain the sea, if there were any spiritual reason for so doing.

D. They which do hunger and thirst after righteousn The aspirant will learn to perfection how to do everyth right, making no mistakes, though his pupils and follow will make hundreds of mistakes. Righteousness means rig conduct, or doing everything in the right direction in wh spiritual emanation flows.

E. The merciful. The aspirant will learn to m allowances for the mistakes made by others as sin ignorance and inexperience. One can only know by exp ence, and if the experience has not been obtained during several millions of years of human life behind every one o the knowledge does not exist in the true person, and there the man on earth does not know, and cannot do right. they shall obtain mercy," *i.e.*, they shall be given the kn ledge, so as to do the right.

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F. The pure in heart. Purity is one of the virtues to unfold which the human kingdom was established. The lower kingdoms do not experience it, and man cannot go beyond being a human being till he attains purity. This Yoga emphasises purity of heart, which is, love. The only training in love given in this Yoga of Will is the making of love pure, —free from the impurities of the flesh, the emotions and the intellect (sentiment). Sentimental people had better try another Yoga. The purity of heart enables them to "see God".

G. The peacemakers. Those who have that "Peace of God, which passeth all understanding," and spread it around them, all the ones who shall be called, "the children of God".

H. Those who are persecuted for righteousness' sake. This Yoga entails martyrdom till perfection is attained, and the aspirant can start the Sacred Science, so that a repetition of persecutions and banishments is a qualifying mark. This is the way for the aspirants of this Yoga to know heaven, or their true self.

I. The reviled and slandered. The aspirants to the Yoga of Will must be prepared to destroy their lower selves by putting up with slander, and all the worst accusations that can be made against them. If a person feels he cannot face this, he had better try another Yoga, or not try one at all. It is the mark of a certain peculiar spiritual perfection, when the mundane reputation is lost and broken to pieces. Only the initiate in the Yoga of Will can understand the necessity.

Such are the nine marks of the successful student on this Path, and if he fails in any of them, he may thereby know he is carrying out some of the rules and instructions inadequately. There are other yogic marks, but they will not show so clearly on this Path as the nine enumerated above, so the aspirant may know before he starts what to expect, and what not to expect.

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Now come the instructions.—First comes a warning coming destruction if their "salt" loses its "savour". aspirant must live with the knowledge that he must either his "salt," or body, if it cannot measure up to his divine or attain the yogic perfections, enumerated above, in this bo In this yoga, the aspirant must push his physical endura to its limit, without stint, or it will lose its "savour," and a drag instead of a help. This is not the path of preservat but of fighting and overcoming, and the physical body and limitations must be fought and overcome, or else "cast o and via the avenue of death, obtain another body for furt experiment.

Yet, it is not the overcoming of the body that the end the path is leading to, but that the light of the inner m may be seen by other men, and success measured by t amount of effort put forth. The spirit is there, and the d lies in making it shine out to others, and the aspirant must out into the world, and force other people to see it by effort. Pupils on this Path are known by the marvell amount of active work they can do, and the innumera responsibilities they can take and carry through with physical breakdown. They wear their bodies down till de comes from exhaustion, or they attain their initiation in t present bodies. There is that reservoir of energy and vita available for those who take the Path of Will seriously, ex where fear grips them and makes them weak physic They do not fear physical exhaustion, as those do on o Paths. The vitality and vital forces are there for the take, and no ceremonies are necessary to help them obtain them.

Next, they must obey the law, even the civil law, go further still, and obey the laws better than other peo and it is not a question of sacrifice, but of will. As all givers come under this Yoga, it becomes necessary to b

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which laws are of paramount importance. They are enumerated:

1. Thou shalt not kill,
2. Thou shalt never be angry,
3. Thou shalt not call anyone bad names,
4. Allow no one to be angry with you,
5. Be kindly disposed to your opponent,
6. Commit no adultery, even in thought or desire,
7. No divorce (Divorce is for the weak-willed),
8. Swear no oaths,
9. Sue no one for injuries received,
10. When doing anything for anyone, do *all* he wants you to do for him,
11. Give all you are asked,
12. Love your enemy, and do good to those who harm you.

All laws that have any bearing on these articles, are those specially intended for the aspirant of the Path of Will to follow to the utmost. It is quite obvious that these particular laws are not meant for the mass of people, for see how impossible it is for them to follow many of them. For example, that of divorce, which is very sensibly allowed in most of the religions for all except those who are out to know themselves as omnipotent in their divinity.

Next, come the rules of conduct and of life.—

(*a*) The aspirant must not be known as an alms-giver, even though he give alms.

(*b*) Public worship is not for them, so that they are not meant to be priests. Secret, or private meditation is for them, and a form of meditation is given, commonly called the Lord's Prayer, which is not intended to be said aloud, but to be contemplated in silence. Very few people realise these sentences have to be thought of in silence, and few meditate upon any of the sentences. They are just gabbled through at a rapid speed out loud, and sometimes forgotten.

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(*c*) Fasting, or physical abstinences, must be carried unknown to anyone else. People usually proclaim the th they do not do or avoid, whereas the Christ was conte do his fasting in such a way that many thought He w glutton and pleasure-seeker. The outer world did apparently, know his fast of forty days, or his periods i mountains without food and shelter.

(*d*) A fortune, or material things, must not be accu lated. In fact, the successful yogī manages to get a without any property, the amount of property required dif with each type of civilisation, climate, race and so fo Rules can be laid down at any specific period as to minimum allowed, as Jesus laid them down to the seve pupils he sent forth, but the minimum need now differs ag and will again. The Gospel requirements seem now im sible, but there is the rule, whatever the adaptation neces to fit in with present civilisation.

(*e*) Serve the spiritual need of men, but not their mat need. The spiritual life does not consist in giving a money or material things. Anyone can do that who feels stirring of love. It is a requirement for those who aspi this Path, that they shall be without property, or give a their surplus, and have none to give anyone. The aspi is to give spiritual food, not material food.

(*f*) Pay as little attention as possible to food and clo for there will always be enough. That is a fact, as all y find out.

(*g*) Pay no attention to other people's faults, but at to one's own imperfections. No one is responsible for o persons' imperfections.

(*h*) Be careful in the choice of pupils to whom to t spiritual truths.

(*i*) Keep on asking and knocking for success, and it come. Persist, and the reward will come.

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(*j*) "Do unto others as ye would they should do unto you."

These are the rules of conduct, and the Sermon ends with a few proverbs, intended to help the aspirant in the various difficulties that are bound to arise in the course of trying to carry the Yoga of Will to success.

The Gospel stories. The general story of the Gospels is not the actual life story of a prophet named Jesus, or any other man of that name. There is some basis in fact, but it is re-written to illustrate a typical life of a successful yogī, and also the crises in spiritual affairs that come to aspirants, and that lead to spiritual expansions. These crises come to every man during his life, but either they are passed by through inattention or ignorance, or the man does not know what to do, or where to turn for help.

These crises may be enumerated as follows:

1. *The call to the spiritual life.* It is the young man or the young woman who gets this, and even the lowest savage amongst us gets his touch of this. All young people are known to get a phase of "religion," and everyone helps them to get over it as quickly as possible. Generally it comes at about 22 years of age, sometimes as early as 16, and sometimes much later, but under 30. Very few people take much notice of this crisis in spiritual affairs, but some churches have made provision for it by the establishment of convents, for novitiates, or temple lay-helpers.

There are those who, like Jesus or S. John the Baptist, have been taught the truths of the Path from birth; or those who learn about that Path in some manner, (since few parents or clergy teach that there is such a thing nowadays), before reaching the time of life when that call comes are prepared, and know how to take that great opportunity; there are many of this last type spoken of in the Bible, such as Samuel, who were reared with the idea of at some time giving themselves

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up to the service of the Lord, or of entering the Path; w the time came many did so.

The result of answering this call is known as Baptism, a spiritual addition of "water" and "fire". addition of "water" to the spirit in man can be given by teacher of yoga on evidence of sincerity, but the additio "fire" requires long preparation. Jesus was thirty be receiving the Baptism, though he had known the neces "knowledge" at the age of twelve. The Apostles were the Christ throughout his whole ministry, and then ha wait till the appointed time, Pentecost, before they could rec it. Most people live their whole lives through to the gr after their call, without receiving the Baptism of Fire.

How shall the modern aspirant prepare himself to rec this baptism of fire? Those who know, know that it i as though the whole body were filled with fire of such g that everything worldly appears too petty to be bothered thereafter? It is said that when the pupil is ready, Master will appear. Palestine, at that period, was fu people longing to be shown the Path, and hopeful aspi after hopeful aspirant came to Jesus, and asked "What *I* do to inherit Eternal Life?" Each one wanted to know stopped him personally, and to some Jesus said one thing others another. He did not give the same instruction to one. To Nicodemus, he said, go and learn the law. To young man he said to sell all that he had and to give to poor. To the man burdened with the care of his "d father, which meant the care of an old man at that stage he cannot look after himself and his affairs, he told h leave his father and follow him. This may seem astonis but it is a yogic rule in this discipline, that civic and f responsibilities must not be made the excuse to avoid the rules. They must be solved in some way to leave the asp free to follow the Path. All responsibilities must be c

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out, but there is always someone else who can take them, on —suppose the aspirant were to die, for instance.

It may not be easy to find someone nowadays to tell each one of us what to do to earn the right to the addition of "fire" to the spirit, but we have the printed word, which they did not have then, and sincere effort will always bring the knowledge, if the aspirant is looking for it. It may take eighteen years, as it did with Jesus, or only three years as with the Apostles, but the point is whether the effort can be sustained long enough to bring success, day after day for several years on end. If persisted in, success must come in time.

2. *The temptation.* Even after the preparation is complete, and the worthiness of a disciple for acceptance on the Path established, the aspirant has still many items of karma to fulfil, that call for a certain amount of domestic and worldly action. In the course of the millions of years, behind each person, that elapse before the Path is reached, many things have happened that remain unadjusted. The question arises therefore, how to adjust these things. Besides, there are experiences still unknown, and these remain as desires still to be fulfilled. Knowledge is gained only by experience, and though many experiences are gained in a million years, there still remain some to be gained, and in consequence there lie in the inmost man, desires.

These are the sources of the temptations that beset the aspirant after acceptance, and the question is as to what he shall do. In the case of Jesus, there are only three, and He throws them aside. With others there may be many, and the Gospels are full of stories and parables relating to this question, such as the story of the talents, or the complaint of Martha that she had no time to listen to Him.

The reward offered to those who arrive at the solution of these desires and their demands, and of the family,

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domestic and worldly adjustments that have to be mad the ministry of the angels to comfort the aspirant. live side by side with angels, and men and angels gress together, interdependent, in their common spir expansion to perfection—yet, men are not aware of angels among whom they live. Mankind is only one ha this kingdom of living spirits, and to be only aware of kind is like seeing only one side of a coin. Life canno understood till both sides are known simultaneously, so u man is aware of the angels among whom, and with whom, lives, he will question the why of many things in life. Bible is full of allusions of the "fulness" of things that c to those who overcome temptation.

The practical result of the "ministry of the angels" shown clearly in the miracles, so-called, that could be formed. Healing the sick by touch, or by word of comm is done by conscious co-operation with the angels, tho there are people that succeed in doing so unconscio They accidentally hit upon the right method, without b aware of the angels, who will always co-operate if the r conditons are set up, even unconsciously. However, healers only last a few years, and frequently fail wit knowing why. The casting out of "devils" also beco possible of accomplishment, as well as the stilling of storm, the walking on the water, and many other th not even mentioned in the Gospels. Some of them mentioned in the book of Daniel, who was a Master Isaiah also tells of so-called miracles, performed in same way.

3. *The selection and training of disciples.* All thr the lives that have become part of the distant past, the asp has helped many, and also received help from many, and the time has come for him to take the responsibility of the s tual awakening of such people, whether they are perso

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awake or not. Even Jesus had to take as a disciple one who betrayed Him, for it says in the Gospels, especially that of S. John, that the disciples were "given" Him, and He did not lose any of them—that is spiritually, though it meant submitting to the betrayal to keep Judas with Him spiritually. Jesus is said to have chosen and taught 82 disciples, and to have sent them out to heal the sick and preach His message. Later He called S. Paul and did likewise.

The hardest part of this spiritual crisis is to submit to the inevitable betrayals in order that the pupils' spiritual connection may not be broken. Jesus was also betrayed by S. Peter as well as by Judas. All yogīs know the sorrow of betrayals among their pupils, but they must not let their pupils go once they have made the connections. They have to submit.

It is strange that a Master should have to take certain persons because they have been "given," but it is so, and all aspirants must be prepared to take the pupils who come, whoever they are, without choice. They are also bound to have betrayals. The only reward offered is the ultimate success of the spiritual effort after the death of the aspirant. The world will benefit by the spiritual success, as well as does the aspirant himself.

4. *The transfiguration.* All aspirants for the Path experience moments of spiritual realisation that resemble in a feeble way the Transfiguration described in the Gospels. These act as a satisfaction and comfort on a difficult road. At this time is opened the portals of the past, and the past becomes the present, even if momentarily.

The greater the transfiguration and comfort at this stage, the greater the agony to come later. At this point, the rewards after each crisis may not be encouraging, but if one can read the past one must know the future, and the prospect may not be alluring in all cases. All who have written of the Path

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picture its miseries, trials and discouragement, and
they come thick and fast to the aspirant in the Gos
narrative.

5. *The Crucifixtion.*

6. *The Resurrection.*

7. *The Ascension.* Very little is said about these spiri
crises, except that they happened, and were successfu
passed by the Christ in the man Jesus—not that Jesus comple
these spiritual stages personally. There is a non-perso
note in this part of the narrative, indicating that Jesus wo
still pass them successfully at some time, even as everyo
will.

The Christian church adopted the cross to signify t
the Christ had finished the fifth spiritual crisis and comple
all the requirements, and stands that much above the rest of
The crucifix always showed the figure of the Christ outli
against the cross as though within it, as in an ikon, and th
was no indication of suffering. It was much later that
whole meaning was lost, and the figure was separated from
cross and nailed thereto, and later still that the suffering
depicted. The occult teachings of the fifth initiation, or t
of the crucifixion ceremony, does not indicate suffering at
It is a question of finally knowing the cause of life and de
and therefore holding power over it, and the ceremony
indicative of it.

This is the last known aspect of divine omnipote
at present known to man. The training as far as the us
the will to live and die at will, and to let live and die at
is known and given out, and can be attained by any
making the sincere and sustained effort. Nothing is kn
regarding the powers still to be attained by the next, and
two stages, known in the Gospels as the Resurrection
Ascension, except that the last one finishes the whole c
of man. Beyond that lies a wholly new kind of life

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longer human, but super-human, the Bible says nothing about it, except in the book of the Revelation here and there, and these are inconceivable for men. No man can imagine what it means to sing praises and throw down golden crowns *for ever*. Someone once had glimpses, and wished to pass on the information, but was unable to find words in any language to convey the idea.

Alice Warren Hamaker

(*To be concluded*)

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TO A. B.

THE Master sat amid the twelve
By ancient Galilee,
'Twas asked, among the Sons of Men
Who shall the greatest be?

The Master sighed, and sweetly said—
"If such a one need place
Then let him but a servant be
To all the human race".

The Master's words, across the years,
Still hold their thrilling call!
Our President has proved their worth;
A servitor of all.

The Master's work, thro' weal and woe
Her constant joy has been,
True greatness crowns her life to-day,
With peace and calm serene.

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PATH OF OCCULTISM OR THE PATH OF SIDḌHA PURUSHAS FROM THE STANDPOINT OF HINḌŪ SCRIPTURES

By SESHACHELA RAO

1. It is a recognised fact that the Path of Occultism is generally understood to be the Path that is pursued by those adamantine souls who wish to render world service in uplifting thousands of souls of mankind. Some Western scholars express their opinion that Hinḍūism does not contain such a doctrine. In this connection let us examine some of the Hinḍū scriptures and find out whether such a sweeping statement is borne out by actual facts.

2. Information is given in *jñānavāsiṣhtham* that there are two classes or groups of jīvas or souls in creation, and that one class or group is known by the name jīvavyūham and the other class or group is known by the name of īshwaravyūham. In the *Sūṭasamhiṭā*, a standard work like the *Bhagavaḍ-Gīṭā* in Hinḍū religious literature there is the mention of two groups of souls, one group belonging to jīvavyūham and the other to ishwaravyūham. In *jñānavāsiṣhtham* there is also the statement that souls belonging to the group of jīvavyūham take the path to moksha or nirvāṇa, and therefore follow the Path of Independence, of obtaining the greatest benefit to the individual self, and that souls belonging to the group of īshwaravyūham follow the Path of Āḍhikārikapurushas who set aside their moksha, accept office and work for the welfare of other souls

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in order that they may be uplifted from misery and ignora Souls of this latter group take any number of births uplifting other souls, and live for ages, till the time du which they are appointed to carry on the office actu expires. While the majority of the souls in the w belong to the group of jīvavyūham, it is said that onl small number of souls in the world belong to the grou īshwaravyūham.

3. In the third volume of Swāmi Vivekānanḍa's life lished by his disciples it is mentioned that Swāmi Rāmakṛ Paramahamsa gave out the fact that Hinḍū Scriptures di the souls into two classes by the name of jīvakotis īshwarakotis, and that those who belong to the group of j kotis strive for moksha or nirvāṇa, while those that be to Īshwarakotis set aside nirvāṇa or moksha, take number of births in order to uplift the mass of mankind. following is a quotation from *Swāmi Vivekānanḍa's Life*, his disciples.

> Srī Rāmakṛṣhṇa Paramahamsa marked out seven of disciples as īshwarakotis. Īshwarakotis were those who have t birth whenever an Avaṭāra incarnates himself: they are like his officials belonging to the inner circle of His devotees, His antar bhakṭas whose mission in life is to complement His work, a conserve His teachings. Thus strictly speaking though they born with realisation, they have no mukṭi, and their sādhana unconsciously only for the instruction of man. At the head o class Srī Rāmakṛṣhṇa Paramahamsa placed Swāmi Vivekānanḍa.

In the same volume there is a similar quotation w alludes to the fact that even according to Hinḍū script the Path of Ādhikārikapurushas followed by the class of who belong to the group of Īshwarakotis is far superior t Path of Nirvāṇa or Moksha followed by the group belon to jīvakoti.

Noren (Swāmi Vivekānanḍa) went one day to the M (while he was lying ill in Cossipur Garden) and said what h

[1] Vol. III, p. 435.

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repeatedly said before "Sire, do give me the Nirvikalpasamādhi." Srī Rāmakṛshṇa, broken in health, replied, "When I am well, I shall give you everything you ask of me." Noren insisted, "But if you pass away, what can I get? Sire, I wish to remain immersed in samādhi like Suka Ḍeva for five or six days at a time, and then to return to sense-plane for a short while if only to maintain the body, and then revert to that state of blessedness." Srī Rāmakṛshṇa grew impatient saying "Fire! For shame! You are such a big receptacle. Does it befit you to speak like that! I thought you were like a huge banyan tree to give shelter to thousands of wearied souls. Instead of that, you are seeking for your own mukṭi and your own salvation! Do not think of such small things, my boy! How can you be satisfied with such a one-sided ideal? My forte is all sidedness." At this reprimand Noren burst into tears. He understood at once. The disciple was not to bury within the confines of his own personality the treasures it revealed. He was to go forth into the world and teach the spiritual word of Radiant Life. He was to become a banyan tree, giving shelter to many souls. He was to be the fountain from which many, many souls would draw the waters of life.

According to Srī Rāmakṛshṇa these were two kinds of Mahāpurushas or great souls. There are those who remain immovably fixed in Brahman. Then there are those, who having attained the consciousness of Brahman, live in the world, translating the highest knowledge into the highest service. The Beatitude of the Divine consciousness in their cases, is transformed into the saving compassion to aid in the redemption of the world. These are the world-teachers. Rāmakṛshṇa was right in holding that he should become a veritable banyan tree under whose spreading branches the weary and heavy-laden souls may rest. Srī Rāmakṛshṇa felt it necessary to rebuke him and make him feel the worthlessness and selfishness of such realisation which is kept pent up within as personal salvation. Such personal salvation, he said, was alright in the case of others as the highest goal of human aspiration; but for a soul like Noren whom he called a Nitya Siḍḍha and an Ācharyakoti (Īshwarakoti), such idea of personal salvation was beneath his dignity to centre his heart upon. Does a king's son earn by the sweat of his brow a few hundred rupees which may be a fortune and the highest ambition for a day labourer to achieve? So Srī Rāmakṛshṇa did not want Noren to be ensnared by that form of Māyā.

4. In this connection there is a remarkable occult discourse cited in *jñānavāsiṣhtham,* which is said to have taken place between Lord Ḍakṣhiṇāmūrṭi and Brahmā, the Creator of this planet. Once upon a time, Brahmā, the Creator, became quite tired of the work of creation, and wanted permission to retire from his work, and enter the state of Nirvāṇa. He therefore went to Lord Ḍakṣhiṇāmūrṭi who had

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appointed him to this office, and requested Him to permit him to retire in order that he might enter Nirvāṇa and rest in peace. Ḍakṣhiṇāmūrṭi is considered as the Planetary Spirit or Mahāḍēva of this Planet earth, in charge of the work of Evolution. Lord Ḍakṣhiṇāmūrṭi after giving due consideration, refused him point blank permission to retire. He stated that once he (Brahmā) accepted world-service and became Āḍhikārikapurusha, he forfeited his independence as a Selfish Individual Self, and had therefore no option whatever of retiring into nirvāṇa and rest in peace. The moment he accepted World-Service in the Hierarchy of Siḍḍhas or Perfected Beings, He said that he surrendered his independence to the United Supreme Will of the Hierarchy, and had therefore no further choice to act on his own independent initiative. He said that he had come under the grip of the inflexible Iron Law of World-Service to the extent that it could not allow him to retire, so long as the time fixed for his office should last. He further said that he would have even trained him in Nirvikalpasamādhis and made him attain Nirvāṇa or moksha, if he did not belong to the group of souls called īshwaravyūham, and if he had not made ṭapas for World-Service and accepted office for doing World-Service.

5. In the course of the same discourse he propounded the fact that the dependence or subjection (Paraṭanṭram) to the United Supreme Will of the Hierarchy of Siḍḍhas is infinitely superior to the independence or (Swaṭanṭram) of the Selfish Self who seeks to attain Nirvāṇa or Moksha for his own individual self, and informed him clearly that the Path of World-Service is infinitely superior to the Path of Moksha or Nirvāṇa. In addition to this he gave him special information of the fact that his father Vishṇu, his grandfather Rudra, his great-grandfather Īshāna, and his great-great-grandfather Saḍāshiva discarded Nirvāṇa or Moksha which is rest, established the Path of Siḍḍhaparamparā and are working

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ages and kalpas without rest, for the welfare of souls in the worlds.

6. Now the *Bhagavaḍ-Gīṭā* or Lord's song is one of the most important scriptures of the Hinḍū faith. Let us see whether it states anything about the Occult Path. In the IVth chapter of the Gīṭā we find that the occult path is alluded to in connection with the disappearance of Yoga or Yoga Brahma-Viḍyā in the world, when materialistic tendencies of the world are on the increase. The Lord states that He himself takes birth in this world when things go wrong, practises world-service by removing aḍharma and establishing righteousness or Ḍharma, in order that souls may evolve. The Karma He performs in the case of re-establishing righteousness or ḍharma is called by Him by the name of Ḍivya-Karma or Divine Karma as opposed to the ordinary karma which human beings put forward for the benefit of the selfish self. There is also the allusion that the Hierarchy of Siḍḍha Paramparā or Paramparā of Perfected Beings is always in existence, and that through their instrumentality He re-establishes Ḍharma and again strikes the key-note of yoga. But these allusions are mere passing references and do not at all expound the doctrine of World-Service which is the real basis of the Occult path.

In this connection Swāmi T. Subba Rao states in the IVth Chapter of his Gīṭā Lectures that the Gīṭā Shāsṭra expounds only the Path of Moksha or Nirvāṇa which is intended to benefit the general mass of mankind, but it does not expound the Occult Path of Initiations which is intended only for the small number of adamantine souls who set aside individual moksha or Nirvāṇa, accept World-Service and work for the uplift of mankind to help the evolutionary plan.

In the first six chapters of the *Gīṭā*, *Krṣhṇa* does not include that Path of Salvation pointed out by himself in the second six chapters of the *Gīṭā*. Almost all the various suggestions made by different philosophers at the time, about salvation, can be brought under one or the other of the various headings contained in the first

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six chapters. Standing in the background unknown and unseen is t Occult Method, to facilitate which, all the systems of Initiations ha been brought into existence. As the occult method is not of univ sal applicability, Kṛṣhṇa leaves it in the background.[1]

It further contains the fact that in the second six chapt Kṛṣhṇa expounds the doctrine of the Logos in such a manr as to render it applicable to the whole of mankind so that t mass of mankind may tread it.

7. Further, Swāmi Subba Rao states that Veḍānṭists of t modern Aḍvaiṭa school are working on the lines of Nīrīshva Sānkhyas and are trying to reach Parabrahman without t instrumentality of the Logos or Shabḍa Brahman by whom th have been started on the Path of evolution. There is a a letter from Master M. published in *The Mahāṭma Letters A. P. Sinnett* in which He states that there are thousands Fakīrs, Sannyāsins and Sāḍhus who are leading very p lives, and that in spite of it the Himālayan Ṛṣhis ne wanted to approach them or instruct them, as these peo were pursuing a path of error. This letter was written reply to the letter of Professor Mahāmahōpāḍhyā Adityan Bhattacharya and others of the Allahabad Lodge. T Professor was a great samskṛṭ scholar and well versed modern Aḍvaiṭa Philosophy. Master M. declared to professor and others of the said Lodge that they were pursu a path of error, and that the Masters could not afford spend time in giving instruction on occult lines.

Seshachela

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[1] Page 120 of the Edition of Swāmi Subba Rao's Lectures published i year 1912.

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DO I SURMOUNT THE DIFFICULTY CALLED DEATH?

By A. M. BUTTERWORTH

THERE are certain beliefs, which while we should find it difficult, if not impossible, to give absolute proof for their justification, it is profoundly satisfying, as they may mean a great deal to us, to be able to show at any rate, reasoned grounds for their acceptance.

It appears to me that such can be given for the belief in a continued existence after death, apart from the teachings of Religion and the evidences of Spiritualism. But first of all it is important to have a clear understanding of what the words "I" and "Death" convey to us, as our belief must necessarily be strongly influenced thereby.

Now when I begin to examine my make-up as a human entity, I become aware, at the outset, of a series of processes or forms of energy each with its peculiar functions and mode of consciousness. That these processes are quite distinct and can act independently of each other is shown by the fact that they are often in conflict—the dictates of one being in opposition to those of another, although they are all in action together and interpenetrate each other.

First, there is my physical body with its particular processes and mode of consciousness.

Secondly, there is my mind, with different processes and consciousness. Because it uses my physical brain as its

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instrument does not appear to be any proof that dependent upon it and cannot function without it. some scientists maintain, the mind and soul are functio the brain surely continuous memory, and also affec would be impossible as the brain with the rest of the bo perpetually disintegrating and being renewed.

Thirdly, I come to my emotions, desires and affect which can certainly function for themselves. Who c call Love a mental concept, and if so, how could one acc for love at first sight, or that we often hold strong affecti entirely against the dictates of the mind?

Fourthly, there is a process which records my m and spiritual perceptions, and these certainly have independent origin and very different mode of consciousn Otherwise why should the remembrance of a past ac cause an agony of shame and remorse to one person leave another quite indifferent?

Lastly, at the back of all these processes, I am aware *continuous subject* who observes them, and receives makes use of their communications, and because they *objective* to this subject, it can in no way be confused considered identical with them. This continuous subject what I understand as "I" or "Myself".

When what we generally speak of as "Death" t place it means that the physical organism with its proce and mode of consciousness breaks down to the exten ceasing to function altogether but I cannot see that this proof that therefore the other processes and modes of sciousness should necessarily come to a standstill and obliterated. Still less can I believe that because one of has received a knock-out blow (which might probably as a great relief to the others) that I myself must ent cease to exist. Am "I" *no more* than the result of a physic cal process? And if so how are the differences in dispos

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etc., in individuals to be accounted for, seeing that the physiological processes in each are identical?

If form of some sort is necessary for the purpose of expressing these other processes, which are really what constitute the character of the individual why should it not be of a nature just as effective as the physical one though of different material? Broadly speaking, existence may be described as Universal Energy working in Universal Substance with many modes of manifestation, and it is difficult to imagine mental or any other sort of energy without a suitable and specialised medium for its field of action, and also a specialised mode of perception for cognising it.

To return to the continuous subject or personality which is the recipient of the results of these processes, which results make up what we call life's experiences, it seems impossible to contemplate an arrangement of things in connection with this individual whereby all this gathered experience becomes useless and is cast into the void. All through nature there is to be observed *a working to an end* more or less clearly revealed and carried through with infinite patience and intelligence, and the human mind itself in the conduct of its own affairs through life, could hardly maintain its balance apart from such an arrangement, nor could any undertaking be carried on successfully.

With regard to the character of this end, in connection with the human personality, although appearances may often baffle, there is much in Nature and experience which gives us assurance that it will be finally a wholly beneficent and happy one, although it may involve disciplinary experiences of a painful and perhaps prolonged character in its attainment.

The possibility also seems inconceivable of a wholly just, merciful and all-powerful Being, such as one postulates for the original cause of things, bringing into existence—without

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choice on its own part—any entity, *knowing beforehand* this entity will fail to come to perfection; and when considers the condition of most of us when we leave this it cannot well be claimed that it has so far been achie and there must necessarily be required therefore, a *conti existence for its attainment.*

And surely, if we can find even one thing in creation has come to perfection, the law of justice would urge likelihood, if not the necessity of a similar destiny for eve thing, and when we gaze into the heart of a perfect flo or contemplate the wonders of the sky on a clear night feel the assurance of a mighty Love—hidden and yet reve —which though it be through storm and stress and ter cataclysm—is carrying through its stupendous purp and proving by the necessity for such measures, the great and importance of the end it has in view. We can then in the words of Lao Tze, an ancient Chinese philosopher.

"How do I know that the Universe is coming to perfection through Life?

"The witness is in Life itself."

A. M. Butterw

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ALEXANDER SCRIABINE

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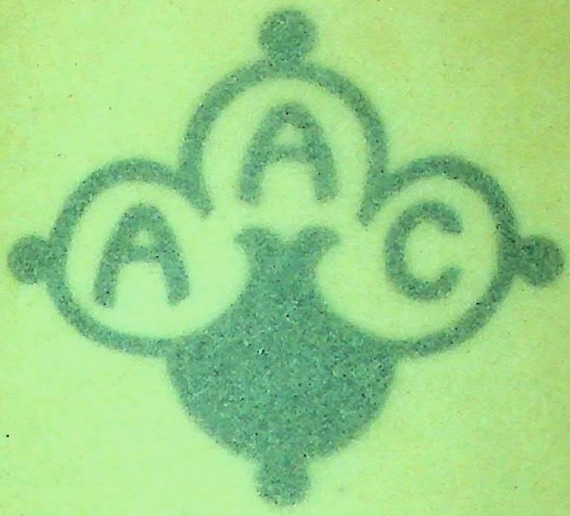

CONCERNING CERTAIN FIRE-BRINGERS

By James H. Cousins, D.Lit.

THE first performance in England of Scriabine's great musical composition for orchestra, pianoforte and organ, entitled "Prometheus, the Poem of Fire," took place on February 1, 1913, in the Queen's Hall, London—the hall that has heard the voice of that other bearer of the celestial fire to earth, Annie Besant. Both of these fire-bringers attributed the kindling of their own flame to another of their kin, H. P. Blavatsky; both have worked for the utterance of the perfect word of illumination and warmth, the one through art, the other through human personality; one prophesied a world-message, the other prophesied a world-messenger.

Thirteen years have passed since the introduction of Scriabine's masterpiece to the English-speaking world. Two years after the event the composer died, leaving to a future composer or to a future generation the fulfilment of his vast dream of a Mystery in which music, voice, feature colour and perfume would unite in the lifting of the consciousness of the performers (there were to be 50 instead) to ecstatic heights.

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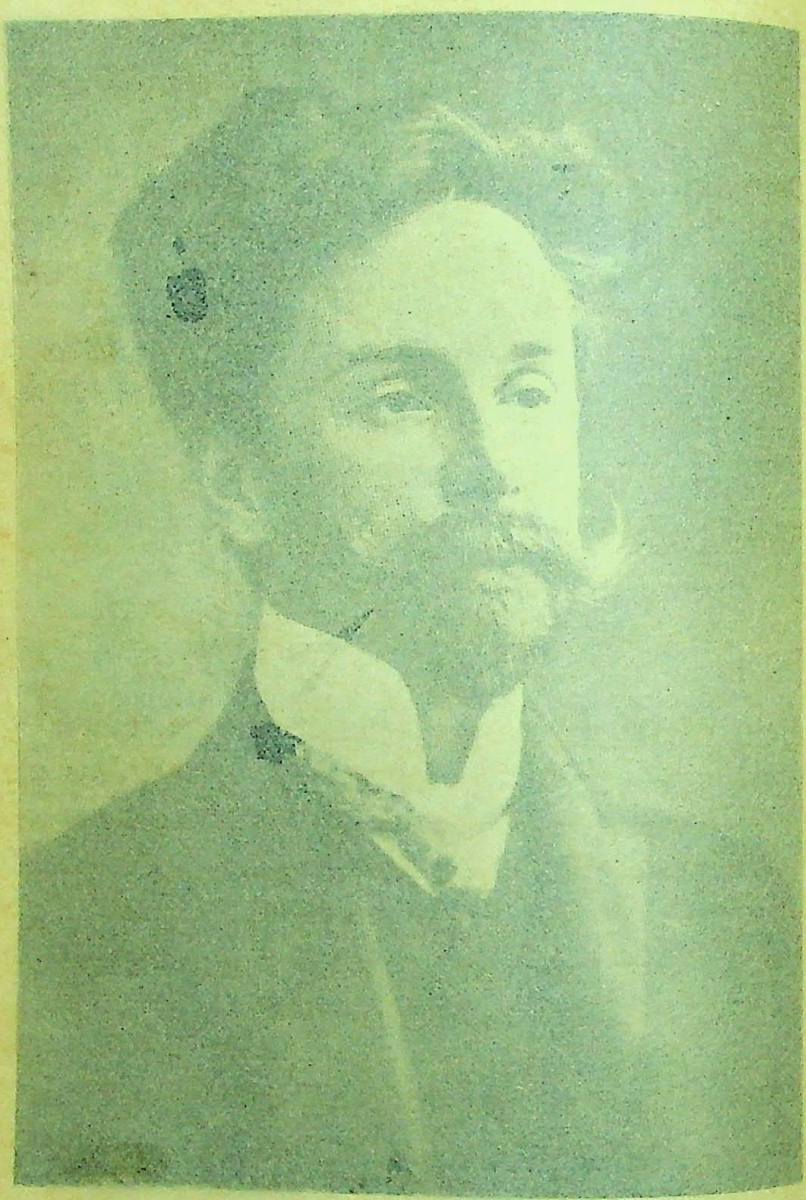

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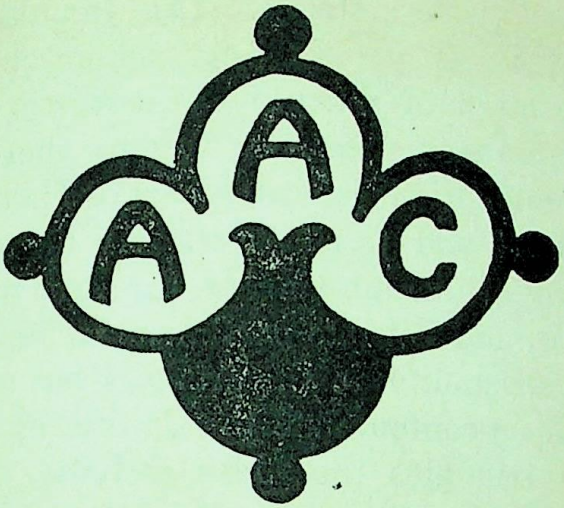

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A Danish American, Thomas Wilbur, has invented the Clavi or light-organ, which would have given the composer great

There the matter stands. The impulse towards Nirvāṇic Light is as yet a rarity among creative art The new generation of musical composers is content ma with less Promethean labours. Where there is a str towards the greater life it is on the part of Theosophical ar like Gustav Holst and Cyril Scott. All the same, it is q certain that the Theosophising of the arts has begun; a lest we forget it, and fall into pessimism in face of the floo triviality and sensuality in the arts that has swept huma off its feet, let us contemplate the significance of the serp and interlaced triangles that Jean Delville, a Theosoph painter of master-rank, has set at the foot of his design for cover of the score of "Prometheus" (plate 2). Let us a remember that the same seal was set by the same pai above the head of Moses in his great paintings of the evolu of the true Theosophical law on the walls of the Law Co in Brussels.

It was fitting that Delville should give the pict representation of Scriabine's musical vision of the Fire-Brin for it was he who gave *The Secret Doctrine* to Scria when the latter was feeling out towards realities, and so g both fire and substance to the composer's genius. The des which is here reproduced (assuming the kind permissio the publishers, Messrs. Breitkopf and Hartel or their p war successors) is, however, not the only pictorial re of this high artistic friendship. Scriabine and Delv came together in Belgium in 1905, and while the one wor out a conception of the fire-bringer in music, the o worked it out in painting, and Delville finished "Prometheus" in 1908 (plate 3). Of the latter I have wr elsewhere :[1]

On the pianoforte still sitting in Delville's drawing-room (w I gathered these details) Scriabine played over to his friend c

[1] "Two Great Theosophist Painters" (T.P.H.)

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PROMETHEUS. *(Cover Design)* by Jean Delville

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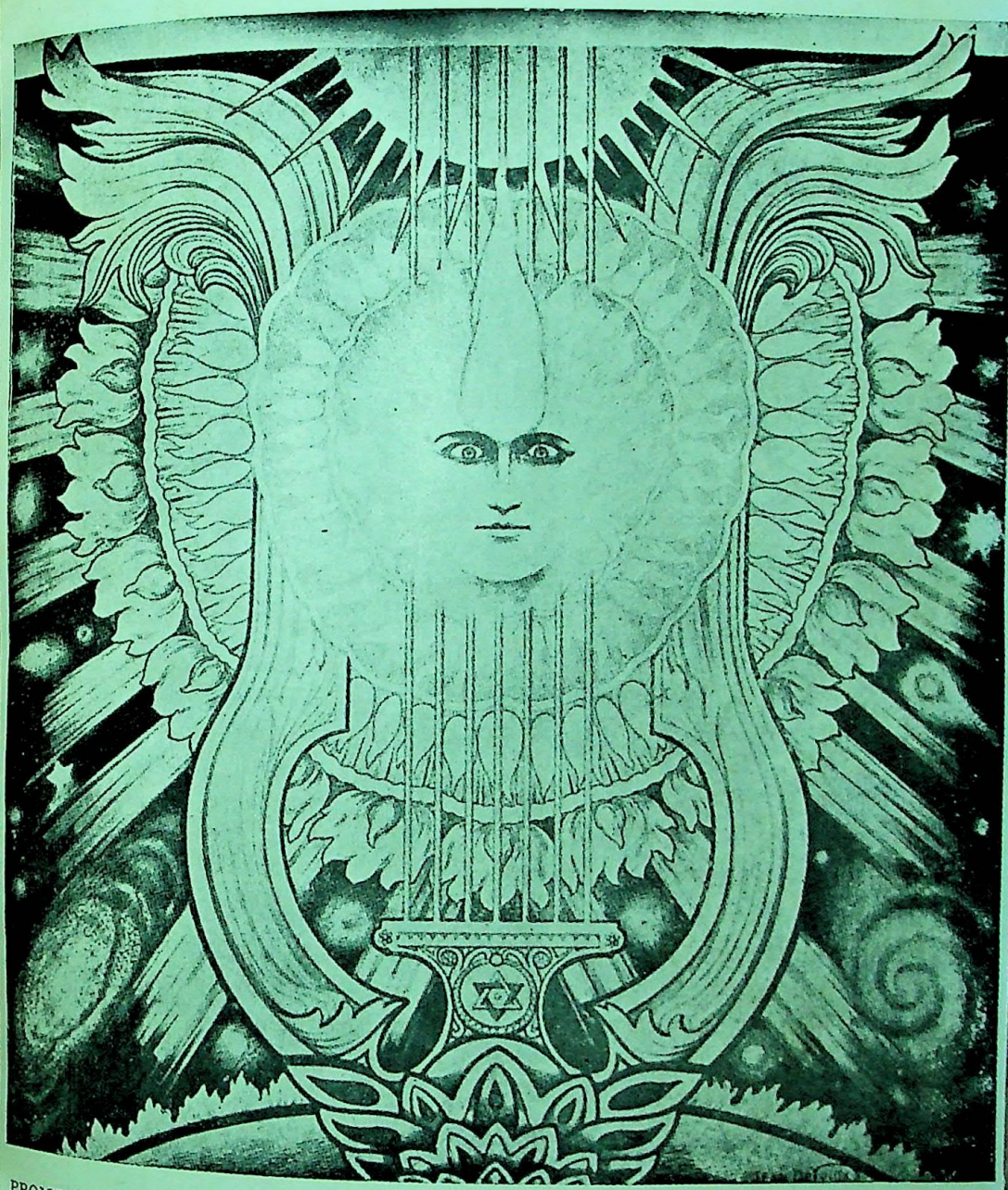

PROMETHEUS. *(Cover Design)* by Jean Delville

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PROMETHEUS. *(Oil painting)* by Jean Delville

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workings of genius that the artist gives to the
the form of a five-pointed star.

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he taught the pianoforte in the Conservatoire
but ultimately (1903) gave up the drudgery of
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In chorus he lauded art as the religion of the
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The burden of that great composition is the awakening of
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The reception of this work in 1913 in England was
Some blessed the first performance. Not all who
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PROMETHEUS. (Oil painting) by Jean Delville

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spirit passage after passage of his evolving work ("Prometheus, the Poem of Fire"). To the expression of the same theme the painter gave all his ripe power, and produced a canvas of heroic proportions and splendid conception in the figure of the Titan dropping victoriously towards earth, bearing in his uplifted hands the radiant power he had filched from heaven. It is not without interest to those who apprehend the inner workings of genius that the artist gives to the Promethean fire the form of a five-pointed star.

Scriabine was born in 1871 in Moscow, and at twenty was accepted all over Europe as a pianist of great distinction. For some years he taught the pianoforte in the Conservatoire of Moscow, but ultimately (1903) gave up the drudgery of teaching in order to be able to concentrate on the greater but more inspiring drudgery of composition. Two years later he met Delville and Theosophy, and discovered a realm of thought and feeling adequate to his immense and growing creative power. The effect of this discovery on his music was immediate. In chorus he lauded art as the religion of the future. In orchestra he celebrated the freedom of the soul (a Promethean anticipation). He translated into music the creative impulse in the universe that is happy only in passing from one dissatisfaction to another. He interpreted the aspiration of the immortal spirit in human limitations. Then came "Prometheus."

The burden of that great composition is the awakening of the human consciousness through illumination from the higher degrees of the cosmos. But Scriabine gives the general scheme a special character because of his definite Theosophical conception of the universe. He very clearly conceives of the Promethean spark as the impartation of *manas* (mind), and indicates the dual operation of that power in a musical conflict of sensuous delight and spiritual contemplation. Out of that conflict the spirit of humanity emerges in triumph. "Prometheus" is the musical presentation of all that is involved in the Theosophical conception of the three life waves.

The reception of this work in 1913 in England was mixed. Some hissed the first performance. Not all who heard it remained for the repetition performance on the same

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programme. The critics took it otherwise. With an acu not usual in the presence of innovation they sensed somethi the significance of the occasion. The critique by Mr. Er Newman in "The Nation" is probably the most repres ative of the intelligent responses. "I care nothing for Theosophy that is tacked on to it by the composer and annotators." Mr. Newman exclaims, and then proceeds tack on his own Theosophy to it, that is, his own interpret which differs only from the Theosophical intention o composer in terms. "One needs no programme notes to h the picture flashed upon one's brain of the soul of man slo yearning into conscious being out of a primal undifferenti world, torn by the conflict of emotions, violently purging i of its grossnesses, and ultimately winning its way to the lig That is a fairly Theosophical set of chapter headings book entitled "From Individualisation to Initiation". I interesting to observe how one's own familiar terms things are taken as the inevitable and fundamental, while terms of others, though they may mean precisely the s things as one's own, are regarded otherwise. Mr. Newman Theosophical as Scriabine, and those who can glimpse esse through formulæ may take pleasure in the critic's asser that music will ultimately win its true home among "ultimate immaterialities of thought" and that "we nowhere come so near to it as in the best of this musi Scriabine's". Elsewhere in the same critique he says:

> "Prometheus" is the one work I have ever heard that seem me to approach the new territory that music will some day its own.

He does not claim a complete articulation on the par the composer nor a complete understanding on his own p He says:

> But, I do urge that to a listener with an imagination it m talks in a perfectly lucid language of things that have never expressed in music before.

Of the sincerity and mastery of the composer the c speaks without modification. "Whatever may be thoug

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this later style" (that is, the style of 'Prometheus') "there is no affectation in it on the musical side, and there is no fumbling. What struck some of us in the 'Prometheus' was the almost infallible certainty of the adaptation of the means to the end throughout; only a composer who is at once master of his ideas and of his technique can work so surely as this". He sums up the matter as follows: "And all this is done, not on the familiar 'poetic' lines of the symphonic poem, but a stage further behind the veil, as it were; the wind that blows through the music is not the current stage and concert room formula, but the veritable wind of the cosmos itself; the cries of desire and passion and ecstasy are a sort of quintessential sublimation of all the yearning, not merely of humanity, but of all nature, animate and inanimate. No amount of criticism of the work in details can diminish the wonder of such an achievement as this."

To Mr. Newman's tag: "The only fear is lest the Theosophist in Scriabine should overcome the artist in him," one may, thirteen years afterwards, make answer and say that, while Scriabine did not live either to confirm or dissipate the fear, the achievement that Scriabine reached through his Theosophical inspiration is sufficient to justify the wish that other artists would run the same risk.

James H. Cousins

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THE MAGICIAN'S GARDEN

By FRANCO PERKINS

THE magician grew nothing but roses in his garden, for he said th were no other flowers he loved as much. There were long beds of th and the garden was bordered by an old wall on which creeping r climbed. The reason why the roses flowered completely and bea fully all the year round was because he loved them with protec care, and, when he was not poring over his books or instructing pupil, he was in the garden tending his roses.

In the far end of the garden, where the sun shone all the morn were two rose bushes which had been planted close together. roots of the two bushes had met under the soil, while the bloss above frequently touched each other as they swayed in the brea In the rich, damp soil the roots grew and collected nutriment for leaves and blossoms.

They were happy in their occupation; but, as they had n been above the ground, they did not know what was there, and come to the conclusion that they were the whole rose bush. The not know why they did this. Perhaps it was for the same rea that humans feel that, somewhere in their hearts, there is a p and a perfect self.

The two roots, having this self-esteem and mutuality of i grew to love each other, and they twined themselves together in embrace. Many happy seasons they spent. They discussed strange new life which they felt in the springtime, and wondered the ground became cold in winter. Without a doubt, they tho there was a force operating for their special benefit in the dark around them!

One day, the magician was in his garden with the pruning h and, as he snipped from the two rose bushes a twig here and t the roots became conscious of a pain they could not unders Each was inclined to lay the blame on the other. "I know beautiful and not at fault," said one to itself, "I feel all kinds of and beautiful longings. That other root is, after all, dirty and and look at the soil clinging to it. How is it that I never noticed before?" The other root thought exactly the same. The two of

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became unhappy, lost interest in their work and the roses above them drooped and faded.

"What is this?" said the magician, looking at the rose bushes one morning, "What is this? Can it be that the soil is rank and needs freshening by a little digging?" So he went for his garden fork, and was soon busy lightly turning over the soil.

It was thus that the roots were for a time exposed to the world above, where they saw their own green leaves and numerous roses, and heard the magician speak. As he worked, he was talking to his pupil. Tears were in the youth's eyes, for he was sad, and had come to seek consolation and advice from his teacher.

"We were sublimely happy," the pupil half sobbed, "and she and I found in each other those attributes which belong to ideals. I was joyous in the knowledge that I had found my dream come true, and she, equally, believed I was the one whom she had sought in all her imaginings."

The magician listened intently, and paused on his garden fork. He knew that the youth had been lost in the tender ecstasy of love's ideal seemingly realised.

"And why are you not happy now?" he asked.

"Ah," the youth replied, sadly shaking his head, "Frequent association destroyed our dream of a god-goddess. It parted like opalescent curtains being torn from hideous statues of lead which they enshrouded. It seemed to us then, that we had been deluded, and we withdrew in horror from each other."

Again the magician understood. It was generally thus with those who loved. It was the period in the drama of love when the actors grew tired of playing their parts—when they paused a moment and saw the imperfections of each other, and forgot the depth and beauty of their rôles.

"Think a moment," the magician said, "Does it not occur to you that you have changed the object of your vision? You have removed your eyes from the jewel of love in the casket of the body, and have focussed them on the casket itself—a clay vessel made to last a few years of life, and full of personality's imperfections."

The pupil, with a light breaking over his face, looked at him. "Can it be that we have done thus?" he whispered.

"I think so," his teacher replied gently, "Love gives a glimpse of the real god and goddess in each person; but the clay casket frequently asserts that it is that vision of ideality. It is but the meanest and poorest portion of it. It is merely the container and a channel of earthly experiences for its manifestation."

"Why," exclaimed the pupil, "Of course! I should have known! You have taught me so many things; yet, I had not realised that one

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essential point. It would be as stupid as the roots of these two ro bushes to believe themselves to be the whole bush, as for people, believe themselves to be the whole ideal. I can see now that the are only a portion of it. In fact, not even a portion of it; but ju the rough casket, sometimes partly illumined by its divine contents!

The listening roots, hearing this, and fitting in the words wi the glimpse of the rose trees and their blooms above, felt that t teaching of the magician applied to them as well as to the stude Their satisfaction was so great that they forgot about the student a thought the magician had addressed them only. Their feelin affected the whole bush, and the drooping flowers revived.

"See how the plant responds to your touch," the stude remarked; but the magician did not reply. Instead, he picked t finest bloom on each bush and gave them to his pupil. "Here, ta them," he said, "One for her, and one for you."

Franco Perki

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THE VEIL OF FAMILIARITY

By D. JEFFREY WILLIAMS

LINGER yet the feet of Nameless Ones among the lonely hills and the enchanted spaces of wild moorland? Remains the dream, remains the longing, remains the calling, low in the vales and aloft in the high haunts of eagles? Shall we again hear in our hearts the music of the Folk who made rapture and peace more real than air and sunshine? Shall we learn again the sorrow that no keening can allay?

No sorrow, this, begotten of transitory ills. It is a sorrow born of earth as we are born of earth. It is the muted note of the eternal spirit's lyre. The heart of man in clay will ever sing in minor music modes.

Perhaps the unquiet sadness of the sea and the long-drawn sigh heard in the winds, are natural accompaniment of the sorrow of the heart, the sorrow of earth imprisoned light and love? No other sorrow is as deep and profound, no other sorrow carries a more sure, if distant, promise of joy for us.

When the earth-free Presences come among men with kindling of love and light, when felt by hearts that are "weary of all things," it is possible then to feel that even earth need not for ever be a cage. The weak and scattered hopes of men are by them gathered up and welded into the vision and certainty of freedom.

For it is not a rune of despair and defeat that the deep heart sings. It is ever a longing deepened by longing for the often defeated to become one day the ever undefeatable, for the eyes to see with their own light and not by the light in which they are able to see things reflected as in a mirror, for the strength that will enable the victim of the grinding wheels to climb into the chariot of Time itself and pursue his own self chosen way. It is a yearning to find peace in the utter conquest of an enemy-self whose hand, like Cain's, is against all men's, a self moving over the face of the earth with the brand of separateness and enmity on its brow. It is a sorrow that seeks a love more stable and secure than the foundations of Space, a love that counts Time as a single moment, and yet a love that knows the place and time of a falling leaf. It is a grief that breaks through the siege of the

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heart's own desires and releases the creative gifts and forces that a the joy and desire of all hearts.

May not the sadness brooding at times over the Keltic a Northern peoples, heard in the minor keys of music that they lo perhaps be an echo of an awakened sorrow once tinged with a grea love and a greater surety? Is not the sorrow of to-day the "twilig of a half-forgotten, half-remembered day? The days of gods a heroes whose battles and conquests included those fought and won larger worlds as well as in this one, the days when kingly m were captained and companioned by the Shee, when loves of mor men found favour with Immortals, are now not even a memory. Of this perhaps the deep-lying longing now alone remains, a longing th were otherwise inexplicable. How else explain the wistful, "othe wordly" sense of being literally god-forsaken? May the longing ev remain! This echo in the hearts of men is a most precious spiritu heritage.

Surrounding physical lands and seas were once the lands a seas of the Country of the Young, a Land wherein was no grief and forgetfulness and no remembering. Grief must lie on the hither shor of the Land of Youth! Remembrance and forgetting are and must outside the Land of the Ever-present and the Ever-living! Our land capes, both of time and space, are ever-limited; our sense of p portion and beauty must be "clean out" of truth unless we can s things in somewhat bolder relief among the outlines of a more spacio world demanding a perspective of its own. The familiar exter world is a mask of deception. The familiar, as Shelley well knew, a veil hiding the mystery and beauty that lies within.

And yet we make believe to be satisfied with the husks. employ ourselves digging new holes of a moment's desire only to them up again. We vainly seek to be satisfied by accumulations find ourselves to be empty of heart and hand, the while our he hunger and thirst for the riches we may possess in the dispossess of them. But we know not the heart's desire. The beauty th undying no longer exists for us. The loveliness that once poure wine of joy into men's aspirations and dreams, the delight and ecs that lifted men to rare summits within their beings, the love seemed to lock them in the embrace of unity with all others—all we now consider with due prudence to belong to a past of uncur imagination. Nowadays, we want a scientific basis for imagina Which is almost as absurd as a demand that a bird should fly wi the cage it must carry to the heights!

This is not a loveliness that entices away from the nat realities and from the beauties of our physical existence. Rathe is an influence that deepens our insight, awakens our sense of wo and gives an ever new significance to all natural things. It is deci ly not the false scent that leads to a vague and dreamy other-w liness. But the most widespread and insidious other-worldlines modern times will be found in the many ultra-mundane artificial

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and trivialities of our existence. If ever the natural and essential things of life were neglected in favour of what really are other-wordly superstitions and vanities, if ever men worshipped at shrines dedicated to the infra-and ultra-natural, if ever men counted how many pleasure revolutions could dance on a needle-point of time, if ever they were obsessed by the desire to out-speed time and traverse any limits of space by the miraculous means of converting so many molecules of oil into so many car-miles, who will affirm that men of to-day, all things considered, are very much better than men of previous and less enlightened ages?

Be it far from our desire to say anything that may mean a belittling of scientific labours and achievements. Yet in the method of attempting to classify and correlate facts there is the constant danger of overlooking the essential and significant about the single fact. The observation of the scientist should always be complementary to that of the artist or poet. The poet need not and does not quarrel with the scientist when he sees a fact merely as one among innumerable others which in their sum and totality suggest a general inference or whose behaviour as a whole leads to the discovery of an underlying principle. The scientist, on his part, need not dispute the validity of a genuine insight in the case of poet or artist to whom a single fact may appear as a significant and essential thing, a thing which is, in other words, as important and necessary in the Scheme of Things as the larger whole of which it is a part. For is not the insight into the significance of individual things as important as a comprehension of their factual existence and, if we may so put it, as the raw material of scientific law? To see a flower with scientific eyes is to see a fact that fits or does not fit into a classified species or genus, hence, strictly, a flower is a "specimen"; to see a flower with ordinary sight is to see an "absolute," self-sufficing and lovely fact that makes an appeal to our senses and emotions; to see a flower with a poet's eye is to see as we see a smile on a face, revealing something, but veiling far more, of the profound mystery of being and beauty that lies behind.

We understand the meaning and significance of a glance or a simple gesture because of what we bring to its comprehension. Shall we understand Nature and natural things in any other way? Lacking such power of understanding, lacking such sympathy with lives in lowlier forms, we become sceptical of all the magic and mystery in which they are rooted and by which they are surrounded, and we fall back on the "evidence of our senses". We fall back, that is, not on the evidence seen in the light our insight might bring, but on the evidence of the "light" reflected from externals that themselves have no light of their own!

There can be no doubt that we have to return to Nature with humility and reverence if again we are to see the true significance of natural things, to appreciate something of the divine signature everywhere written. Even our physical and nervous systems call loudly for a return to Nature, for the quiet and calm and health and power that

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can be found among trees and fields. It is probable that the press of our economic needs will compel us more and more to return to op spaces and free skies and to a more generous use of the soil. Bis Wedgwood in his address at the Ommen Star Camp drew attention to this when he said: "It is exceedingly likely that th will be a great movement inaugurated and strengthened by H embodying as a principle the return to Nature, because most of ills of our present civilisation spring from the fact that people ha herded themselves together in cities; relief will be found from present strain of economic life by a return to Nature. And if pe have still to live together in cities, in order there to pursue th daily occupations, arrangements will be made by which they frequently move to the country and fortify themselves with po which springs from a close contact with Nature."

May we be able to return also to the divine significance of thin to return to the enchantment and mystery which we may find ag if we can bring something of reverence in our hearts and a ligh wonder in our eyes. May the Coming of the Lord of the Shi Ones and the Lover of all beings give us the power to recover vision, help us to awaken our perceptions, kindle our imaginati deepen our insight, and teach us to see all existences in the w around us in the halo of glory, of beauty and divinity, in which t forever dwell.

D. Jeffrey Willi

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AFTER A DREAM

(TO A KINSMAN)

HAVE you heard the Fire Winds blow
Out of the Sun?
Seen Archwarden Michael go
With day's web spun?
When day's weavers homeward go
Day's weaving done.

I have known these flame gusts roar
In Titan's mirth;
Plumes of battle shore to shore,
Sweep the brows of Earth.
Yon Primæval Cyclone bore
This, my soul to birth!

Who so hears, and hearing sees
Comes with feet unshod—
Learns helionic mysteries
At this Font of God!
He is graven with the seal of these,
Who with Orpheus trod!

He who sees and seeing hears
With white soul unbound,
Passeth to the flame crowned spheres,
And himself is crowned
Where no meagre triumph of the years
Rings his spirit round!

With such Kinsmen I would know
Heights as yet unwon—
Where the Lakes of Helion flow,
And the Great Looms run
As the Flame winds whirl and blow
Out of the Sun!

EVELINE C. LAUDER

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SEEDS OF INTERNATIONALITY

"THE League of Nations is a great reality in embryo, an ideal of future born into the present. Its very existence is a hopeful s however little it may be able to accomplish. . . .

"The League of Nations is the beginning of a world conscie and though it is certainly true that our individual consciences r very considerable stimulation, the awakening of the world-consci may very likely react upon our individual consciences, so conscience is stimulated at both ends."—G. S. A.

INTERNATIONAL LEAGUE OF THEOSOPHIST DOCTORS

CONSTITUTION

Art. 1. In the fifty-first year of the Theosophical Society, International League of Theosophist Doctors has been constituted.

Art. 2. The purpose of the League is:

(*a*) to research the real causes of diseases and either in pret them from a Kārmic point of view or study their aspect on planes superior to the physical one;

(*b*) to diffuse those rules of hygiene and healthy life w are included in theosophical teachings.

Art. 3. Can form a part of the League, all theosophis partisans of theosophy, who are either physicians, student medicine, or have a sanitary diploma such as Doctors of Ostheopa masseurs, trained nurses or some other equivalent titles.

Art. 4. The only post in the League is that of Secretary.

Art. 5. Those who desire to enter the League are to ma demand stating their degrees of study, their speciality, and wh they are scholars or practising physicians.

Art. 6. A centre of study is formed in every town where or several members of the League have their residence; such a c sets itself a determined programme according to the parti aptitudes of the doctors who make part of it.

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Art. 7. The Congress of the League will take place periodically and assign a specific task to each centre, or confirm the work already begun by one.

Art. 8. Members of any centre have the right, if they think it useful for their work of research or propaganda, to accept the aid of people not belonging to the League, whether these be physicians or not; such help does not entitle the people who give it to membership in the League.

Art. 9. English is the official language of the League.

Art. 10. The official organ of the League is a Revue edited by the Secretary. Such a review only publishes original articles sent from the various centres and accounts of Medical writings. League members undertake not to publish in other periodicals any article relating to paragraph (*a*) of Art. 2, excepting for the sake of propaganda, as summaries of articles already appeared in the Official Review.

Art. 11. The contribution to be sent to the Secretary is six shillings per annum, not including the rate of subscription to the periodical. Each centre is free to establish other quotas for the needs of their work.

Art. 12. Modifications to the present Constitution and the dissolution of the League can only be decided by a Congress.

Temporary Provisions

Art. 1. The first Congress of the League will be held at Ommen in the summer of 1927, at the same time as the sixth International Congress of the Order of the Star in the East.

Art. 2. Until this Congress the Secretaryship will be in Rome, c/o the Dr. Ettore Rieti, Via Tagliamento 7, Rome (34), Italy.

Art. 3. The time and mode of the publication of the periodical will be decided at the first Congress.

Art. 4. Membership commences January 1st, 1927.

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EXHIBITION OF INDIAN ART

THEOSOPHICAL CONVENTION, BENARES, 1926

By A. R.

THIS year the Exhibition of Indian Art was limited to the pictorial a the exhibits consisting of about eighty items gathered by the Adyar A Centre. Together with these was a remarkable collection of ov four hundred mediæval Indian paintings, the property of the Bhâra Kala Parishaḍ (Indian Art Society). The collection was made main by Rai Krishnadas of Benares, but he has made it available to t public, and the Central Hinḍū College has set aside some roo formerly a science laboratory, for the housing of the collection. T Parishaḍ will be not merely a museum, but also a school of Indi painting and music. The collection is grouped in schools—Persi Rājpuṭ, Pahari, and Moghal.

The Exhibition includes copies in colour and sketches in li from the classical background of Indian painting as found in r frescoes of the excavated temples of the sixth and earlier centuri A.D. Along with these are items showing the influence that In has exerted on Chinese and Japanese art.

Two rooms are given to original paintings by artists of the mod Indian schools. One misses the work of the Tagores and ot masters of the Bengal school, whose exhibits had all been sen the exhibition held at Calcutta. But this deficiency is in la measure compensated for by a group of twelve pictures by Prom Kumar Chatterjee, in which the Exhibition reaches high distincti The exquisite work of this artist cannot be praised too highly. T experiments on silk and gold paper do not give promise of be anything more than experiments, beautiful as they are. But t other pictures are dreams of artistic perfection. The delicate nuanc of colour and shade are according to the best Indian traditions, a his subjects highly idealistic in conception.

India is from one point of view an artist's paradise. There little demand for works of art, (as, unfortunately, the healthy ha of beautifying the home is by no means general in India,) and t artist is not tethered by public taste and roams as he lists.

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there is the obvious disadvantage attaching to this condition of things in India. Dr. Cousins is indefatigable in his mission of encouraging the production of pictures that will be truly expressions of the soul of India, and at the same time of creating a public appreciation of and demand for such pictures.

Among the many who visited the Exhibition were Their Royal Highnesses the Crown Prince and Princess of Sweden, who showed great interest.

A. R.

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THE THEOSOPHICAL FIELD

THE MODERN MAN'S RELIGION

THE Churches are bravely facing their difficulties, and when t find the Old Orthodoxy unsufficing, incapable of proof, or dem strably erroneous, they are not afraid to abandon it. They know t blind faith no longer suits a thoughtful age, and that dogma with evidence will not be accepted. Religion is, in short, being remoul The foundation is unshaken and the essentials are preserved, but fabric is in process of reconstruction. Why, it may be asked revision necessary? Simply because the world, always advanc has become aware of new facts and has had to adopt new standpo from which to view them.

This change, incidentally, is a proof that there is in reality such thing as "Orthodoxy" at all, for whatever can be alter amended, or enlarged is not orthodox. There has never been a set condition of things, a fixity of thought; and as long as man is intellectual creature, and not merely an animal of arrested deve ment, there never can be.

What is called Modernism, therefore, need cause no alar rather is it to be welcomed. Every age has had its so-ca Modernism. Great leaders have arisen who have cast a new l upon olden themes. Suddenly, science or philosophy has introdu a new factor, unknown and unsuspected before; and then "established" doctrine has to be re-adapted to the demonstr truth. History is packed with abandonments and reconciliations, ever and anon an epoch is reached when—in place of details alt here and there—an entire re-constitution is effected.

With our enlarged views we attempt more, aim higher, more strict in our actions, and become morally uplifted. We perc the vaster purposes of life itself, for we know now that we are of a vast scheme, not limited to a little revolving globe on which spend a few years, but extending incalculably, with infinite possi ties, and with an ever-increasing desire to realise the "far-off di event towards which the whole creation moves". So do the p things go with petty conceptions of the world we live in; and so

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the stronger urge come upon us to seek Truth upon an ever-ascending scale. Science calls this evolution; Religion calls it aspiration; both combine in declaring that there is a forward movement towards perfection.

Thus the one clear fact supplied by history is of the incessant struggle between Faith and Reason, between uncomprehending acceptance and intellectual doubt, between dark superstition and scientific enlightenment. Orthodoxy has retained its name from age to age but has changed its nature.

It is indeed an admirable and satisfying sign that the modern Reformation is proceeding from within, and that it is not the despoiler who is at work but the men to whom the Church is precious and sacred. They are but removing encumbrances and excrescences, and they are doing it in a spirit of reverence and with a purpose that is holy. They are not sapping Religion but strengthening it; they are pruning and not uprooting; and they are impelled not by enmity but devotion, not by hatred but by love. There is not the slightest need to fear what is called Modernism, this process of elimination, purifying, and reconstruction which is taking place in the light of discovery and of deeper knowledge. The essential truths are secure. The foundations are unshaken, the original fabric remains, but is improved, strengthened, and made more fit for an age of reasoning and discernment.—*Manchester City News.*

* * * * *

A School in Auckland

There is a little school in Auckland N. Z. that has no school bell, no playground, no master's study and that boasts but a single class room. Very few even know of its existence yet it is one of the most useful and efficient little schools in the whole of the city.

The school is in the Auckland hospital; the pupils are the maimed and sick children being helped along the high road to health and happiness. This little school was opened in 1920 and so successful was the work that the Education Board gave its able teacher an assistant and bestowed on the one little class room the status of a whole-time school. It is now known as the Auckland Hospital school.

The methods of teaching used have been carefully thought out and it is not found that work which interests is necessarily bad for sick children, but on the contrary removes the mind from ailments, giving new interest, "tone," to the brain, and indirectly to the body. In some cases where the child cannot be moved, special provision is

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made that the child may comfortably write, chalk, read or pencil i recumbent position.

Quite a number of certificates of proficiency have been recei from the school, some children starting work at the kindergarten st and passing on eventually to standards 5 and 6. Since opening, no l than 1,525 children have received instruction, which proves to all t well worth while it is to try what can be done to copy such excellent example. An expert in the work of mental hospitals ma a very special appeal for a more sympathetic attitude toward treatment of mental patients. Ancient prejudices, he says, have le the accumulation of innumerable weird misconceptions of the te lunacy, the term itself being somewhat illogical, for it is just erroneous to classify all mental diseases as lunacy as it would be call all diseases of the lower part of the body "abdominal" and tr them in the same way.

Generally speaking there is no such thing as mental disease t is not associated with physical, just as there is no physical dise that does not show mental symptoms—for example—delirium pneumonic cases, ill temper in gout and "the blues" which come w the familiar influenza.

The need for a more sympathetic and humane attitude is w illustrated by an amusing experience which befell the speaker w he took control of a new hospital. A patient told him he was pre red to his predecessor. "But," he replied, "I know the late do was much liked." "Yes," said the patient, "but you are more one of ourselves."

There is a great deal of truth in that, mental patients are no very unlike ourselves, and we are not so very unlike the patient many matters. When we recollect that as recently as 1822 an in woman was burned as a witch by order of a Sheriff in Scotland; w we call to mind the miserable, bare and dreary appearance of m mental hospitals, it is perhaps surprising that the inmates not more unlike the majority of us; for many a sane man in the c world, deprived of associations that are regarded as the necessi life, might become a patient under like circumstances.

The speaker concluded by a request for entertainments interest from outside. "Treat them as normal men and women you come," he said, "and you will find the result from that most happy."

Those interested in the administration of prisons and who ta intelligent interest in the progress of penological science are fin

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that the separating and different treatment of mental defectives among other prisoners, and the operations of the Probation Act have resulted in a considerable decrease in crime.

The subject of probation, which is of outstanding importance, has two aspects. Firstly there is the probation granted to first offenders with the view of preserving them from the stigma of imprisonment; and it is generally recognised that this system prudently administered has justified what was originally regarded as a bold experiment.

Expert observation supported by statistics indicates that many juvenile delinquents have been rescued from the path of error and have eventually "made good," through the means of merciful and watchful probationary control.

Secondly, there is the probation which extends to convicted wrong-doers who have been sentenced to more or less heavy terms of imprisonment.

This experiment has also worked successfully in the main, though there have been differences of opinion as regards the way in which it has been operated.

It is considered very desirable that in the case of mental defectives separate colonies should be established, and a further organisation and development of the probationary system is hoped for. Statistics from America, where the scheme is now well organised and widely used shew that 95 per cent of probationers have not returned to court again.

* * *

EDUCATION

"Education in New Zealand is a step further ahead than it is in England," said Bishop West-Watson, "for it has reached a stage beyond that which has a tendency to harden class prejudices; and at the present time there is a passion in this country for learning. The youth of New Zealand, both young men and young women alike, are coming forward and making the most of opportunities held out to them by greater education. The whole system of education in New Zealand is far beyond what is expected by visitors who came here from other parts of the world. It is a grand thing, and the people of New Zealand must feel proud of the great progress they have made."

Education, the Bishop went on to say, was not merely a means to an end—something by which a man was prepared for a life of profit for himself—but it taught people what life really was, and

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helped them to realise its full beauty and usefulness. He wonder sometimes whether people were counting too much on the machi made type of education, and were being obsessed by a desire to p through examinations and reach the top, while they were missing t true meaning of education, denying themselves the chance to see t wide vista that it opened up, and failing to appreciate the beauti of life. They strove to fit themselves, in order that they might g more for themselves.

There was a heavy responsibility on the shoulders of every m who had had a good education, to help his fellows; not simply just fit himself as a machine for making money. The man who did n take his share in the bigger things of life was a waste product. was he who stood by and let others work, and it was he who w most lavish in his criticisms of those who were striving to make t world a better place for mankind.

To be really useful, a man should think for himself. He sho be prepared to know the truth about problems that confront t world; not accept a convenient opinion given by a companion, taken from a newspaper. As educational aids, the newspapers New Zealand had attained a very high standard, and had m themselves invaluable to the community; but at the same time considered that the people depended too much on the newspape Men were apt to use the opinions that were served up to them their breakfast tables, instead of thinking for themselves.

Education gave man power to reason. By it he was enable glean the very truth; to choose between the right and the wrong, judge what was just and unjust.

In the schools of New Zealand he saw a great hope for the fut of the world. They were educating their pupils to become men would serve the interests of humanity, and in this they w accomplishing a great work.

The man who was prepared to forsake his own gain, to make world a happier place, was the man most needed to-day. This had to face a penalty for his service. He had to go down into dust of the arena, where the fight would be gruelling and severe, he had to be prepared to overcome in the face of scorn, and overwhelming. But, there was also his reward. Fighting in cause of humanity, he learned the full meaning of life, and best live rather than exist, happy in the knowledge that he was play a recognised part in the world's work.—*Lyttelton Times.*

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CORRESPONDENCE

THE COSMIC PLANES[1]

On p. 732 of the August number of THE THEOSOPHIST, 1911, a discussion is mentioned between Dr. Besant and Mr. Leadbeater arising out of a statement made by them in the course of their researches about the cosmic planes in 1895.

At one moment C. W. L. says:

"But oh! bother these ghastly cross-divisions! Our mental plane is the lowest subdivision of a big mental plane. The atomic part of Arupa Devachan is the tail-end of a cosmic mental plane. The whole thing is like a chess-board in four dimensions."

And somewhat later he adds: "Our mental bodies are expressions in three dimensions of His (the Logos') mental body."

This statement has given birth to the diagram (fig. 51).[2]

Now there is a difference between a subdivision or subplane and a cross-division. Solids, liquids, gases, and so on, we call the subplanes of our physical plane, but at the same time we are taught that there is between the respective subplanes of the succeeding planes a direct relationship, as between the seventh subplanes of the physical, astral, mental and still higher worlds. These relations seem to me to be the cross-divisions that caused C. W. L.'s exclamation in 1895. Then in 1903 we read in *The Inner Life* by that same author in the beginning of chapter I, section VI, that the seven planes of our system together form the lowest of the big cosmic planes. Just as was taught by H. P. B.![3]

In drawing a plan of the planes and subplanes we generally place the planes as horizontal layers one above the other and we divide each of those planes again into seven small horizontal layers, thus having 49 horizontal divisions forming as many subplanes. We are used however to state that it should be incorrect to think that in our system these planes and subplanes are superimposed; we are told that the higher pervade the lower and that we may represent them more precisely by concentric globes.

[1] THE THEOSOPHIST, October, 1926. "The Cosmic Planes," p. 39, by C. J.
[2] *First Principles of Theosophy*, second revised edition, p. 96.
[3] *The Secret Doctrine*, Vol. III, p. 554.

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Moreover we are told that there is a direct relation, as mentio before, between the respective subplanes (the "short-cut" Mr. Jinarājadāsa, THE THEOSOPHIST, October, 1926).

Is it too bold to presume that this direct relation is made poss by the fact that the higher plane has one more dimension than lower and by that the higher plane, if given in a diagram, should drawn as standing at a right angle on the lower plane and so touch this lower plane in all its particles, the interrelation playing wh corresponding particles meet?

In the same way we may imagine the Cosmos having one m (cosmic) dimension than our Solar System and all Cosmic pla touching all divisions of our Solar System.

The interrelation between the Cosmic mental plane and mental world is obvious although then our mental plane *is not* lowest subdivision of the Archetypal world!

Drawing our Solar System as a chess-board of 7×7 (s dimensional) we can show this inter-relation by adding a th dimension and drawing the Cosmos as a cube. In this cube our S System is necessarily only surface, lacking one dimension!

This surface of our Solar System, is really part of the low plane of the Cosmos; at the same time however it is linked to the Cosmic planes by the Cosmic "short cuts".

So the atomic part of our "Arupa Devachan" is indeed *tail-end* of a Cosmic mental plane.

It is, I think, the same idea expressed in the diagram in *Secret Doctrine*[1]: our Solar System drawn as a small circle be part of the 1st sub-division of Cosmic Prakṛti. On the next p *The Secret Doctrine* gives in another diagram the direct rela between our mental world (Manas) and the Cosmic Mahat

Middelburg J. F. v. DE

THE COSMIC PLANES

MAY I offer to your readers what seems to me to be the solu of Mr. Jinarājadāsa's problem of the Cosmic planes. It appears the whole trouble arises from the inadequacy of the illustratio convey a true idea of the real relation of the planes to one anot an inadequacy due to the inherent difficulty of the subject. three illustrations are unavoidably misleading, any illustration w be unless the true relation of the higher worlds to the physical w indicated. This could only be done, to develop the idea of the c given, by representing the physical plane by the cube, and exten

[1] Vol. III, p. 554.

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from it its four-dimensional analogue, the tessaract, to represent the astral plane, and from that a still higher dimensional figure until the seven worlds are represented by, say, a nine-dimensional figure, supposing each succeeding plane to take on an extra dimension. The resultant illustration would be so intricate, however, that neither head nor tail could be made of it until the mind had been trained to think in terms of dimensions of space. From a calculation made as I am writing I find that there would be 2304 lines in the figure, and 512 points from each of which would extend nine lines, all at right angles to each other. If Plato has catalogued the "solids" of the Ādi plane this one will be the second of the series. In some circumstances illustrations that will not bear too close a scrutiny may serve their purpose but, in dealing with the spatial relations of the planes whether cosmic or otherwise, nothing else but the right diagram is adequate.

In the light of the fourth dimension it is seen that a point anywhere is separated less than a hair's breadth from all the worlds of the Cosmos, and that, standing on this physical globe, we are actually grazing planes that our own Logos, even, is not self-conscious on. If our consciousness were nine-dimensional we could turn our attention to only the physical plane or to any plane up to the seventh without changing the position of the seat of consciousness in space. The idea of the planes being arranged like bookshelves is misleading even when used as a simile. What it is necessary to understand is that in a certain way the physical plane is as near to the Ādi as it is to the Astral plane. With the planes constituted thus the "short cut" becomes a matter of looking in the right place. It is quite probable that adepts could transfer their consciousness, in a moment, from the physical to a higher world merely by visualising a figure with the same number of dimensions as the latter world, and then widen their consciousness out to the plane itself.

Mr. Jinarājadāsa's three points are quite clear looked at in this way, although I think that the Absolute, in its fulness, is beyond even the Liberated One. The distinction between planes that are Cosmic and those that are not, cannot be made, for all planes are Cosmic within their spatial limitations. There is nothing greater than infinity and, within its three dimensions the physical plane is infinite. I suppose the term could be applied relatively and that the Cosmic planes are really still further extensions of our seven worlds into still higher dimensions. In conclusion may I venture the opinion that diagram number two is more illuminating than the third.

Prospect Terrace,
Milford
New Zealand.

ALEX C. HANLON

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"SIGNS OF THE TIMES"

MAY I be permitted to make a brief reply to Mme. Kamensky's lette

In the first place I agree with her that many among the telligentia of Russia worked for a better condition of things be the Revolution. All honour to them; but if they were as many Mme. Kamensky maintains surely they would have been able to ef an alteration in the social system, whereas their efforts must h been practically powerless, or the Revolution would not h occurred. This question of the intelligentia is part of a lar problem of the "middle class" in all European Countries. This c is slowly but surely being ground between the upper and ne millstones of the "upper" and "lower classes". Why? Becaus a class they have been indifferent to the sufferings of those bene them, until their own comfort has been jeopardised.

It is not enough that some of the "middle classes" do so work. The working classes demand freedom and justice as a ri not in the form of charity and condescension. Mme. Kamen refers to the rule of the Soviet Government as "the same tyra under another flag". But there is an essential difference. The regime was a tyranny of the *few* over the many, the present tyranny of the *many* over the few, and those few chiefly those will not engage in productive work for the State.

It is surely stretching the truth to say that "Russia is held state of slavery and the freedom of creed, of speech, of pres labour, of association, of private initiative are not granted". Certa they are not granted to those who use their freedom to plot overthrow of the established Government, established, I would rem Mme. Kamensky, by the will of the majority, for good or ill. Th who abuse their freedom cannot complain if that freedom is curta just as it is in any other country. Their position has some ana with the early Christians, who accused the Romans of suppres their religion, when they were using their freedom of religious be to undermine the authority of Rome.

"There is an awful māyā enveloping the schemes and grammes of the new flag." Let us indicate some of the resul this "māyā". The majority of the palaces of the Russian aristo are used as rest-houses and sanatorium for the workers, or els museums and public buildings. Those who live on unearned inco are placed at a disadvantage as compared with those who do wo some kind, in the direction of political disability and higher price commodities. Enlightened provisions are in operation relating to holidays of workers, conditions of labour of women, etc. Land is common property of the State.

It is true that there are "bad patches" in the Soviet Admini tion, but let it be remembered that Russia has successfully res the forces of the "Whites" backed by interested European Po whilst at the same time undergoing civil war. That she has em

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from her Revolution with the people's will unshaken in their determination to retain their new-found liberty. The marvel is that Russia is what she is, after the struggles of 1917-1924. A country and a people that can survive such a time has a great future. Let Mme. Kamensky wait until another decade has passed and we venture to prophesy that Russia will be transformed out of recognition. Meanwhile it is our duty to put up with the little bad that there is for the sake of the greater good, even when, as was Mme. Kamensky's experience, we see our life-work apparently crumbling into fragments.

As the President of the Society said of the world's present social system in the course of her lecture on "The Class War" (*vide* THE THEOSOPHIST, November and December, 1921.) "The great Hierarchy, that rules the evolution of men, regard it as intolerable and mean that it shall be changed; and, whatever it may cost, it will be changed, and changed fairly rapidly". And again "It has been definitely decided, so to speak, that those who have had power hitherto have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands".

It is for the above reason that the writer personally welcomes the great experiment in Democracy now being made in Russia, for out of its mistakes will come wisdom, and the path to Socialism of the other great nations be made easier. "It is your duty as members of the Theosophical Society to turn your best efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs."

32 Abercorn Place
London, N.W. 8

LEONARD C. SOPER

A FATEFUL FORECAST

REFERRING to your issue of November,[1] 1926, the following full statement appearing in *The Manchester Guardian* of Saturday, June 21, 1913, as the first item in the "Miscellany" Column, may be of interest:

"*Manchester Guardian. Saturday, June 21, 1913*"

MISCELLANY

"Many people will remember the story of the prophecy made to the German Emperor's grandfather about 'the fatal year 1913' which was to see the downfall of the German Empire. *The American Theosophist* has published a similar prophecy, which it pretends was made by Count Tolstoy shortly

[1] P. 229.

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before his death, and sent by him to the Tsar, the Kais and the King of England. Tolstoy stated that 'the gr conflagration' would start about 1912, the first torch b lit in South-eastern Europe; it would develope in the y 1913 into a destructive calamity. He continued: 'I Europe in flames and bleeding, and hear the lamentations huge battlefields. But about the year 1915 a strange fig enters the stage of the bloody drama. He is a man of li military training, a writer, but he will hold Europe in grip until 1925. He is already walking the earth, a ma affairs.' Appearing in an American paper, it can only re to Mr. Roosevelt. After Armageddon and 1925 the gre part of the Old World will form a Federation of the Uni States of Nations."

JAS. S. MC CONEC

8 Halton Bank
Eccles. Old Road, Pandleton
Manchester.

INTERNATIONAL CORRESPONDENCE LEAGUE

THE Object of this League is "to serve the Theosophical Society kindred organisations by encouraging and facilitating interco between members in all parts of the world by means of corr pondence and visits, and to make such visits as pleasurable profitable as possible". It was started by a few enthusiastic F. representing eight different countries, in the summer of 1919, since then its field of activities has widened tremendously. regular network of correspondence has been put into operation, fri ships formed between members in countries far distant from other, and visiting friends welcomed and made to feel "at home foreign lands. News of Theosophical work in remote part circulated, and members in all lands thus made to feel that belong to one big family.

The burden of the current running expenses of such work hitherto been nobly borne by each National Secretary, with very help coming in from outside. As the work of the League grew, it found necessary to start a little International Office, situated home town of the International Secretary, Miss Nicolau, at Barce Spain. This has been kept going by means of voluntary help a Miss Nicolau's spare cash, but this latter does not stretch extent of purchasing a Gestetner Duplicating Machine, without the work of the League is sadly hampered. An appeal has al been made to all the I. C. L. Secretaries, and a "Duplicator F started, the suggestion being that each secretary should contribut equivalent of one pound sterling from his country, as all will be by the purchase. Many countries, however, find it impossib

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collect even this small amount, under present difficult financial conditions, and the response has been very slight.

Meanwhile, the work of promoting brotherly understanding and good fellowship between peoples of all countries goes on, and the need for a duplicating machine increases day by day. The League helps to build on the sure basis of personal friendship the true internationalism which will, we hope, dominate all the inter-relations of nations in the future. The scope of the League is unlimited and it will be able to do greater work as time goes on, if financial help is forthcoming at this present critical moment. Who will come to our aid? Contributions should be sent by cheque direct to the International Secretary, *Miss Esther Nicolau, Clarís 14, Barcelona, Spain.*

Everyone who helps in this way will be doing something really practical towards the realisation of the First Object of the Theosophical Society, that of forming a nucleus of the Universal Brotherhood of Humanity.

Barcelona F. B.

ASSOCIATION OF HEBREW THEOSOPHISTS

I HAVE been appointed by the President of the Association to keep you informed of our activities, and I am glad to inform your readers that the movement is slowly beginning to take hold in America, and is being followed up with interest in other parts of the world.

I have received letters from widely separated countries like England, Italy, Australia, etc., expressing deep interest in the work, showing that the time is ready for such a work as we have undertaken. A literature around the subject of Esoteric Judaism is slowly growing up, and this will be of profound interest no doubt to students of comparative religion in general and to Jewish Theosophists in particular, as well as English-speaking Jews the world over who are eager for spiritual enlightenment and inspiration, but cannot find it through the established channels.

What we need most at this stage is the co-operation of all T. S. Lodges in the support of our magazine, *The Jewish Theosophist*, so that we might be adequately represented in the journalistic world and in a dignified manner. The magazine is of interest to all Theosophical students, and should therefore be found on the library table of every English-speaking Lodge throughout the world. The subscription is only $1·00 a year, and every Lodge forwarding this amount to the Treasurer, Mr. L. B. Ball, 1031 Bennett Avenue, Long Beach, California, will have the satisfaction of knowing that it is doing a very worthwhile Theosophical cause.

A. HORNE

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REVIEWS

De La Maçonnerie Occulte et de L'Initiation Hermetique (Occ... Masonry and Hermetic Initiation), by J. M. Ragon. (Publishe... French. Editor Emil Nourry, 62 Rue des Écoles, Paris. Price fr. ...

It does not happen very often that books are reprinted seve... three years after their first appearance. Such event is likely to ... a certain prestige to any book, and influence the reader beforehan...

Mr. Ragon's book has this distinction. It has been publishe... 1853, and reprinted in 1926.

He gave in his book a rough outline of Occult Masonry ... Hermetic Initiation, at the same time, in a very rapid way, refere... every occult science that can be brought into relationship with t...

The original establishers of the mysteries, he says, had prob... two points in view: I. The perfection of man by bringing him ... to his first nature, from whence the ancients believed he had fa... II. To seek the means whereby the matter, which they also consi... as decayed, can be brought back to its first nature.

According to this there were two divisions in the mystago... initiation into the mysteries. "In the first only the propens... were purified, only the men passed through the crysol; it has ... the alchemy of the mind, a human mystagogy. The second has ... the initiation into the mysteries of the work of nature, a myst... of bodies. In one they were seeking the cubic stone, or square ... of the temple of philosophy capable to reunite intellectually th... its ingenious symbols the whole humanity in the same faith, ... hope, in the same love. In the other they were seeking that ... could bring back the golden age: the philosophical stone an... elixir which lengthens life."

"Masonry in essence is religious. Goes far back to past ... when everything was done in a religious spirit.

"In Masonry as well as in Philosophical Alchemy the g... transmutation:

"The Great Work of Free Masons aims at the perfection ... human life, first individually, then collectively. This is al...

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object of the Great Work of the Hermetic Philosophers, whom we must not confuse with the mass of ignorant alchemists tricked by symbolism to which they did not possess the key . . .

"Masonry is spiritually richer than any of the churches or orders of initiation; but its riches are not at the disposal of the first arrived. It is only accessible to the real Intitiate, who cutting his rough stone while progressing, arrives at the coronation of the Work of the Wise . . ."

The preceding statements of Mr. Ragon, and what Mr. Oswald Wirth says in his valuable introduction to this reprint, dealing with contemporary occultism, gives the reader of THE THEOSOPHIST a special satisfaction. Mr. Wirth says at the end of his introductory words:

> When I meditate profoundly, from where do suddenly come to me unexpected ideas? Am I inspired? Everything happens as if I have been helped in my work by inspirers who do not show themselves. They are the unknown Superiors, the secret Masters of the good tradition.

Just how many problems, difficulties of this type do our leaders and Theosophical writers remove from our way, leaving thereby our mind free for other problems? . . .

Mr. Ragon draws a parallel between the trials of a mason, and the work of an alchemist. The choice of the raw material; the preparation of it for the different treatments of cleansing by fire being the first step in the work. After this purgative treatment commences the next step, the illuminative, and then the uniting treatment (union).

"*Savoir mourir*, is the highest secret of Initiation. He who knows how to die will live on a higher plane. Hiram revives in him. Hiram is the constructive Wisdom of the Good animated by an endless love for Humanity . . . Without the love, we are nothing . . . In the Initiation, he who does not know how to love, remains dead; what he calls life is nothing else, but the agitation of a phantom deprived of real existence. To be a reality, we must participate in the permanent Great Being, practising the unifying work of the mystics. Under the variety of the interpretations of the symbols the plan is eternally the same."

"Free Masonry is only a symbolical expression of Occult Masonry. Free Masonry initiates the new member only symbolically, if he is not capable of assimilating the living meanings of the symbolical language. Most masons satisfy themselves with ceremonies, the ritual work, and the distinctions of the degree they obtain. That is

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the shadow of the Initiation, the phantom of it, which becomes vi
only exceptionally. There are everywhere a few masons, who
working to be initiated. They are but the choice lot in the g
mass, which remained profane, notwithstanding its small conventio
ritual instruction."

Mr. Ragon's lucid and impressive explanations of the symbol
meaning of the movable jewels, and working tools proves his d
understanding of their occult meaning. In his synthesising endeav
he seeks and finds everywhere the underlying unity.

He gives a short sketchy description of the precepts of a num
of philosophical schools, or systems, and a superficial review o
sciences of magnetism, somnambulism, thaumaturgy, divina
psychology, physiology, physiognomy, chiromancy, phrenology, a
logy, kabbala, magic, etc., etc., recommending their study to e
mason, and proposing their teaching by competent teachers to
earnest masons of the third degree.

Dealing with the second part of ancient initiations, he expla
how the sciences of the Hermetic Initiation were brought by Her
to Egypt, and how it became a sacerdotal art. He comes to
conclusion that the religious, mythological, biblical, homerical sto
are in their greatest part allusions to this philosophy, or alchemy,
heroes of these stories representing one or other of the mat
concerned in the different operations in the Great Work. The sto
are symbolical of the different actions involved in this Greak W
He gives a similar explanation for the animal, and plant symbolis

When reading Mr. Ragon's book, we must not forget tha
same was written based on data available in the first half of the
century, and therefore we may find several mistakes concernin
second hand knowledge.

Even if his statements are not always exact, or their presen
very systematic, everybody who is interested in masonry will
this book, written in the sincere endeavour to give to those wh
seeking, more Light.

A. C

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1927

Voyages, by Weller Van Hook. (The Rājput Press, Chicago, Price. $1·50).

The descriptions, ideas and ideals expressed in *Voyages* are capable of more than one understanding as they are read by either the inner or outer eye, or by both. To rove with a seer and mystic through the three worlds, to see through his eye, interpret through his wider vision and vibrate through him with his subtler power of response is to experience, in imagination, infinitely more fully the beauty, wisdom and glory enfolded within our earth.

This book is for those who love the open road of life, who love to read deeper and deeper into nature's messages and records, to synthesise that which is visible with that which is invisible, *the* way to voyage, no fatigue, no anxiety and moreover at a nominal expense!

Here are some expressions to be found under the following chapter headings:

Continental Life Succession

". . . the succession of life in continents, their periodicity of basking in the great Life-Giver's smile is recognised, resembled and understood!" . . .

Moods of the Living Sea

". . . Wavelets dance on the rippling water sheet, the clouds gather in mountain-piles like the organ thought-forms of mighty simple melody . . ."

The Orient

". . . Barriers between nations are like the bounds between sub-planes, but the walls between the continents are like those invisible bars that keep apart the very planes themselves . . ."

* * * * *

Delightful? Very.

K. P.

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Jesus in the First Gospel, by J. Alexander Findlay, M.A. (Ho & Stoughton, London. Price 7s. 6d.)

"A French critic, comparing the first three Gospels, has said Mark displays the art of the engraver, Luke that of the pain Matthew that of the Architect." This is the beginning of Introduction and the author sets out to prove this statement. value of this book is in the clear manner that the author has portra the life of Jesus almost as if by the reading of this Gospel, he been able to "live" in those times himself. The book is remark in this endeavour. One is however often reminded that the writ writing from the standpoint of a Christian only and throughout book is limited by the vision that the Christ came to one people and is possessed by one religion only. It will serve a useful pur and from the standpoint of a student of the first Gospel it will extremely useful taken as it should be with other works on subj that are akin.

S.

Spiritual and Political Revolutions in Islām, by Felix Valyi. (K Paul. Price 7s. 6d.)

The history of the racial and religious struggle between Tu and the Western Powers has not yet been written in an impa spirit. But Valyi gives us a sharp realisation of the imminent da of a titanic struggle between Islām and Christianity, if counsellors do not use their powers to avert the imminent disast a world conflict. The Moslems in New Turkey, in Syria, in Egy India, all combine in the struggle of the East against the dominan the covetous West. And if we take into account that not only We and Central Asia but also North and Central Africa are unde spiritual rule of Islām, it will make us pause and think.

The attitude of Turkey towards Islām is the key to the pro of Western and Central Asia. The Turks are a fighting nation great traditions, awakened as they now are by the dismembe of their empire, they need only a great leader to put themselves head of the Moslems spread over the whole world. If Mus Kemal, who organised and directed the greatest movement in the since the partition of Moslem territories among the Western P proves to be the constructive genius now wanted to build up a M Commonwealth based on the original teachings of Muhammad h

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up to date in accordance with modern science and economics, the enlightened Moslem will follow him.

This is the gist of the essays of Valyi on the Turkish revolution, the Armenian problem, the problem of Egypt, and of Russia in the East. They throw a flood of light upon the causes of the racial conflicts in the Near East and its disastrous effects upon the fate of Europe. The policy of the Tsars in the great Russo-Armenian plan was a perfect model of subterranean diplomacy, magisterially prepared and executed. Russian methods in the East have not changed under the Bolshevik regime; the same policy of expansion is still menacing the free nations of the East. The design of Russia has always been the same and can be explained by the "leitmotif" search for the open sea, which in the Armenian question was the Gulf of Alexandretta.

M. G.

BOOK NOTICES

The Expectant Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

Much information regarding this vitally important time in a woman's life will be found in this admirable book. Many valuable hints are given for use during the nine months of expectancy, which all women needing such knowledge would do well to read, and follow closely. Much advice seems given even in the smallest details. We strongly advise expectant mothers, to get, and follow, the directions given with so much clearness, and good-will.

The Nursing Mother, by Florence Daniel. (C. W. Daniel Co., London. Price 2s.)

This book naturally follows "The Expectant Mother" being by the same author, and as far as we can see it should be bought and kept with it for reference. It is full of common sense methods which are easy to follow by anyone.

Of Children, by Florence Daniel. (C. W. Daniel Co., London. Price 3s. 6d. and 2s.)

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This little book is full of common-sense suggestions for moth or anyone who has the care of children. Diet, Bathing, Sle Occupation and Ailments, are fully gone into, and the remedies needed, suggested.

Rational Living, by Hugh Wyndham. (C. W. Daniel Co., Lond Price 1s.)

A small book with many apt quotations. Nature cures, such sun-bathing are recommended, also curative fasts, and uncook foods, if we wish to enjoy good health, and a happy life with a so digestion.

The Healthy Life Cook Book, by Florence Daniel. (C. W. Da Co., London. Price 1s.)

This little vegetarian cookery book has run into five editio and it is full of practical and simple recipes which claim to h been tested; the book is clearly written, and the dishes fu described, and easy to make.

Food Remedies, by F. Daniel. (C. W. Daniel Co., Lond Price 1s.)

A small book but very interesting reading, proving that fr fruit is a remedy for nearly all our illnesses. It is fascinating read, and we should think it would recommend itself to all mothe as children will readily take fruit.

Onions and Cress, by Valentine Knaggs, L. R. C. P. (C. W. Da Co., London. Price 1s.)

The onion appears to be a very ancient vegetable. This li book quotes much in its favour. It was used by the Greeks a medicine. The Ancient Egyptians swore by this vegetable, and book states, that like the sacred beetle (Scarabæus) the onion too held sacred in Egypt. Many recipes are given.

Cress is a general favourite for salad dishes and much can said in its favour. The author claims that cress is also a medici and very efficacious. This book is compiled with much care.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Talks on the Path of Occultism, by Annie Besant and C. W. Leadbeater; *Nirvāṇa*, by George S. Arundale, M.A., LL.B., F. R. Hist. S., D. L.; *The Mediator*, by C. Jinarājadāsa, M.A.; *The Three World Movements*, Lectures of the T.S. Jubilee Convention, 1925 (Theosophical Pub. House, Adyar, Madras); *Maçonnerie Occulte et de l'Initiation Hermetique*, by Oswald Wirth (Emile Nourry, Libraire—Editeur, 62 Rue Des Écoles, Paris); *Leaders of the Brahmo Samāj*, First Edition (E. A. Natesan & Co., Publishers, Madras); *The Three Truths*, by "Brother xii" (The Chalice Press, 18 Erskin Road, London, E. 17); *The Child's Path to Freedom*, by Norman Macmunn (J. Curwen & Sons, London, W. 1); *Christ and the Political Economists*, by Bodell Smith; *Colour in Health and Disease*, by C. G. Sander, F. R. S., D. Sc. (C. W. Daniel Co., London,); *The Temple of Labour*, by Maud Mac carthy; *Heroes of Old India*, by Percy Pigott; *The Historical Development of Religion in China*, by W. J. Clennell; *A Renaissance in the Art of Healing*, by L. J. Bendit, M.A.; *The Spirit of the Unborn*, by Two Workers (The Theosophical Pub. House, London); *The Rediscovery of the Lost Fountain of Health and Happiness*, by Dr. El Lernanto, Estero, Florida; *The Kabbalah*, by Adolph Franck (The Kabbalah Publishing Company, New York); *John Bull—Mystic*, by Judex (Wallace Gandy, London).

Pamphlets Received

The Kekantin, Trans. by Sri Yekanta Pada Vaishnava (P. O. Kanibemur (Karnatak Province) Bombay Presidency); *The A. B. C. of Religious Healing*, by Sheldon Knapp; *Epictetus, Emerson, Swift*, The People's Classics No. 1, 2, 3 (C. W. Daniel Co. London); *Health and the Spiritual Life*, by Geoffrey Hodson (T. P. H., London).

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Our Exchanges

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The Australian Theosophist (December), *El Loto Blanco* (Novemb December), *The World's Children* (November, December), *Ser* (October), *The Messenger* (October, November), *Teosofia* (Septemb October), *The Theosophical Review* (November, December), *Rev Teosofica Chilena* (September), *League of Nations Monthly Summ Verbatim Record* (September, December), *The New Era* (Janua CONV *The Canadian Theosophist* (November), *The Indian Review* (Decemb *The Herald of the Star* (November, December), *The Calcutta Rev* (December), *Modern Astrology* (December, January), *Mexico Teosof* (November, December), *Yuga Pravesha* (December), *News and N* (December), *The Beacon* (November, December), *The Messag Theosophy* (September, December), *Bulletin Theosophique* (Decemb *Theosophy in Ireland* (October, December), *Theosophisches Str* (September, October), *Theosofie in Ned-Indie* (December).

We have also received with many thanks:

Youths Welfare (October), *The Madras Christian College Maga* (October), *The Journal of Occult Research, Madras* (October), *Mystic Casket* (July, August, September, October, November, Dec ber), *The Ramakrishna Mission Report* 1924, *The Vedic Mag.* (Novem December), *The Young Theosophist* (September, October, Novemb *Theosofi* (November), *Heraldo Teosofica* (October, November), *buḍḍha Bhārata* (December, January), *The Mahā-Boḍhi* (Decemb *The Veḍānta Kesari* (October, November, December), *Pewarta T sofie* (December), *The Scholar*, Annual 1926, *Bulletin of the Muse Fine Arts* (December), *The Cherag* (November, December), *Tor Theosophical News* (November, December), *The Occult Re* (November, December, January), *Blavatsky Presss Bulletin* (Decem *Theosophy in India* (November, December), *Australian Star* (November), *Teosofisk Tidskrift* (November, December), *Per* (November, December), *Revista Teosofica* (November), *The Ph* (December), *The Vaccination Inquirer* (December), *The Benares H University Magazine* (October), *Isis Revista Teosofica Portu* (October), *Theosophia* (December), *De Theosofische Beweging* (De ber), *El Heraldo* (October), *Teosofia en el Plata* (August, Novem *The Builder* (November), *Der Herold* (October, November, Decem *Kómónía* (January), *Autumn Books* 1926, *Revue Theosophique Le Bleu* (November), *Theosofisch Maandblad* (December).

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SUPPLEMENT TO
THE THEOSOPHIST

CONVENTION OF THE FIFTY-FIRST ANNIVERSARY OF THE THEOSOPHICAL SOCIETY, BENARES, 1926

SUMMARISED PROGRAMME

24th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
Indian Council T. S., Report and Accounts (*Shantikunja*).
General Council T. S. (*Shantikunja*).
North India Conference (*Shamiana*).
Exhibition of Indian Paintings (*C. H. College—East gate*).
At Home (*T. S. Grounds*).
Questions and Answers Meeting (*Shamiana*).

25th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
Indian Council T. S. (*Shantikunja*).
Opening of the Youth Conference (*Shamiana*).
T. S. Convention (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (*I*) *To Death and the Unseen*, by Right Reverend C. W. Leadbeater.
Liberal Catholic Church celebrations (*Shantikunja*).

26th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
Indian Section Convention (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (*II*) *To Nationalism and International*, by Right Reverend G. S. Arundale.
T. S. Muslim League. Lecture on Islam (*Shamiana*).
Entertainment—Indian Music (*Shamiana*).

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27th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
(*a*) Theosophical Educational Trust Annual meeting (*Shantiku*
(*b*) Youth Conference: Business (*Indian Section Hall*).
Women's Indian Association (*Shamiana*).
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (*III*) "*To Science and Message*," by Mr. Yadunandan Prasad, B.Sc. (*Cantab*).
Masonic Meeting (*Masonic Lodge*).
Symposium: On Development of T. S. Work.

28th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
Star Meeting. For members of the Star only (*Shamiana*).
Star Council (*Indian Section Hall*).
Star Conference (*Indian Section Hall*).
Public Lecture, Star (*Shamiana*).
Masonic Meeting—Rose Croix Chapter (*Masonic Lodge*).
Magic Lantern—Ommen Conference Slides (*Shamiana*).

Admission by Tickets Re. 1 and As. 8.

29th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Liberal Catholic Church celebrations (*Shantikunja*).
Prayer of the Religions (*Indian Section Hall*).
E. S. Meeting (*Indian Section Hall*).
T. S. General Council (*Shantikunja*).
T. S. Order of Service (*Shamiana*).
Admission of New Members to the T. S. (*Indian Section Ha*

Applications should be handed over to the Asst. General Secretary Mr. M. B. Wagle before 12 noon.

Indian Section Council. (Election of General Secretary) (*Sh kunja*).
Benares Youths' "At Home" to Mrs. Rukmini Arundale Youth guests. Admission by invitation.
Convention Lecture (*Shamiana*).
THE THEOSOPHIST'S ATTITUDE: (*IV*) *To Art and Ar* Mr. C. Jinarājadāsa, M.A. (*Cantab.*).
National Home Rule League Annual meeting (*Indian Section*
Entertainment: "A Short Play by the students of the sophical Girls' School and College for Women, Be (*Shamiana*).

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30th December, 1926

Bharat Samaj Pooja (*Gyana Geha*).
Prayer of the Religions (*Indian Section Hall*).
Liberal Catholic Church celebrations (*Shantikunja*).
Anniversary T. S. (*Shamiana*).
League of Parents and Teachers (*Shamiana*).
Indian Section Council (New Budget) (*Shantikunja*).
Bharat Samaj (*Shamiana*).
Closing Youth Conference (*Shamiana*).
Public Lecture: "*The Gospel of Light*," by Right Reverend G. S. Arundale (*Shamiana*).
Magic Lantern—Ommen Conference Slides.

Admission by Ticket Re. 1 and As. 8.

THE THEOSOPHICAL SOCIETY

Financial Statement

The following receipts, for Dues and Donations, from 7th December, 1926 to 10th January, 1927, are acknowledged with thanks:

Annual Dues and Admission Fees

	Rs.	A.	P.
Barbados Lodge, T.S., Dues and Entrance fees of 21 members, for 1926 and 1927, £6-5-0	83	3	9
T.S. in France, for 1926, £10-9-5	139	10	1
Shanghai Lodge, T.S., 5 new members	30	0	0
Indian Section, T.S., through Dr. Annie Besant, 4,289 members, for 1926	1,608	6	0
Mr. W. C. Bunnel, Manila, for 1927, £1	13	3	0
new member directly attached to Adyar Headquarters, Entrance fee and dues for 1927, through the Recording Secretary, T.S., Adyar, £1-5-0	17	3	0
T.S. in Brazil, dues for 1925 and 1926, £9-15-0 ...	129	13	0
" " Iceland, 293 active members, for 1926, £13-4-7 ...	176	2	2
" " Yugoslavia, 140 active members, for 1926, £3-0-11	40	0	10
Major B. Kerr-Pearse, Western Australia, for 1927, £1 ...	13	0	0
T.S. in England for November, 1926, £9-7-9	123	12	11
H.P.B. Lodge, T.S., Toronto, Entrance fee and dues of 5 new members, for 1927, £2-10-0	33	0	0

Donations

T.S. in Brazil, for "Adyar Day," for 1926, £3-1-0 ...	40	9	8
" " Jugoslavia, for World Congress Fund, £0-6-1 ...	4	0	0
	2,452	0	5

Adyar
10th January, 1927

REGD. G. MACBEAN,
Acting Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 7th December, 1926 to January, 1927, are acknowledged with thanks:

DONATIONS

		Rs.
Mr. C. N. Subramania Aiyer, B.A., T.S., Adyar, for Weaving Instructor	Rs. 36 0 0	
and for materials for loan	„ 6 0 0	
		42
Anonymous through Bishop G. S. Arundale ...	...	25
Mr. F. J. Mitchell, Punjab Club, Lahore ...	...	100
Mrs. S. E., and Mabel E. C. Ralphs, Hollywood, Los Angeles, through Bishop G. S. Arundale, $3	...	8
Parsi School, Nasik, through Bishop G. S. Arundale	...	25
		200

Adyar
12th January, 1927

REGD. G. MACBEAN
Acting Hon. Secretary & Treasurer, O.P.

NEW LODGES

Location	Name of Lodge	Date of Ch
Lodz, Poland ...	True Judaism Lodge, ...	21-5-
Cakovec, Jugoslavia ...	Sloga „ ...	2-10-
Beograd, „ ...	Istok „ ...	7-10-
Milwaukee, Wis., U.S.A. ...	Universal Brotherhood Lodge, ...	12-10-
Montevideo, Uruguay ...	Helena Petrovna Blavatsky Lodge, ...	22-10-
Peoria, Ill., U.S.A. ...	Peoria Lodge, ...	3-11-
Trenton, New Jersey, U.S.A.	Trenton „	4-11-
Red Wing., Minn., U.S.A....	Red Wing Lodge, ...	5-11-
Champoton, Camp. Mexico	El Loto Blanco Lodge, ...	11-11-
Tlajomulco, Jal. Mexico ...	Kout-Houmi Lodge, ...	22-11-
Myslowice, Poland ...	Towards Liberation Lodge,	do
Lwow, Poland	Alcyone Lodge, ...	4-12-
Eccles, Lancs., England ...	Eccles Lotus Lodge, ...	do
London, England... ...	Christian League Lodge ...	6-12-
Milanowek, Poland ...	Unity Lodge, ...	10-12-
Chelmsford, England ...	Ygdrasil Lodge, ...	do
Castleford, „ ...	Castleford Lodge, ...	19
Landsberga, Germany ...	W. Zentrum Lodge, ...	do
Saarbrucken, „ ...	Zentrum „ ...	

Adyar
10th January, 1927

J. R. ARIA
Recording Secretary

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LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Detroit, U.S.A. ...	Detroit Lodge,	
Rutland, ,, ...	Rutland ,,	
Philadelphia, U.S.A. ...	Pythagoras Lodge,	
Council Bluffs, U.S.A.	Council Bluffs Lodge,	
Davenport, ,,	Davenport ,,	
East Orange, ,,	Olcott ,,	
Grand Forks, ,,	Grand Forks, ,,	
Helena, ,,	Helena ,,	
Lexington, ,,	Lexington ,,	
Miles City, ,,	Miles City ,,	
Mt. Carmel, ,,	Mt. Carmel ,,	
Muskogee, ,,	Muskogee ,,	
Ocmulgee, ,,	Ocmulgee ,,	
San Antonio, ,,	Amor ,,	
Santa Fe, ,,	Santa Fe ,,	
South Bend, ,,	South Bend ,,	
Trinidad, ,,	Trinidad ,,	
Fond du Lac, ,,	Fond du Lac ,,	
Green Bay, ,,	Green Bay ,,	
Sault Ste. Marie, ,,	Sault Ste. Marie ,,	
Nashville, Tenn. ,,	Nashville ,, ,,	
Austin, Texas. ,,	Austin ,, ,,	
,, ,, ,,	Dharma ,, ,,	

The Board of Directors have decided to cancel the Charters of these Lodges owing to the fact that no active members remained to carry on the Lodge activities and that for a considerable time no such activities had been reported or recorded.

Adyar
10th January, 1927

J. R. ARIA,
Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, Novem 17, 1875, and incorporated at Madras, April 3, 1905. It is an ab lutely unsectarian body of seekers after Truth, striving to se humanity on spiritual lines, and therefore endeavouring to ch materialism and revive religious tendency. Its three decla objects are:

FIRST.—To form a nucleus of the Universal Brotherhood Humanity, without distinction of race, creed, sex, ca or colour.

SECOND.—To encourage the study of comparative relig philosophy and science.

THIRD.—To investigate the unexplained laws of nature and powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belong to any religion in the world or to none, who are united by th approval of the above objects, by their wish to remove religious anta nisms and to draw together men of good-will whatsoever their relig opinions, and by their desire to study religious truths and to sh the results of their studies with others. Their bond of union is not profession of a common belief, but a common search and aspirat for Truth. They hold that Truth should be sought by study, reflection, by purity of life, by devotion to high ideals, and they reg Truth as a prize to be striven for, not as a dogma to be impose authority. They consider that belief should be the result of indivi study or intuition, and not its antecedent, and should rest on kn ledge, not on assertion. They extend tolerance to all, even to intolerant, not as a privilege they bestow, but as a duty they perfo and they seek to remove ignorance, not to punish it. They see ev religion as an expression of the Divine Wisdom and prefer its s to its condemnation, and its practice to proselytism. Peace is t watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis o religions, and which cannot be claimed as the exclusive possessi any. It offers a philosophy which renders life intelligible, and w

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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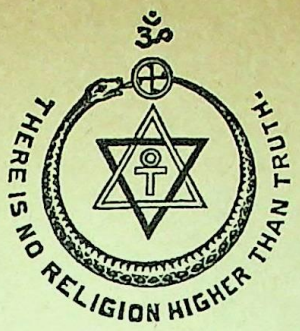

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VOL. XLVIII No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

OUR Editor writes :

It is very terrible to see in a great London journal, an article with the following flare headings :

POISON GAS IN WAR

Warning from the Army Council

DEATH IN LESS THAN 24 HOURS

Frequent Use of Mustard Vapour likely

The article begins with the following quotation from *The Manual of the Medical Aspects of Chemical Warfare* :

Chemical warfare is a rapidly developing science, and it is certain that an enemy will endeavour to circumvent our protective measures by using known substances more effectively and in higher concentrations over more extended areas, and by the introduction of new poisonous gases.

Medical officers should study the manuals on general defence against chemical weapons, and take advantage of every opportunity of familiarising themselves with the use of defensive appliances.

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They should also accustom themselves to the use of respirators so to be able to carry out their duties whilst wearing them with loss of efficiency.

We learn that this disgusting little book "deals with poisoning of all sorts". Mustard gas is specially important "because ground contaminated with it remains 'infectiv over a long period," and it is therefore likely, with oth "persistent" poisons to be much used "when the next w comes". This gas needs only one part in five millions produce casualties, even after it has been exposed from 6 to hours. Phosgene and chlorine are "lung irritants" caus death within two hours if strong, and in 81 per cent deaths within 24 hours. Arsenical compounds have be produced causing "serious effects if present in one part 200 million parts of air". Some years ago the poisoning a well was regarded as the basest of crimes; now the norm use of poisons is regarded as fitting by the most civili Nations. Doubtless contending Christian armies, "when next war comes" will pray to the Father of all to give it success when they poison His children on both sides. wonder that the Masters of Wisdom and Compassion refu any help to modern Science, until the social conscience more developed. But what was the germ of a social science has been crushed out by vivisection and o abominations.[1]

***

I send an exquisite little article from *The Messe* (U. S. A.) by our Vice-President for reprinting in our colu His literary work becomes more and more beautiful time goes on.

***

From *The Messenger* also I borrow my rulings on co resolutions proposed at the American T. S. Convention.

[1] See also "Correspondence" in this number.

[2] This will appear in April.—AG. ED.

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worth while, I think, to place once more on record what I believe to be the true policy of our Society.

During Convention the following resolution was introduced by a member:

Be it Resolved that the attitude of the Theosophical Society in America in reference to crime and those convicted of crime is one of education and of reformation rather than punishment.

Be it further Resolved that a copy of this foregoing resolution be mailed to the governor of each State of the United States of America.

After this introduction Dr. Besant spoke as follows: regarding this resolution:

"On the question of introducing any opinion as the opinion of the Theosophical Society collectively, I have readily followed the ruling of Colonel Olcott. It is one with which I personally, thoroughly agree. When a person comes into the Society he accepts that Society as a nucleus of universal brotherhood but he is not bound to express that brotherhood in any special way, for if you adopt one opinion the opinion of the Society, you exclude all those who do not hold that particular opinion. Now personally I am entirely in favour of the opinion expressed in the Resolution. I am a member of several societies against the death penalty, in favour of any penalty inflicted by the State being reformatory and not punitive in its nature; but, strongly as I hold those opinions, I should rule myself out of order if I tried to commit you as members of the Society to the opinions that I personally hold. I think we are bound to keep our platform so broad that any person who believes in brotherhood can come into that Society. I received as it were, the Presidentship of the Society when its platform was as broad as I have just said. I shall try to hand it on to my successor as broad as it was when I received it. As Col. Olcott said, any member of the

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Society can work as hard as he chooses in any line of act that appears to him to be good, but he must not commit Society to his opinion. I believe that to be a right and healt rule. I obey it myself, and I always say that I do not com the Society, though I am its President, to any one of causes to which I devote so much of my life. I must, the fore, as President, say that I consider the resolution to be of order . . . It pledges your Society, and you have no righ pledge it to one particular opinion and exclude those who m believe in brotherhood and yet may be in favour of measu which many of us think a mistake."

Thereupon a member arose to inquire whether the fo going ruling applied to the signing of petitions against death penalty and Dr. Besant answered as follows:

"It would cover signing a petition as representing Society, but does not stop any individual from signing it on own responsibility. You are absolutely free to follow any give help to any cause that you as an individual think t good; but not to pledge the whole Society to it."

Another resolution presented to the Committee but recommended for adoption reads as follows:

Believing in the mighty power of prayer, and remem ing that during the World War many ceased activities for minutes at the noon hour that they might join in silent pra

Be it Resolved that we recommend to the ministers priests of the churches and those people of all faiths believe in peace and brotherhood, the revival of this custom means to realise the dream of universal and permanent p

After the reading of the resolution Dr. Besant said:

"With regard to a resolution of that kind, worded as with a preface of belief in the efficacy of prayer, it ought to be passed by the body representing all the members o Society within your country. We do not lay down condi of belief. This resolution begins by saying, 'Believing

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mighty power of prayer.' I submit that it is my duty to rule out of order an affirmation of a belief of that kind. It is not a question of whether you or I believe in it, but we have not a right to pass it, binding the whole Theosophical Society in America to a particular tenet of belief."

***

A French correspondent sends me the rather surprising news that a great number of large bills which bear as heading the words: "L'Instructeur du Monde"; and below the words: "Il vient, Il est venu," have been posted in Paris. The writer says that he has seen large crowds reading the posters "most seriously". It is a curious form to adopt, but may rouse the attention of some.

***

It is very pleasant to hear from Adyar that Dr. Cousins' patient and admirable work to draw public attention to the value of Indian Art is meeting with general appreciation in Madras. The Vice-Chancellor of the Madras University came out to Adyar to invite Dr. Cousins to lecture for the University.[1] The Principal of Presidency College is enthusiastic on Indian Art, and the Y.M.C.A. had asked for a course of lectures on Eastern and Western Art; these are being attended by both leading Indians and Europeans. He truly says: "The good work of drawing people together through creative beauty progresses." Is not the Greek idea true that God is the Beautiful, as well as the Good and the True? How else can He manifest in objects except by Beauty? Dr. Cousins remarks also that the Head of the Board of studies in English is working out plans both in the Madras and in the Andhra Universities to introduce books into the text-lists containing translations of good Indian poetry. I may add that selections from Dr. Cousins' own poems are also to be introduced.

---

[1] See this month's Art Section, p. 715.

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Just as we go to Press we receive a cable which tells us that our President and Editor will not now go to Australia but will remain in Europe arriving there in April as at present arranged. Dr. Besant has booked the Queen's Hall, London, for lectures on the several Sundays in June.

The Vice-President leaves Bombay early in March to stay for a while in Sicily and preside over the Italian Annual Convention; later to go to other European Countries; he also has engaged the same Queen's Hall for lectures during the month of May.

***

The Co-Masonic Order seems to be growing rapidly in India if we may count by the great desire that has been lately expressed to form Lodges in many parts of that great Country. We hear of a new Lodge constituted in George Town, Madras, two at Bangalore, one in the City and one in the Cantonment, One Lodge in the City having outgrown itself. In the further North we hear of at least three others besides a very growing interest where Lodges have already been established.

A new Craft Lodge has also been constituted in Adyar and a Chapter of the Holy Royal Arch was constituted last month, the first in India of the Co-Masonic Order.

Thus links are forged in all the many phases of our work and workers are needed everywhere.

***

GOODWILL DAY, May 18th, is a new idea to some but has been kept in Wales since 1922 by the Youth of that small country. In *Advance! Australia*[1] the following lines were written:

We venture to make an appeal to the Federal and State Governments of Australia to declare May 18th in this and subsequent years, "Goodwill Day". On this day in the year 1899 the first Peace Conference at the Hague, Holland, was held, marking a new era on the path to world brotherhood; and many countries, including Holland, Switzerland and the United States of America, have suggested that this day should annually be observed as "Goodwill Day".

[1] See January number, 1927.

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1927

The Acting Prime Minister, Dr. Earle Page sent the following message to *Advance! Australia.*

The commemoration of "Goodwill Day" appears to be an excellent idea, and I think it is a commendable movement. The observance of such a day should do much towards fostering goodwill and peace among the Nations of the world.

This yearly message of goodwill from the Welsh School children to children of all other countries is a most happy idea, and contributes, I am sure, to the building up of friendly international relations, which are the basis of all good international work.

The youth of the United States replied as follows in 1925:

We, school children of the United States of America, answer the hearty cheer of the boys and girls of the Principality of Wales and of Monmouthshire on the commemoration of Goodwill Day with the hope that all the children on the face of this earth received their message, and pledge themselves to learn and when old enough to vote for peace under all circumstances. May the Almighty God give courage to the people working for this great cause, multiply their numbers, encourage them and protect them, for they are the most wonderful people of to-day, the people who are giving up their lives for goodwill and peace restored and perpetuated.

***

Bombay is very busy at further great developments in many branches of the work and on January 11, the Right Rev. Bishop George Arundale laid the foundation stone of the Blavatsky Lodge, Theosophical Society Building, with full masonic rites, at the foot of the French Bridge, Chowpatty in the presence of a fairly large and representative gathering. At the outset the members of the Order of the Star in the East formed themselves into a procession and slowly proceeded to the spot where the ceremony in connection with the laying of the foundation stone was performed. The members of the Co-Masonic Order were attired in their usual masonic regalia.

While laying the foundation stone, Bishop Arundale in the course of a brief speech said: "At the request of the Blavatsky Lodge of the Theosophical Society, and in homage

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to our Elder Brothers and in the name of our great Preside Dr. Annie Besant, I have great pleasure in laying the fou dation stone of the new Headquarters of the Theosophic Society."

This Ceremony over, the Hon. Mr. Rattansy D. Mora read out the following message from Mr. C. Jinarājadās: "In a city like Bombay there are infinite possibilities theosophising every activity of its citizens. Success in su efforts depends solely on the increasing sense of uni developed among the members. I sincerely hope th Bombay with its virility and energy will grow to becom a great centre still of all that Theosophy stands fo and that the new headquarters will be a powerful cent of brotherhood."

***

For centuries the cry for the prisoners and offende has been made, the cry to-day is much the same. The wor will only listen when it understands and I quote two cries centuries ago and one of to-day.

"Judges must beware of hard constructions and strain inferences, for there is no worse torture than the torture laws. Let them remember mercy, and cast a severe e upon the example but a merciful eye upon the person. overspeaking Judge is no well-tuned cymbal."

FRANCIS BAC

"It were much better to make such good provisions which every thief might be put in a method how to live th to be under the fatal necessity of stealing and dying for it."

SIR THOMAS MORE (*Uto*

"Prison is for punishment, and likewise for reform; y can re-make a man, but you need not break him."

JOHN HOWA

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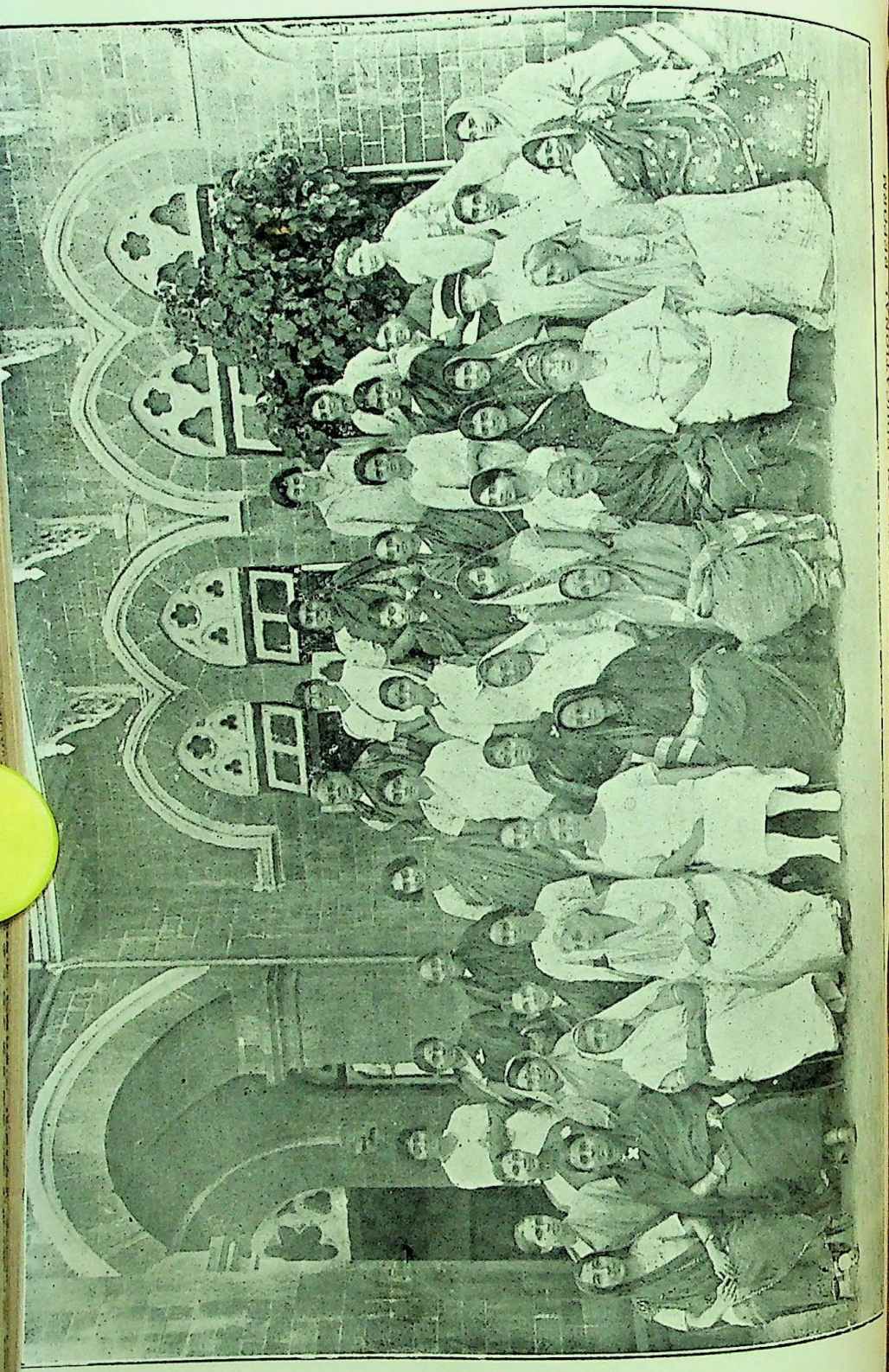

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DELEGATES TO THE ALL-INDIA WOMEN'S CONFERENCE ON EDUCATIONAL REFORM

STANDING—*1st Row*: Mrs. Janakibai Bhat, Miss Draupadi, Mrs. Chatterji, Miss Pope, Mrs. Suleman Tyabji.

2nd Row: Miss Khemchand, Mrs. Lakshmipathi, Sister Subbalakshmi, Miss Lazarus, Mrs. Kamaladevi Chattopadhyaya, Miss Garzdar, Mrs. Tophkane, Mrs. Pillai, Mrs. Patwardhan, Mrs. Rukmini Arundale, Mrs. Sanjiva Rao, Miss Ornsholt.

SITTING—*1st Row*: Mrs. Gandhi, Mrs. Gokhale, Mrs. Pagar, Mrs. Lakshman Rao, Mrs. Velayudha Menon, Miss George, Mrs. Indiramma, Dr. Bedi, Miss Bahadurji, Mrs. Hansa Mehta, Miss Renken, Miss Premlila Mehta, Miss Baker, Srimati Anubai, Miss Bhagwat.

2nd Row: Mrs. H. A. Tata, Mrs. Srirangamma, Mrs. Sharada Mehta, Mrs. Faridoonji, Mrs. Cousins, H. H. the Maharani of Baroda, the Rani Saheb of Sangli, Lady Sadasivier, Mrs. Huidekoper, Miss Sorabji, Mrs. Hamid Ali.

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SHALL I TO THE BYRE GO DOWN?

SHALL I to the Byre go down
Where the stalled oxen are?
Or shall I climb the mountain's crown
To see the rising star?
Or shall I walk the golden floor
Where the King's feast is spread?
Or shall I seek the poor man's door
And ask to break his bread?

It matters not. Go where you will,
Kneel down in cattle stall,
Climb up the cold and starlit hill,
Enter in hut or hall,
To the warm fireside give your cheek,
Or turn it to the snow,
It matters not; the One you seek
You'll find where'er you go.

His sandal-sole is on the earth,
His head is in the sky,
His voice is in the baby's mirth
And in the old man's sigh,
His shadow falls across the sea,
His breath is in the wind
His tears with all who grieve, left He,
His heart with all who sinned.

Whether you share the poor man's mite,
Or taste the king's own fare,
He whom you go to seek to-night
Will meet you everywhere;
For He is where the cattle wend,
And where the planets shine—
Lo, He is in your eyes! Oh friend,
Stand still, and look in mine.

Tomfool of *The Daily H*

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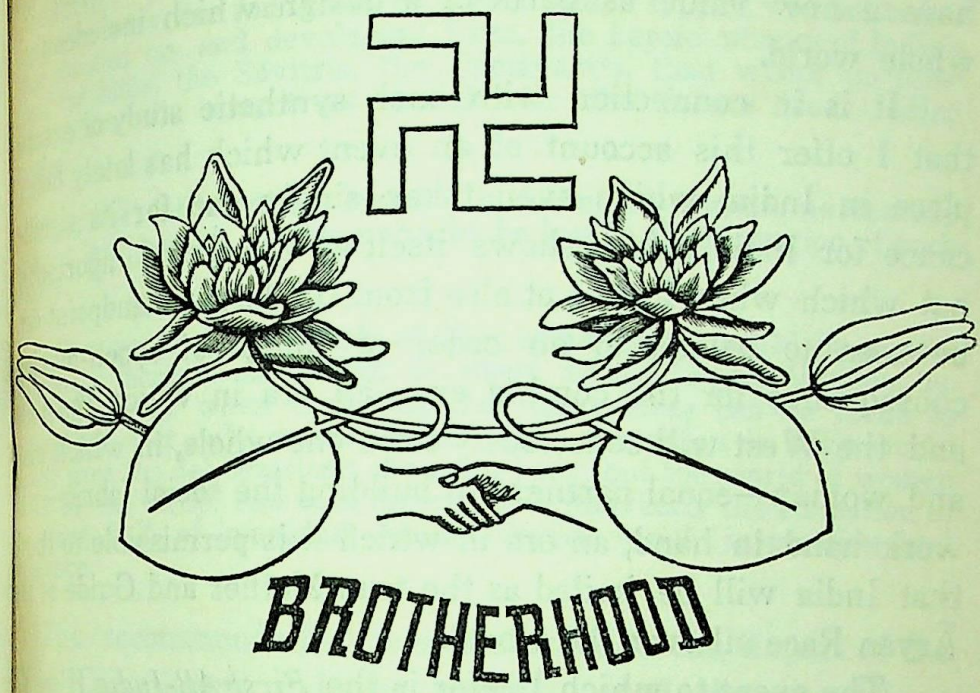

THE RENAISSANCE OF INDIAN WOMANHOOD

By A. L. HUIDEKOPER, B.Sc.

IN these days when the means of communication between distant parts of the world allow of receiving news from near and from distant parts simultaneously and day by day, the student of events can group the knowledge he thus acquires and find that it is possible in fact to view the world as a whole and to get bird's eye, or rather aeroplane, views of not merely national or continental tendencies, but indeed of world tendencies.

In the various branches of politics, science, social progress, education, free-masonry and religion, etc., there stand out from this work of collating events, very distinct trends of fact and thought, which give glimpses of a World Plan. Events

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which seen in isolation would seem of insignificant value are now seen to fit in with others into a distinct pattern, and to have a new value as parts of a design which includes the whole world.

It is in connection with such synthetic study of events that I offer this account of an event which has lately taken place in India, which even taken singly and for its significance for India alone, shows itself as of premier importance, but which when looked at also from the larger standpoint can be seen to belong to an order of things of epoch-making consequence for the coming era—an era in which the East and the West will consciously form one whole, in which man and woman—equal partners in building the social fabric—will work hand in hand, an era in which it is permissible to think that India will be hailed as the true Mother and Guide of the Āryan Race all over the world.

The event to which I refer is the *First All-India Women's Conference on Educational Reform*.

We will first of all consider the genesis of the Conference, which goes back to the year 1918, when the Sadler Commission was sitting on the question of Indian Universities and more especially of the Calcutta University.

The then Principal of Bethune College—the premier university women's college in India—in expressing her opinion to that Commission said:

> No body of men is competent to deal with the manifold problems which the present transitional state (of women's education in India) creates: only the women of India can do that. The co-operation of men will be needed at every step, but their contribution must be that of ready sympathy and of a determination to help the women in every way to realise their, at present, hidden capacities.
>
> I hold most strongly that a commission of women should be once appointed to deal with the whole of women's and girls' education in India. The need of an ideal, of a plan, for the whole of education is the first and the greatest need.
>
> The Commission should consist of women as representative possible, women imbued with new ideas and aspirations, w...

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representing the more conservative forces, women well versed in the ideals of India's ancient civilisation, women representative of every community. With these should be associated Western women in sympathy with the formation of a real Indian type of womanhood, a type founded on, and developing from, the heroic women of India's past, the Sītās, the Sāvitrīs, the Ḍamayanṭīs, than whom no finer women need be sought as models for the future ideal Indian women. . . .

As the deliberations of such a commission would necessarily cover a long period, no time should be lost in the formation of such a body.

The result of the work of this commission would be almost unlimited; there is no dearth of ideas among Indian Women, no dearth of energy when they feel that their ideas can be made to materialise. Not only women's and girls' education in India would benefit from the deliberations of such a body, but the world of women would be the richer and both directly and indirectly the education of the other half of mankind would derive much inspiration and assistance.

This recommendation was embodied in the Report of the Sadler Commission and the matter rested there, until in March, 1925, at the prize-giving of Bethune College the Director of Public Instruction referred to it and in the course of his speech said :

If there is one problem which is recognised in India to be difficult beyond all others, it is the problem of the expansion of secondary and higher education among girls and women. The University Commission frankly recognised that among an exceedingly large proportion of the population who could, if they so desired, send their girls to school, there was a grave distrust and dislike of modern education. Our problem is how to overcome this distrust; to offer something which will reconcile the doubters and unbelievers to the education of girls. And yet in our effort to overcome this distrust, all we are able to do to tempt the doubting parent is to offer a man-made curriculum, a man-made system, a man-made matriculation and controlling authority for schools composed entirely of men, a system already condemned lock, stock and barrel by the Sadler Commission. . . .

I want the women to take the matter up and with united voice, demand a Women's Standing Committee and a Women's Special Board as proposed by that Commission. I would urge that women, who alone can help us adequately, should tell us with one voice what they want and keep on telling us until they get it.

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The moment seems to have been psychological, for the matter was taken up by *Strī Dharma*, the official organ of the Women's Indian Association, articles written, meetings arranged, and thanks largely to the indefatigable Secretary of the Association and her co-helpers there were held in the autumn of 1925 twenty-one constituent conferences. They were held in such distant parts as—Assam, Sindh, Travancore, Punjab, etc.—and besides discussing local educational matters they passed resolutions and appointed delegates for a *First All-India Women's Conference*, to be held in January, 1927, in Poona.

Those who have not lived in, or visited, India may be unaware of the greatness of this scheme. India is often said not to be a unit, but to be a mere geographical expression. Politically it may be divided into British India, and numerous Native States, but in the hearts of Indian women, India is not a mere geographical expression but a Motherland, and the constituent conferences held in British India and in several of the Native States sent, as a matter of course, their delegates to the one All-India Conference at Poona. This meant that many had to travel two or three days to reach Poona, had to cover a distance of anything up to a thousand miles, in trains, motor-cars, and in many cases in the humble bullock cart (for part of the way) in order to reach the meeting place.

Sindh, Assam, Punjab, Madras, United Provinces all sent their women delegates as well as Baroda, Mysore, Cochin, Indore and many another division of this great land.

Of many differing physical types; of varying religions, Hinḍū, Muhammadan, Pārsī, Christian, and Ben Israel (Indian Jews); of many differing ranks and professions, members of Ruling Houses (Mahārāṇī and Rāṇī), Professional women (doctors, lawyers, teachers) were the delegates; and that Indian nightingale of world fame as a poet, Mrs. Sarojini Naidu was included.

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At the public meeting on the opening day, the large amphitheatre, with its two large galleries was well filled. On the platform the President, H. H. the Mahārāṇī of Baroda, the Executive Committee, the Reception Committee and its President the Rāṇī Saheba of Sangli; before them the Delegates and the public, including a sprinkling of gentlemen interested in this unique event. The first gallery contained from two to three hundred Indian women students of this great educational city, and the upper gallery contained the men students of Fergusson College, there at H. H. the Mahārāṇī's special invitation.

It was to this audience that the Ruling Ladies read their addresses: the Rāṇī as President of the Reception Committee welcoming the Mahārāṇī of Baroda and the delegates in a speech outlining the needs of Indian women in education and professing her faith in the necessity of education containing elements for physical, emotional, mental, civic, and spiritual development.

The speech of H. H. the Mahārāṇī of Baroda merits most careful and deep study.

It was recognised by the constituent conferences that the extension of education among the women and girls of India had as its greatest obstacle certain social customs based on quasi-religious sanctions. And though social and religious customs cannot exactly be the subject of government enactments, yet the women of India realise that in the matter of suttee, the government came to their aid, and they rely on the government to strengthen their hands in regard to the two fatal customs of child marriage and purdah. This attitude is clearly seen in the following passages from the speech of H. H. the Mahārāṇī of Baroda:

> "A few decades saw the curse of suttee removed from our land: with like determination these social evils can all be overcome . . . If we think of what is

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involved in child marriage, we must admit that the
are even more reasons for this to be forbidden
law than there were against suttee. The latter
a short period of terrible torture: the former
mean a life time of unutterable misery."

"Our honoured patriots have been straining ev
nerve for political emancipation. They ha
relegated social advancement to the backgrou
They have to be painfully reminded of the doub
the poet Shelley: Can man be free, if woman b
slave? Without woman's elevation the progres
man, politically, socially, and even economically,
only be lop-sided and insecure."

The fact that the activities of an Indian woman have
centuries been limited to the narrow confines of her home,
made her an adept at making the most of difficult surrou
ings; has made it imperative for her, if she was to keep
ideals, to learn how to express them under difficulties;
thus has made her extremely practical. This innate prac
sense of Indian womanhood was seen in another part of
Highness' speech, where she laid stress on the need of defi
detailed proposals:

"Let us not forget that though we may come to so
conclusions, and pass wise resolutions as to w
should be done, it will require many years
organisation to set things in practice, and wit
doubt not a little expenditure . . . I would
you to face the real difficulties of the details o
education of girls and women. The time has
for the mere reiteration of the platitudes that
should have a knowledge of personal hygiene,
domestic economy, of child welfare, and a trai
in the appreciation of the beautiful, and the pra
of the arts of music, singing, drawing and pain
That the demand for these must be louder and lo
until there is a vigorous, and widespread move
is indeed necessary. But such reiteration is
enough. What is essential is definite de
proposals. What is essential is a genuine stu

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these things as found in the conditions and circumstances, and inspired by the ideals, of Indian life.

"A mere importation of ideas of domestic economy, for example, from the West which have their application, and value there, may do more harm than good. Unless you, leaders of this movement of reform, unless you, pioneers in this renaissance of Indian womanhood, yourselves take up these investigations, writing the necessary books, and not merely talking of what should be done; unless you do this, our discussions here are likely to be largely in vain."

In such a short survey of the Conference as can be given these pages, it is necessary to omit much which is of profound interest; I will therefore pass on to a few of the main resolutions.

The most important and basic one was without doubt the following:

That this Conference deeply deplores the effect of early marriages on education and urges the Government of India to pass legislation making marriage under sixteen a penal offence. It demands that the age of consent be raised to sixteen. It wholeheartedly supports Sir Hari Singh's bill, which will come before the Assembly in February, as a step towards this end. It should send a deputation of women to the Legislative Assembly to convey the demand of women on this vital subject.

No one who has not lived in India can realise the deep effect of child marriage on the women—their education and outlook—on the balance of the home life, on the physique of the nation. It was felt by all present at the Conference that though it was not a political body, it was absolutely necessary, not only as a matter of educational reform, but as a record of the considered opinion of Indian women of all ranks, of all castes, of all religions and of all shades of orthdoxy, met together from every part of India, to voice their unanimous opinion that the abolition of this custom was of such vital importance to the life of India that it must go: that never any

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more should the plea go forth that the custom had the sup of Indian womanhood.

To illustrate for those who do not know India intima what "child" marriage means, I may add that recentl Native State has "abolished" "child marriage" by for ding the marriage of girls *under ten* and of boys *under four* Is it to be wondered at that when such ages are taken as limits of childhood, the mothers of India recorded their opi as to the necessity of sixteen, and the desirability of eigh as the age before which marriage should be impossible.

Another main resolution dealt with the necessity of ev child's education including elements for physical, emotio mental, civic, and spiritual development. Although this especially necessary in this country, where in governm schools no form of religion is taught, and where, as I k personally, it is possible for both boys and girls at boar schools and colleges to pass from seven to twenty-one wi receiving any religious instruction whatever; yet the W may learn something from this insistence on the evil that arise from a lack of balance in education, which lea much on the mental side as to starve the other eq essential sides of a human being.

Stress was also laid on the necessity of adapting pr education to the needs of the rural and artisan commu and of avoiding the modern world-wide tendency of one type, and that a literary one, to all, with the result that classes of the community are not prepared to live their maturity with full enjoyment of, and a lively interest in, work and walk of life.

Another principle laid down was the advocating widening of the outlook of the universities by the inclu many subjects not yet in the curriculum, such as th Arts, Advanced Domestic Sciences, Journalism, tecture, etc.

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The raising of the status of teachers to the ancient honoured level existing in India in past ages formed the subject of another resolution.

Here it may not be amiss to state for the benefit of those in other lands, that one of the great differences between the difficulties of women in the West and those in India in altering their status is that, whereas in the West the women have had to fight every step of the way and have been opposed by the other sex, this has not been, and is not, the case in India. As Her Highness said in her speech, "We, women, have a privileged position and men await our taking the lead."

As Mrs. Sarojini Naidu said in one of her speeches:

> "In the Seven Pagodas, I saw in stone a dream of the Ṛṣhis of India's past—a statue of God with one side man and one side woman—man and woman—the two sides of one being, and that Being—Divine.
>
> "In Sir J. C. Bose's laboratory in Calcutta, I saw depicted a strong man, armed with a sword—man the pioneer—by his side a dainty little woman—her feet as lotus buds, her hands as champak buds—and when the man was tired with his day's work, there she was fresh and sweet, ready with her flute to restore to him the dream of the Morning, and his resolution to persevere.
>
> "This is India's ideal—man and woman facing life together, working together, being as the Ṛṣhis dreamt—only differing sides of a Divine Humanity."

hat woman should have this position is already conceded, nd in a very real sense, men are waiting for women here to ke the lead and emancipate themselves, and then join hands work with men towards a common ideal.

This first All-India Women's Conference was necessarily cupied in laying down broad principles and in order to ntinue the work and deal with the details, it was decided to

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hold such a Conference annually, and to appoint a Standing Committee to act during the year as a link not only between one conference and its successor, but between the different constituent bodies, represented at the Conference. For this purpose British India was divided into twenty-three units, mostly on a linguistic basis, and the Native States each formed another unit.

Further it was resolved that, as by ancient Hindū custom the women should be in charge of the expenditure of the family, should draw up its budget, and keep in minds extraordinary items of expenditure and be prepared to meet them; so, on the assumption of responsibility towards the larger unit—the Nation—the Conference should be placed at once on a satisfactory financial basis, and that by prompt and adequate payment of subscriptions and donations, its officials should be set free from the necessity of finding funds, and thus enabled to concentrate on their true work.

This then is the best outline of the work done by the Conference that can be given now, and it should be of special significance to Theosophical students, studying education reform as one of the four main activities preparing the world for its new era.

But if a true estimate of the value of this Conference is to be formed, then another side of it must be described.

To one who has been present at many conferences in England and in India, at Theosophical Conventions, where we were conscious of a feeling of unity, happiness and brotherliness, *the* outstanding feature of this Conference was a glow of happiness which was almost visible as sunshine. This was increasingly evident as day after day passed, days on which not a false note was struck, days on which the meetings for some lasted from 8 a.m. to 10 p.m., yet a sign of irritation or impatience was to be detected. A uniform give-and-take in the Executive Committee mee

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the rapid grasp of the essential principles in competing forms of resolutions would have been surprising anywhere else, but were here so natural as only to be realised later in looking back.

It was this wonderful unity of purpose expressed in earnest but courteous endeavour to produce the best which was the essential feature of the Conference, and led to one speaker saying "Even if not a single one of our resolutions is put into effect, it will have been worth while to have met one another, to have become acquainted with one another."

From a Theosophical standpoint, there is no doubt that during that Conference we had a foretaste of what "brotherhood" will mean, when as an essential element it includes a wonderful "sisterhood" with all the peculiar qualities of delicacy, brightness and sweetness associated with the ideal woman.

For four days we lived in that splendour, and then we separated taking each one of us back to our part of India, a glowing flame to be the guiding light of our endeavour for India through its womanhood, until we meet again in Delhi in 1928.

As a concrete instance of the essential unity in diversity of our Conference and of Mrs. Sarojini's words to us earlier in the day, ("one thing is unchangeable throughout the world, the indivisibility of womanhood; frontiers, wars, races, many things make for division—but womanhood combines—the queen and the peasant are one—and the time has come when every woman should know her own divinity,") let me add as a pendant an account of Saturday Afternoon.

Our Conference was over; the Standing Committee had met, and had dissolved; but there was one more function as a pendant to our meeting. We had been asked to tea in the bungalow of a Christian Pārsī lady.

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There we met Indian, Pārsī, English with a sprinkling of other nationalities. Soon we asked an American lady who had been fifteen years in India, and was a musician to play something on the piano, and both East and West appreciated the Beethoven and Chopin she gave us. Next we asked a young Muhammadan Indian girl to sing for us, and she gave us two mystical songs, *one purely Hiṇḍū*; then came more piano music, this time from a Hungarian musician; and after that, a long and beautiful song from the young Muhammadan girl, telling of the Himālayas, of the artist finding God everywhere—in village, stream and mountain—and of the ascetic who found God within, and to do so, required seclusion from the many outside distractions; then came more Western music, this time modern Italian and Russian music through the medium of an Irish lady.

And then as the climax of the whole afternoon came a recital by Mrs. Sarojini Naidu of two of her poems: first "The Palanquin Bearers," a gem of daintiness; and then her "The Call to Evening Prayer" which with its four verses, each devoted to the call to prayer of one religion, with its "Allāh ho Akbar! Allāh ho Akbar!"; its "Ave Maria! Ave Maria!" its "Ahura Mazda! Ahura Mazda!"; its "Nārāy'yaṇa Nārāy'yaṇa"! made the most fitting conclusion to the most wonderful foretaste of Divine Oneness I have ever experienced. The dewdrop did not slip into the shining sea, but the Shining Sea had entered each one of us dewdrops.[1]

A. L. Huidekoper

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[1] The report of the Conference will shortly be published and any one desiring obtaining a copy should write to me c/o The Editor of THE THEOSOPHIST, Adyar, Madras. A. L. H.

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SYNTHETIC EDUCATION

By AGUSTUS F. KNUDSEN

THEOSOPHISTS in various parts of the world have been putting forward efforts at synthetic education. Many of these are taught in the way of Summer Schools; the Krotona Institute made a bold effort to break new ground in education; and the Brahmavidyā Āshrama at Adyar is now very definitely producing a curriculum working towards a synthetic grasp of all fields of knowledge.

But no curriculum for Theosophic education can copy in any sense the curriculum of a Western University. As Prof. Marcault said in his lecture at Brompton Rooms, London, the education of to-day, especially the University Education, is a fifth root race education, while the education that the Theosophist needs is a sixth root race education. The former appeals to intellect, the latter to intuition, and the latter is necessary because Egos of the sixth root race type are now amongst us in considerable numbers and the sixth sub-race is being recognised as the new race and it is the seed out of which the sixth root race will grow in the coming centuries.

Already in the United States, especially in California, Educators are meeting with the intuitive type of child and admit that a distinct difference in method and curriculum is required to meet these intuitive minded Egos, and give them room for expansion instead of crippling them with fifth root race methods. Captain A. G. Pape's booklet *Is there a New Race Type* deals with the anthropological and physiological features, but we will try here to elucidate some of the problems of the individual.

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The synthetic education is only for those of synthetic powers of consciousness. No longer is the man and his mind one. The students that we must cater for are already competent at very complete autopsycho-analysis, that is they already know what part of their various bodies and nervous system is at work. They are already well aware of the astral body with its emotions, desire elemental, likes and dislikes, whimsicality and impulsiveness and many of our students can readily tell where a particular impulse comes from. They are also very well aware of their mental life in the concrete mind, known also as the lower mind. This is, truly enough called in some modern schools, "the mortal mind," for it is also the mind of the personality and in due time will go into dissolution as complete as the disintegration of the physical body after death. It is with this that we comprehend facts. With it we analyse, dissect, tabulate and divide all of our knowledge into categories under particular headings. It is this type of mind that has the pigeon-hole memory and can so completely divorce one field of activity from another that it has given rise to the phrase "water tight compartments". For strange as it may seem it is possible for people of considerable intellectuality to carry out definite plans and considerable campaigns of activity in certain lines quite oblivious that these activities have no correlation with other avowed principles, such as mercy, forgiveness, unselfishness, logic, etc., etc. In other words there is a distinct lack of continuity or of considerateness or consistency and in some cases the contradiction can be quite glaring as, for instance, when men are put to death to save their souls from the sin of false belief. Such a man is not ready even for a consistent education on fifth root race lines for he has not yet the capacity to philosophise and thus unify fact with principle. We may call this a state where there is an inability to follow Law, for it is in this intellectual realm that Law is paramount when natural laws are sought for.

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1927

going over into the realm of government, we find nothing but legislation and statute law; in the realm of religion nothing but creed and dogma. It is this legalism that is wrecking the European world and the American ideals of citizenship and self-government, but thanks to Youth movements they have already a tendency to interpret facts in terms of principle.

The abstract mind is the home of the consciousness of the new race. Principle is its standard and any enunciation of detail whether of act or belief must be linked up with principle and where the principle is recognised the detail is allowed to take care of itself. The exact wording being considered of no consequence and in most cases the word and creed is ignored almost entirely. The vitality of this movement lies therefore in just this tremendous elasticity that can understand, accept and tolerate a thousand divergencies without a moment's hesitation. In other words it is almost automatic in these minds for we are still dealing with the abstract mind, the causal body. It is a sub-division of the causal body that gives us the intuitional glimpse of the archetypal things. The archetype of "things as they ought to be," the archetype of the right, the true and the beautiful, the archetype of freedom in its trinity of individuality, originality and initiative. But this links awareness as much with the heart as with the head. It is a brave heart that can receive the army of youth going forward with these new banners to its new victories and it is a very strong head that, having no intuition, will accept the right of youth to be what it is and not rise up to crush it instead of bidding it "bon voyage". Youth has not yet won its victory, the reaction is terribly strong in some parts of Europe and in some parts of America. Unfortunately the centers of entrenched reaction are in the educational field more than in the religious or commercial or social and that is why it is so intensely necessary that Theosophists, Masons and all who believe in freedom

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must work for a democratisation of education, for it is only by leaving the child free to unfold by choice and response, self-analysis that he will achieve the complete sense of responsibility that will hold him wedded to truth all his life.

The consciousness of man is threefold, reflecting the Trinity. He has the physical organs of perception, he has the concrete mind of the animal, which is concerned with physical plane use of the physical plane objects; and then has his own purely human faculties which the animal has and that is summed up in the term "abstract mind". The great danger of modern education is that it compels man to study and observe nothing but the obvious, there is so much sense perception and matter-of-fact in both the school life and the social life that it is a wonder that any abstraction ever gets a moment on the stage of the Human Awareness. This realm of the obvious is the realm of sense perception, environment, whatever is in sight and only what is in sight becomes subject matter for conversation. Concern in environment and delight in environment is considered keen perception, arrangement in anticipation of environment is the only opportunity to exercise foresight. All planning, in fact all the activity of the concrete mind is concentrated upon the immense detail of environment. Dress, bill-of-fare, transportation, entertainment, everything is made as complex as possible and so the animal mind becomes almost divorced from its higher self, the synthetic mind.

I call the concrete mind the animal mind, for each man has built up his own as he evolved through that kingdom, and it is not human life to be concerned purely with the things of eating, housing and pro-creation. In living the life of Western Civilisation we become so entirely extroverted that there is grave danger that masses of the people never have the opportunity whatever to exercise the higher mind. They are concerned with law, and in all its forms of usage and custom and habit, until they are in danger of thinking that

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German way of making a sandwich or the American way of making ice-cream is actually a criterion of civilisation, and so, in man-made law, divine Law is lost sight of. The other activity or use of the mind is PLAN. But again all the planning, which is foresight and prophesy deals with nothing but the world of the obvious; so the mind, in its function as intellect analyses and compares, tabulates and applies obviousness for the sake of material existence. It adds and subtracts, puts in juxtaposition and contrasts, all in valuations of physical plane environment. It separates into systems. It dilutes to the point of losing sight of the Divine. It seeks diversity and hides the unities. It gives names and under nomenclature is buried SIGNIFICANCE and the higher logic leading to cognition becomes merely the logic of events. The "prophetic soul" is silenced.

The pity of it all is that whereas thousands of our University students, even perhaps thousands of our High School students could have kept up their Spark of Unity if they had had the slightest help in finding its value and following its beam of light; for the higher faculty of man is this power of synthesis, getting at the principle at the back of all activity, getting at the archetype back of all things and finally getting relationship between each synthesis and the ultimate unity. It is on this plane that we find the real construction, continuity and correlation. It is on this plane we find consistency as the reward of concentration. It is here we find relationship, understanding, insight and intuition, gaining vision and from vision, wisdom.

How are we then to aid this breaking away from the shackles of the obvious that would keep us, who are Gods, from knowing our Divinity, our own Fire of Creation, imprisoned in the obvious. We must break away from the search for detail and the admiration of quantity. We must no longer be hypnotised by numbers or by size. We must avoid analysis and seek the root of the matter; avoid diversities

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and seek similarities; avoid dissection and seek what cohe
and perhaps eventually understand what cohesion is.
must find the thread of continuity, which means that
reverse the direction of ourselves, leave it for the obvio
minded to find the new fact, be it of chemistry or astrono
We must be too busy grasping the immensity and significa
of our Universe. What if the atom is composed of innum
able "pre-atomites". Let us understand the significance
Humanity, the tremendous significance and power that wo
make a new civilisation out of a coherent and mutually un
standing world-community. Why hate the power of
atom, so long as War is possible, to destroy our best men
women. Away from false individualism. Find wi
yourself that which you both love and hate in your fell
man. Away from false nationalism. Love the rivers
flowers and mountains of all lands. Love the innocence
the purity and the virility of child and woman and man
find that in every nation and in every tribe, yea, fi
dawning in the animals of every farmyard.

See the thing as a whole, see each thing as part
whole. Find the item that attracts you most of chemis
microscopic biology. Whatever it is, you will find th
value is augmented, in fact only achieved when you
related to the Universe as a whole. The new educa
chiefly the achievement of a point of view. It does no
one away, rather it intensifies the value of all the know
of research but it adds to them the search for ultimate
brings in the whole realm of character and puts one
search for that which is within and which can only be
within, the creation of your own soul, the augmentation o
own ultimate power over all the powers that make us b

Agustus F. K

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SOME DOCUMENTS IN THE HISTORY OF THE T.S.

By C. JINARĀJADĀSA

IT is only little by little, as the Records of the T.S. are examined, that one comes upon glimpses in the early history of the T.S. which show how in some ways the Society was differently conceived by the Founders at its origin from the shape which it finally took under their hands. For instance, it is strange to come across the fact that in the early years secrecy was exacted from members, regarding certain activities of the Society. In the first year of the Society, all who applied could join, and the T.S. was an open religio-philosophical Society, with nothing secret about its doings. But the next year a semi-secret aspect was given to it by the institution of signs and passwords. It was then that the Theosophical "grip" was communicated to the members, as a part of their initiation ceremony.

THE

THEOSOPHICAL SOCIETY.

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY *respecting its proceedings, including its investigations experiments, except in so far as publication may be authorized by the society or itself, and I hereby* PLEDGE MY WORD OF HONOR *for the strict observance of covenant.*

Signed at Menlo Park N.J.
this Fourth *day of* April *1878*

Thomas A. Edison

FIG. 1

A member was obliged on his admission to sign a pledge of secrecy. (Fig. 1) is an illustration of the pledge

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which was signed by Thomas A. Edison, the famous electrician.

In the course of the Society's rapid growth, it was found impossible to communicate to all members the specific occult teachings which the Masters desired to give through H.P.B. Furthermore, the publication in *The Occult World* of the teachings given by the Masters to Mr. Sinnett, and the unhealthy inquisitiveness concerning the Masters which resulted in the attacks on the T. S. in 1884, put an end to the giving of secret teaching to members. The idea, however, of secrecy, so far as certain teachings were concerned, was revived by H.P.B. when she organised the "Esoteric Section of the Theosophical Society" in 1888. Its name was changed in 1889 to the "Eastern School of Theosophy," so as completely to dissociate the "E. S. T." from the T. S.

The Theosophical Society.

NEW YORK, *Oct.* 13*th* 1875.

The Committee on By-Laws having completed its work, a meeting of the Theosophical Society will be held at the private residence No. 206 *West* 38*th St., on Saturday, Oct.* 16*th*, 1875, *at* 8 *p.m., to organise and elect officers. If Mr. Felt should be in town, he will continue his interesting account of his Egyptological discoveries. Under the By-Laws proposed, new members cannot be elected until thirty days consideration of their application. A full attendance at this preliminary meeting is therefore desirable.*

The undersigned issues this call in compliance with a vote order adopted by the meeting of September 17*th ultimo.*

HENRY. S. OLCOTT. *President pro. tem.*

FIG. 2

The birthday of the T. S. is celebrated on November 17th. But, as a matter of fact, the proper birthday, the day when the idea of the Society was mooted, was September 7th. There was evidently a later meeting on September 17th, and there was a further meeting on October 16th. Fig. 2

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reproduction of the postcard which was issued by Colonel Olcott. Reference to the meeting of September 17th is made in the last paragraph.

Immediately after this meeting of September 17th, members were enrolled, as evidenced by our next illustration, (Fig. 3) which is a photographic reproduction of a receipt of money received from Mr. John W. Lovell who joined the Society. Mr. Lovell, who is still living in New York, is the oldest member of the T. S. He informed me, when he showed me this certificate, that when he saw Mr. C. Sotheran, the Secretary *pro tem* of the T. S., on some business, Mr. Sotheran asked him if he cared to join the Society and briefly explained its objects. Mr. Lovell expressed his sympathy, and on enquiry was told that the membership fee was five dollars, which he then and there paid. Mr. Sotheran then issued the receipt on behalf of the T. S. Its date is September 23rd.

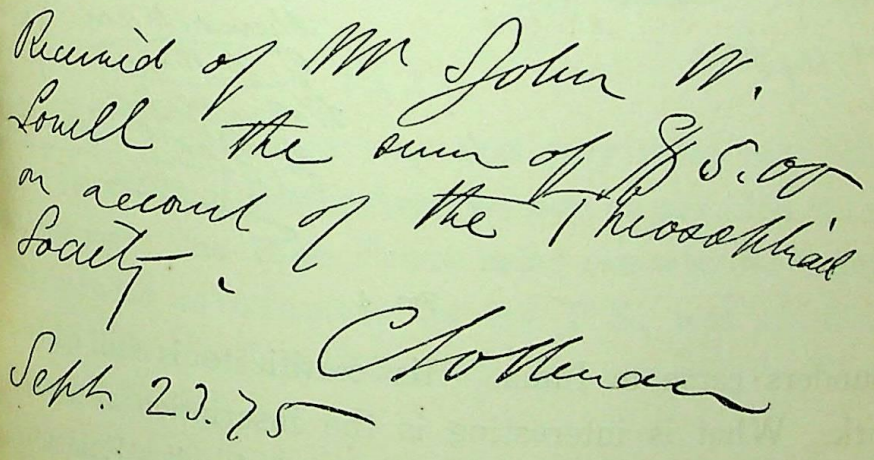

FIG. 3

It is well-known that, at its inception, the Society was divided into three divisions, called "Sections". Each Section

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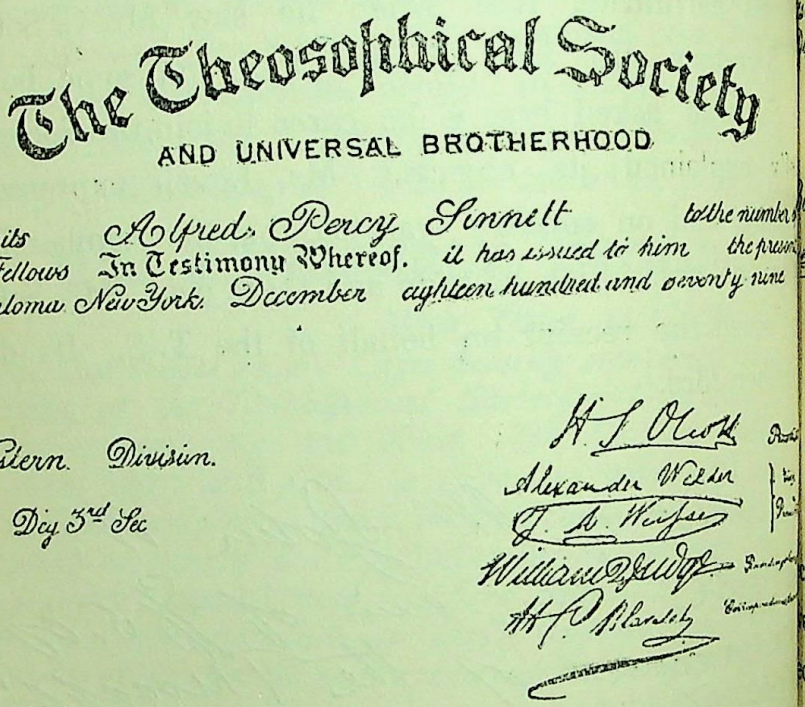
had three sub-divisions called "Degrees". When an applica joined the Society, he was admitted to the lowest grade, whi was the Third Degree of the Third Section. Membership the highest grade, that of the First Section, was restrict to the Adepts. In what particular year this classification members into Sections was dropped is not quite clear.

Reproductions of two diplomas issued in the early da show this original classification. Fig. 4 is a reproduction of t diploma issued to Mr. A. P. Sinnett who joined when t


The Theosophical Society
AND UNIVERSAL BROTHERHOOD

admits Alfred Percy Sinnett to the number of
as Fellows In Testimony Whereof. it has issued to him the presen
Diploma New York. December eighteen hundred and seventy nine

Western Division.
3rd Dig 3rd Sec

H. S. Olcott Pres
Alexander Wilder
C. A. Hussey
William Q. Judge Recording
W. R. Blavatsky Corresponding

FIG. 4

Founders came to India. His certificate is still dated York. What is interesting is the inscription at the bo "Western Division, 3rd Deg., 3rd Sec." Evidently only were there the three Sections, there was also a div of the Society into a Western Division, and presumably an Eastern Division.

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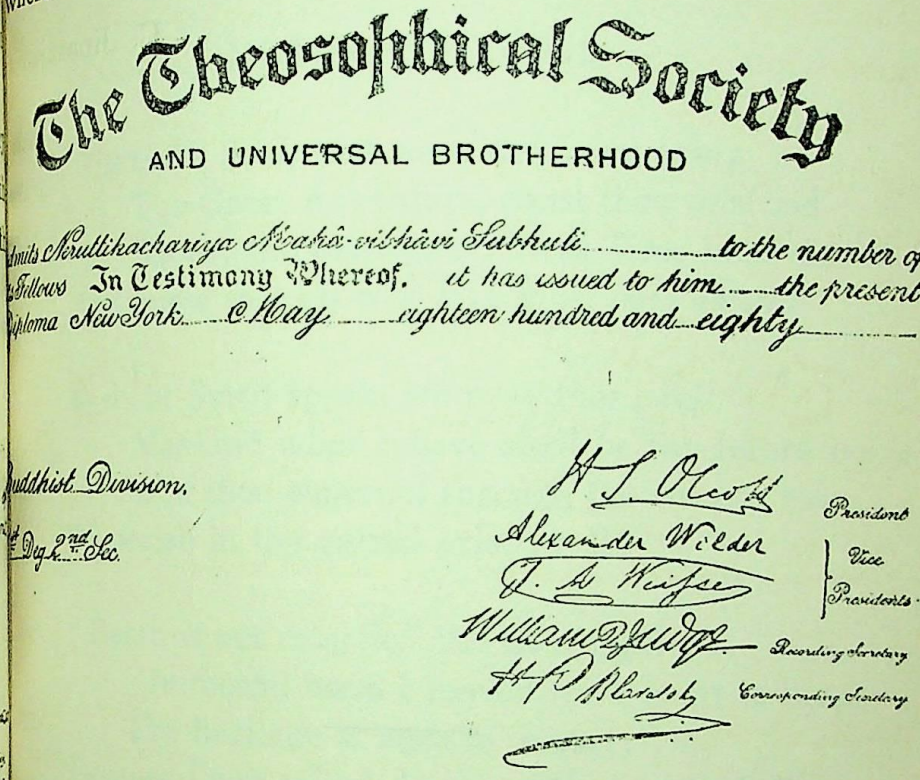
The next illustration, Fig. 5, is a reproduction of the diploma issued to a well known High Priest in Ceylon, W. Subhūti. This diploma is the only one so far discovered, where a member was admitted at once into the Second


The Theosophical Society
AND UNIVERSAL BROTHERHOOD

Admits Sruttikachariya Kaaka-vibhavi Subhuti to the number of Fellows In Testimony Whereof, it has issued to him the present Diploma New York City May eighteen hundred and eighty

Buddhist Division.

Dig. 2nd Sec.

H. S. Olcott President
Alexander Wilder
T. A. Weiss
William Q. Judge Recording Secretary
H. P. Blavatsky Corresponding Secretary

FIG. 5

tion. The original idea was that only those who fully ed the principles of Brotherhood were to be admitted to the cond Section. The High Priest being one who did indeed e Brotherhood as conceived by the T. S., was admitted mediately into the Second Section, and also into the First gree of that Section.

More striking still is the fact that the T.S. had a "Buddhist ision". So in 1880 at least, groups of T.S. members profess- a sectarian faith could act as a "Division" within the ., without violating its neutrality. Evidently, the modern

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idea that the T.S. must not lend its support to the activities a particular religious group did not exist in the minds of Founders. Presumably a "Christian Division" was as m in order as a Buddhist Division.

C. Jinarāja

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METEMPSYCHOSIS

O MYSTIC Soul, that some day must essay
The Great Adventure, canst thou unafraid
Survey the carnage ruthless Time hath made,
And know that all who live must pass away?

O silent Spirit speak, we pray thee; tell
Mankind what sphere shall be thy future home
Wilt thou supernal through the cosmos roam,
Or perish in thy carnal prison-cell?

"Death is but rebirth," the Soul replied;
"Immortal have I moved from heart to heart
The heritage of ages to impart;
Because Love called, I now with thee abide."

JESSE WILLIS JEFFERIS

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A VISIT TO MOOSEHEART

By A. SCHWARZ

PROBABLY very few people, outside America, have heard the *Loyal Order of Moose* and of *Mooseheart*, described in a prospectus as "The World's Most Famous and Romantic Children's Educational Centre". I myself became aware of their existence during my recent tour through America. By what seemed a mere chance I had the opportunity of visiting the Mooseheart Institute, which impressed me so much that I felt a few facts regarding it deserved notice in India and might be of interest to the readers of this publication.

The "Loyal Order of Moose," so named after the Moose, the largest animal of the deer kind, is one of several fraternities existing in America, for example, the Masonic Order, the Order of the Elk and others, all intended to uplift their members by means of a beautiful ritualistic ceremony and to serve definite philanthropic purposes. The special object of the Order of Moose is "to teach practical religion, in the care of the fatherless and the widowed, and the spirit of brotherhood which brings philanthropy within the reach of all, and help to abolish the degrading system of public charity and poor houses". Membership entitles, among other things, to:

Weekly benefits in case of sickness or accident:
Payment of funeral expenses:
Mooseheart protection for the family in the event of death.
Moosehaven protection in old age (a home in Florida).

In this short review we are specially concerned with *Mooseheart*, an institute maintained by the Order to pro-

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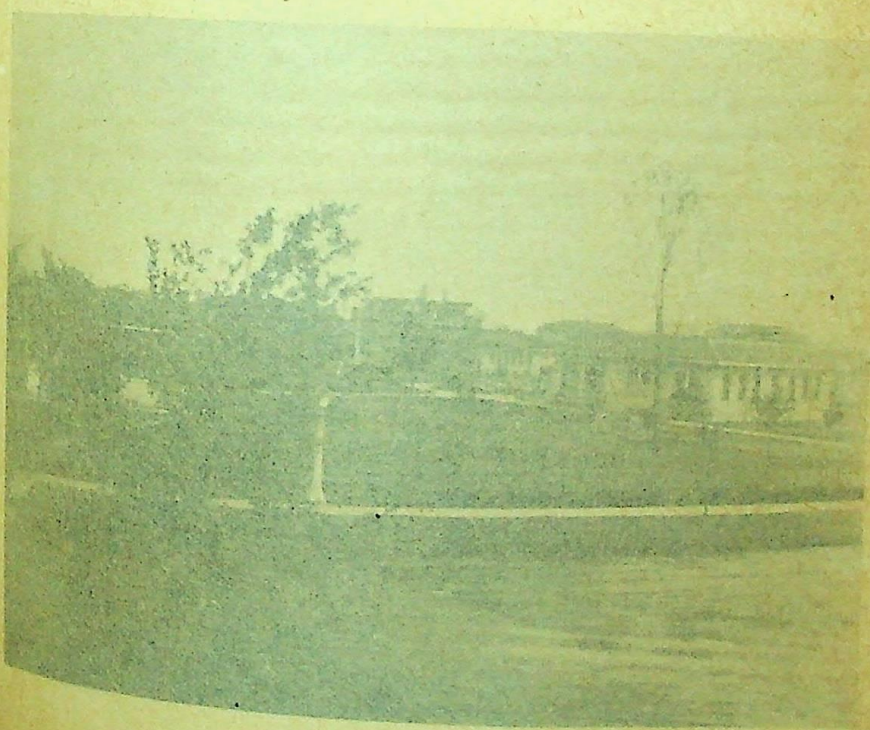
MOOSEHEART



BABY VILLAGE, MOOSEHEART

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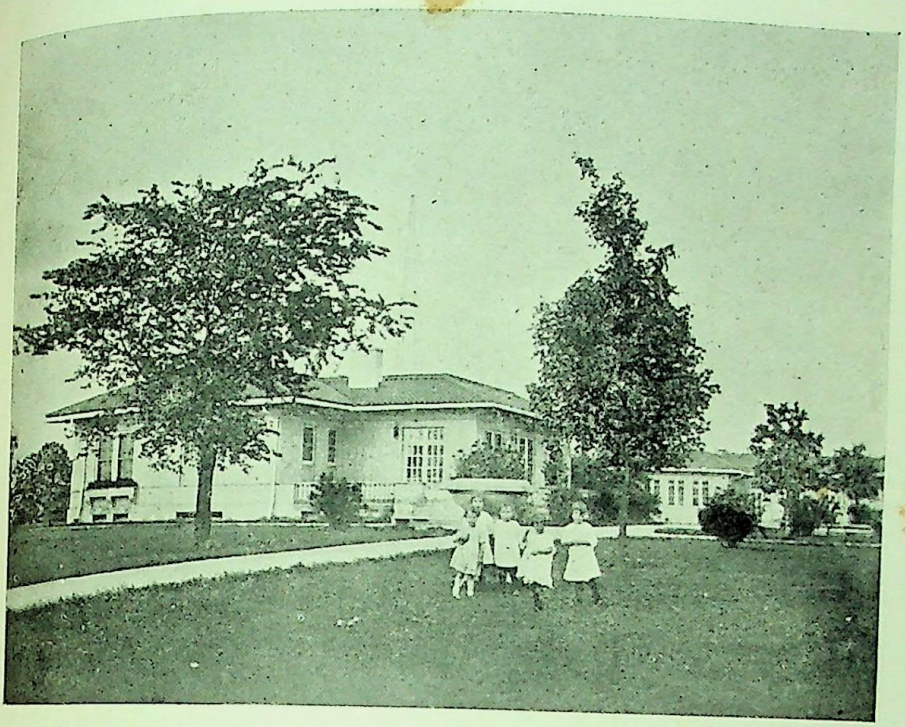
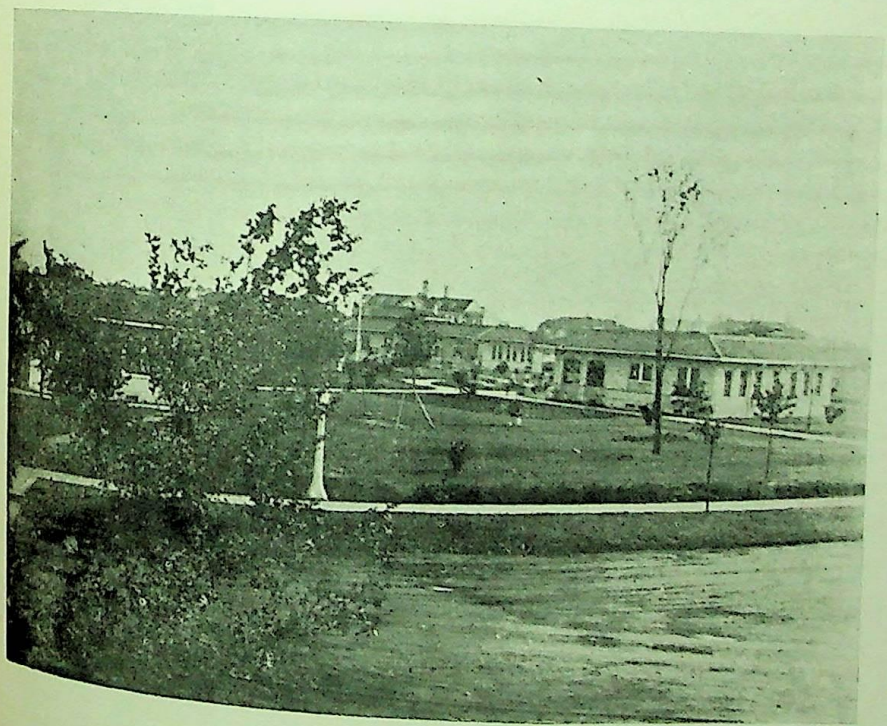


MOOSEHEART



BABY VILLAGE, MOOSEHEART

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1927

home and school for dependent children of deceased members. Some of the facts regarding this truly wonderful institute may best be gathered from a pamphlet giving information to enquirers:

Mooseheart is beautifully situated on its own 1,100 acre estate in the famous Fox River Valley, on the Lincoln highway between Aurora and Batavia, Illinois, 35 miles West of Chicago. For miles around there is open space, beautiful trees, the Fox River running through the premises and a 16 acre lake on the estate. There are 147 different buildings, most of the Mooseheart fireproof granite, conforming to all known scientific methods of fireproofing, lighting, heating, sewerage and ventilation, including a great hospital, auditorium, high school, grade schools, kindergartens, library, monthly and weekly magazines, industrial halls, cement plant, fire department, 100 foot water tower, the famous "Baby Village," gymnasium, campus, athletic field, Campanile, dairy, poultry farm, 800 acre agricultural and stock farm, hot-house, great printing plant, ice-plant, U. S. post office, laundry, miles of roads, sidewalks and sewer pipes, central heating and lighting plant, trolley and railroad lines through the estate, with a beautiful entrance flanked with stately trees, shrubbery, flowers and garden furniture, welcoming the world at all times to enter and learn its mission.

Every phase of Child Welfare is of necessity covered at Mooseheart, because children of all ages live and are being educated there. At the present time there are within its precincts 1,155 Little Moose of the average age of nine and a half years, all of whom live on the Mooseheart estate.

Health—Primary Consideration

Mooseheart has built and conducts one of the best hospitals in the United States. Every possible health safeguard is thrown around Mooseheart children, evidenced by the fact that only one of them has died of disease since June 10, 1921, and that unfortunate child was the victim of incurable congenital disease. Mooseheart's great hospital is used more as a preventive than a cure. All children, from the babies up to those ready to graduate, are under the closest health surveillance.

Only Self-Governing School

Mooseheart is the only self-governing educational centre in America. It strives to instil in its children a respectful and courteous attitude, a spirit of courage, independence and self-confidence. It develops the initiative, the talent and the natural tendencies of each child. It also develops, instead of throttles, the child's will power. It realises that in the younger children the natural impulse is usually playful and mischievous. What was formerly mistaken for stubbornness by old-time teachers is merely

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the expression of determination in a full-blooded child. Every child has its day at court and the only form of punishment is meted out with kindness. Disobedience or unintentional infraction of rules subjects the child to a certain number of demerit marks, according to the gravity of the offence, which can only be overcome with obedience rewarded with merit marks to counteract them. While under the ban of demerit marks, the students are deprived of pleasures that otherwise would enjoy, such as trips to Aurora, attendance at movies dances, concerts, athletic events, and the like. No child is even as much as cuffed or deprived of his freedom of action. They are happy, vivacious, courteous and appreciative. There is no fear in their hearts. They have their own childrens' court and jury, where their trials and tribulations are finally adjudicated to everybody's satisfaction.

Student Life

Their everyday life is much the same as the life of the average American child of good parentage. They live in dwelling houses usually a dozen children of different ages in a house. Some of the mothers act as matrons, while the boys have proctors. There is a central dining-room or "mess-house". Each family group has its own home life. There are no "mush and bean" days, no "stew" days, no "goose steps" or any other line of conduct to distinguish life at Mooseheart from life in any representative American village. The meals are planned by a dietitian.

They leave their dwelling-houses at certain hours and march across the campus to their various school buildings. There is no uniformity, or even similarity of dress. Each child has a locker and when old enough chooses its own wearing apparel. They dress like other children. There is not one single aspect of life that is institutionalised. It is not an orphanage, a home for the friendless or anything of the kind. One of its main objects is to keep away from any semblance of charity. It is the ideal city of the world for children.

Spiritual Welfare

The spiritual welfare of the child is based on the word of God but each child follows the religion of its parents, so that Mooseheart is strictly non-sectarian, non-denominational. They are taught to worship the beautiful things in life and to ignore all the others.

Child welfare includes within its scope health, education and conduct.

Its Founder

James J. Davis, the Founder and Director-General of Mooseheart and at present Secretary of Labour in President Coolidge's Cabinet, coined the Mooseheart slogan that "Every child is entitled at least to a high school education and to learn a trade". The Mooseheart curriculum embraces all these and the students do actu-

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learn a trade so thoroughly that upon graduation, positions are alway awaiting them. There are 28 vocational courses.

The young ladies become proficient musicians, milliners, dressmakers, stenographers, book-keepers and housekeepers.

Students usually are graduated at 18, when they have learned a trade and acquire a high school education, but in addition to this they acquire a knowledge of arts. About every known musical instrument is played by various students. There are several student orchestras, in which the young ladies participate.

From the above description it is evident that at Mooseheart we meet with advanced ideals in education, chief among them being freedom and tolerance in matters of religion, the absence of corporeal punishment, the establishment of a children's court and the endeavour to provide real homes in small houses or bungalows built for the accommodation of only about a dozen children in each, in place of the old fashioned big hostels.

Here, as elsewhere, the fact of my coming from far off India served as a special introduction. Very courteously the Manager personally conducted our party over several of the bungalows and buildings, explaining the methods and affording an insight into the working and the spirit of the institution. It was a pleasure to find an educational establishment based on ideals similar to those of our Theosophical schools, with the added advantage of having at its disposal the financial resources necessary for carrying out such an undertaking on a large scale.

Many of the children at Mooseheart undoubtedly have found a better home and enjoy greater advantages than previously in their old home. The physical, moral and dental care taken of them, the vocational training, the cosy, neatly furnished bungalows, the opportunities for healthy recreation, the beautiful grounds and surroundings, are all that can be desired. Not the least among many attractions is the "Baby Village," five or six bungalows situated round a common playground, furnished with tiny tables, chairs, beds,

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baths, etc., everything on a diminutive scale suited to the ve young folk who live there and who gathered round us in most friendly fashion.

In addition to 147 existing buildings on which o $6,000,000 (equal to 180 Lakhs of Rupees) have been spe another 40 buildings are planned or in course of construct and one naturally wonders how the large sums required building expenses, upkeep and *free* education—for everyth is free at Mooseheart—are procured. The answer is sim and furnishes an object lesson in the value of numbers and co-operation. The Order of Moose counts a membership over 650,000 and one of the requirements of membership p vides that two Dollars (Rs. 6) per year be deducted from Lodge dues of each member for the support and perpetuity Mooseheart. This represents a yearly income of ab $1,300,000 (39 Lakhs of Rupees) devoted exclusively to care and education of Moose children, whose fathers have leaving them otherwise dependent. The mothers are provided for, they are given employment at Mooseheart that the families remain intact.

These are figures and conditions which at present s possible in America only, the country in which everythi done on a large scale. They are, however, worth kno and considering, for even within narrower limits much be done by co-operation.

The visit to Mooseheart has been one of my mo structive experiences in America and leaves a memo admiration for the excellent work of this institution, efficient management and organisation, the spirit that ani it, and its value as an object lesson to the world at large.

A. Sch

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THE RENAISSANCE OF BOMBAY

By THE RT. REV. G. S. ARUNDALE

I did not know when I left Australia for India that I should have the great privilege of being present at a remarkable expansion of Theosophical activity in Bombay. On our way from Adyar to the Convention at Benares we stayed a few days in Bombay and talked over Bombay's possibilities. It was arranged that after the Convention we should again stop in Bombay to help in any way we could. So on January 1st we left Benares, reaching Bombay on the 2nd. Then began a quite remarkable Theosophical renaissance, for which Bombay had evidently been preparing for many years. Some of us had indeed been wondering why Bombay had not made the advance we felt she could make, having in view the individual devotion of her members and their unfailing generosity in respect of all requests for financial assistance for Theosophical, Star and other activity in other parts of India.

Great commercial depression had doubtless something to do with the retardation, for after the war boom Bombay has suffered from a series of catastrophes, and most of our members have been more or less affected. Still, speaking quite frankly, we felt that Bombay should be more alert. However, we need not, perhaps, have been troubled, and certainly should not have been troubled had we known that Bombay's time was coming and that she would eagerly seize her opportunities.

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January, 1927, will ever be memorable in India's Theosophical annals for the assumption by Bombay of her rightful place in the great Triangle of India's Theosophical life. The apex of this Triangle is obviously Adyar, our centre of Power. At one base is Benares, our centre of wisdom. Until now the second base has been but a shadow, but now it is suitable substance and our centre of Activity. I am now beginning to wonder if ever this Triangle will become the Mystic Square by the entry of Calcutta. Wake up! Calcutta.

Bombay's first step in her renaissance was the unanimous decision of the Managing Committee of the Blavatsky Lodge, subsequently ratified by a special meeting of the Lodge itself, to erect for the Theosophical Movement in Bombay a Central Headquarters. The terms of the resolution are as follows:

1. Resolved that in the service of Theosophy and in reverent homage to the Elder Brethren of Humanity a Central Headquarters for the Theosophical Movement in Bombay be erected.

2. Resolved that in pursuance of the above Resolution the offer kindly made by Bro. Ratansi D. Morarji to give Plots No. 6 and half of No. 5 admeasuring 750 sq. yds., at the rate of Rs. 50 (fifty) per sq. yd., on a perpetual lease at the rate of 5 per cent interest per annum on the cost of the land be and is thereby thankfully accepted.

3. Proposed by Bro. Jamnadas Dwarkadas and seconded by Bro. Ratansi D. Morarji that a Building Committee consisting of Bro. R. D. Morarji (Chairman), Bros. J. D. Mahaluxmivala, P. R. Patell, F. J. Bilia, C. H. Plumber, Jamnadas Dwarkadas, P. R. C. and C. B. Kora be appointed to carry out the building operations, to collect further funds and that all Government papers belonging to the Lodge and Building Funds be handed over to this Committee through its Chairman, Bro. R. D. Morarji.

4. Further Resolved that during the continuance of the building operations this Committee undertakes to pay such expenses as are needed for the carrying on the Blavatsky Lodge in the present premises.

5. Resolved that the above Committee after completion of the Building shall hand it over to the Managing Committee of the Blavatsky Lodge with a full statement of accounts with vouchers of money expended.

Between Rs. 70,000 and Rs. 80,000 were already available for the building, and subsequently Rs. 28,000 more

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been promised, including a very generous donation of Rs. 15,000 from a member of the Lodge for the Hall to be named after her brother, also a member of the Lodge. The site selected is a very central one near French Bridge, easily accessible both by tram car and omnibus. The offer of the Hon. Ratansi D. Morarji is in fact most generous as he has refused a very much better offer in all respects in order to give the advantage to the Blavatsky Lodge. In fact, he would have been most happy to do more, but he is only one of the owners of the land, and has to consult his co-proprietors. It has been decided to make the building a fine example of Indian architecture, thoroughly Indian in all respects.

On January 11th I had the very great happiness of laying the foundation-stone with full masonic ceremonial in the presence of a large number of brethren, and the event received wide notice in the press. As a matter of fact, the President of the Blavatsky Lodge would have been the proper person to perform this function. Unfortunately, however, he had to be absent from Bombay and the members of the Committee were good enough to allow me to be thus associated with a step which will do very much for Theosophy in Bombay. I have always had a very warm corner in my heart for Bombay, partly because I like Bombay as Bombay, but much more because I am very fond, if I may say so, of my Bombay brethren, who have always been more than kind both to my wife and to myself. At the time of our marriage, we found a veritable haven of refuge in Bombay, and I shall ever be grateful.

The second step in Bombay's renaissance was the decision to establish a small school in the city itself, with the hope that some day it will become a large school. Rs. 36,000 are already available as a nucleus, and it is hoped to begin work in June. A fine bungalow, standing in its own grounds by the sea, quite close to the new central headquarters,

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is in view, and M. T. Vyas, M.A. (London) has be selected as the first headquarter. Mr. Vyas is well-kno to Theosophists as a young man of very great promise, as an enthusiastic worker in all our activities. He was heart and soul of that admirable institution the Narma Āshrama at Shuklatirth, and the following testimonial jus fies, I think, his selection for the post:

UNIVERSITY OF LONDON

KING'S COLLEGE, STRAND

Mr. M. T. Vyas has been a student of mine working for M.A. Degree in Education during the past two and a half years, has just been recommended for this degree by the Examiners f thesis on "Education in the Indian Sacred Books". The degre M.A. in the University of London is not lightly given; but a from this academic distinction I should like to testify to the h qualities which Mr. Vyas possesses both of character and sp He is an enthusiast for education, who is ready to devote his li the service of his ideals, which are of the highest kind. It has a privilege to me to have him as a student under my observation so long, and I have been able to learn much from him about In while he, I hope, will take back to India something of the En point of view in the sphere of education, since he has made i business to visit schools of all kinds while he has been with us shall be greatly mistaken if he does not become a real force in educational world of his own country, and I feel great satisfactio the thought that he is likely to be an active agent in that spir co-operation between India and England which is so necessar the future of both countries.

(SD.) J. DOVER WILSON
Professor of Edu

November 30, 1926

The Hon. Ratansi D. Morarji is the Chairman o School Committee. I am strongly of the opinion that school—its name has not yet been chosen—will very gre contribute to the energising of our newly vitalised centre.

A third step in the renaissance has been the decisi erect a temple in connection with the Bhārata Samā plot adjoining the site of the new headquarters has selected through the generosity once again of the Hon. R

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D. Morarji, and building operations will be begun as soon as possible with a sum of about Rs. 30,000 which will be available in six months' time. The Bombay branch of the Bhārata Samāj has been duly established and vigorous activity will at once be undertaken.

A fourth step is the "practicalising"—if I may coin a word—of Theosophy. Our Bombay brethren have decided that Theosophy must be studied as much in the laboratory—the outer world—as in text-books and through academic discussion. Theosophy must be applied to the problems of everyday life, and specifically to the social and other problems of Bombay itself. In addition, there will be, on the part of individual members, a considerable increase of activity in the political field, along the lines, of course, marked out by Mr. Besant. Bombay will become a great political centre, and I venture to predict a very successful campaign in support of the Commonwealth of India Bill and, above all, of unity of purpose. Further information regarding this particular movement will be forthcoming in due course. I expect, too, that many of our members will take active part in Bombay's welfare work.

A fifth step is the inauguration in Bombay of a Brotherhood Campaign to help to counteract the inter-religious dissensions which do such infinite mischief. It is hoped that other parts of India will undertake a similar campaign to the same end. Elsewhere is published a note I wrote on behalf of the campaign.

To sum up, all is very well with Bombay, and my wife and I were very happy that our visit synchronised with this wonderful renaissance. I wonder whether the Theosophical powers that be will be able to see their way to recognise the great expansion that has taken place by ordering that the 1927 Convention shall be held in Bombay. This would, I feel sure, be the greatest encouragement. I may add,

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by the way, that our Guber colony, under the devoted e of brother Mavji Govindji, is growing steadily, and masonic work is satisfactory—in this connection there be the hope that a Provincial Grand Lodge may shortly sanctioned for that part of India. Membership of the is increasing fast, over 70 new members having been admit during the first fortnight in January. The Youth Lodg admirable, and has over 100 members on its roll.

And now for the best piece of news. Our belo President has cabled her hearty approval of these steps renaissance and bestows upon each her gracious bless Krishnaji, too, has cabled his approval of the inauguratio the Temple.

G. S. Arun

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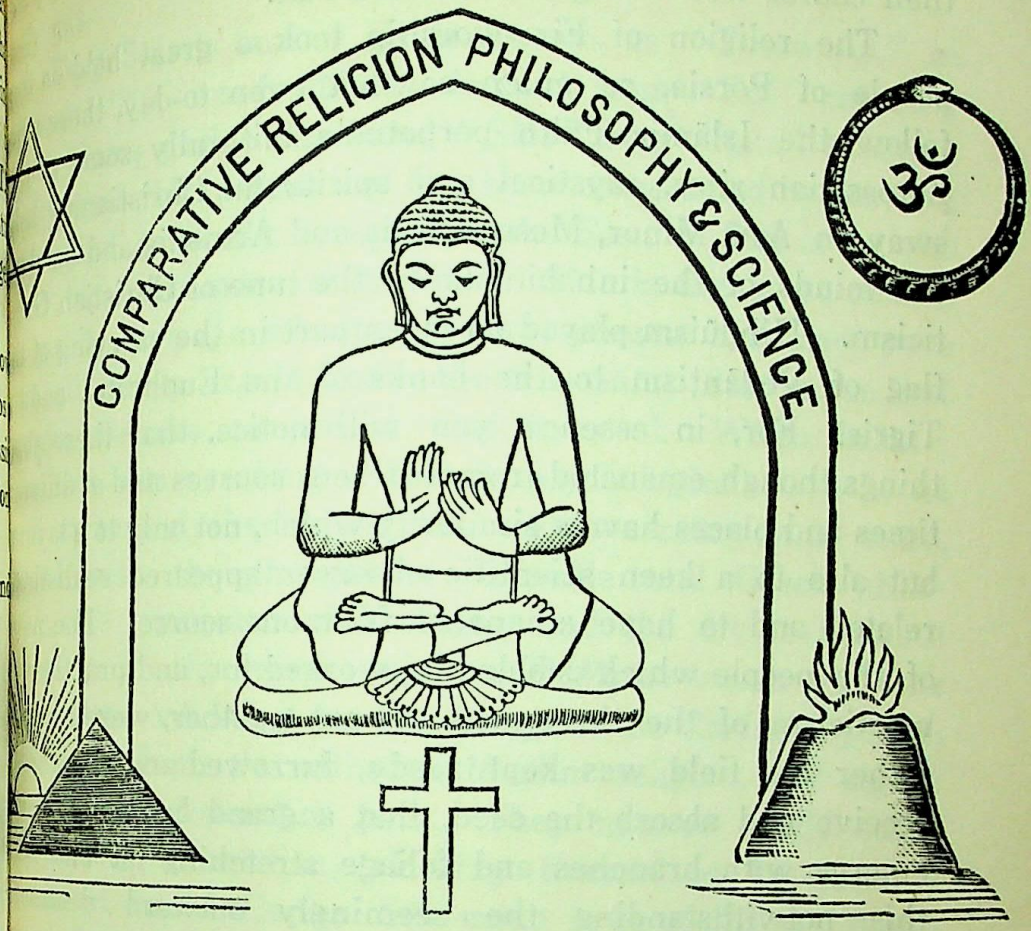

THE PERSIAN MYSTICS

By C. NARAYANSWAMY

To consider this subject and to arrive at a just conclusion without prejudice, it is but meet that we should know the history of the region where Sūfīsm took its birth, had its rise, tortuous course and apparent "loss of breath". Before the Islāmic arms clashed with those of the nations that inhabited the lands now called Asia Minor, Mesopotamia and Persia, the people of those places possessed a philosophy, literature and religion that surpassed many a creed then existing; but

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owing to the ups and downs of life and Nature's upheava their course was taking a downward run.

The religion of Fire-worship took a great hold on people of Persia, so much so that even to-day, those w follow the Islāmic Faith perpetuate faithfully some of Zoroastrian rites, mystical and spiritual. Christianity h sway in Asia Minor, Mesopotamia and Armenia and mou the minds of the inhabitants to the tune of Christian G ticism. Hinḍūism played no mean part in the carrying o flag of Veḍānṭism to the banks of the Euphrates and Tigris. For, in essence, you will notice, that these t things though emanated from different sources and at diffe times and places have a similarity which, not only to a lay but also to a keen scientific observer appeared realistic related and to have emanated from one source. The m of the people which dabbled in, worked for, and practised mysticism of the three systems put together, were read rather the field was kept ready, furrowed and plough receive and absorb the seed, that a grand banyan tree emerge with branches and foliage stretching far and w this notwithstanding the seemingly outward destru effects of the religion given out by the Lord Muham Those who have studied this religion, will agree with me it has also a mystical side, which considerably aide paved the way for the "smooth play" of the new which rose in the shape of Sūfīsm out of the ashes religions of Zoroaster and the Lord Christ. I said s play, for some of those who have studied the Islāmic h of those regions will confront me and say that that regio no peaceful time when Islām was warring for its supr and was extremely careful to preserve its orthodoxy. those of us who have followed its social and literary will, no doubt, observe that besides the outward confli struggle there was an undercurrent in the Islāmic

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of that region, which was undeterred by any outward contrary currents.

Thus Sūfīsm arose. It is known as "Tasawwuf" in Persian. The word Sūfī is derived from "Suf" meaning wool. Some derive the word "Sūfī" from "Safa" meaning purity, and this derivation has been consecrated by the Sūfī saints, and generally accepted in the East. "Sūfī is he who keeps the heart pure with God." Sūfī is the being chosen for purity *(istifa)*: whoever is thus chosen and made pure from all things except God is the true Sūfī. Sūfī in the first instance denotes an ascetic clad in wool. When Islāmic orthodoxy was reaching a certain psychological stage in its rapid career, at the end of the eighth century A.D. some, imbued with the thought of Aristotle and Greek philosophy, the mysticism of Zoroaster and the divine beauties struggling in the waves of the Veḍānṭic ocean and the pristine love vibrating in the strings of the Christian guitar, broke away from the orthodox Muslim religion, and struck out on an independent path. They ignored costly robes and worldly ostentation, clothing themselves in a white garment of wool. Hence they came to be styled as "Wool-wearers" or "Sūfīs". By A.D. 815, the ascetic movement in Islām had to some extent assumed a new character, and consequently the meaning of Sūfīsm has presumably undergone a corresponding change. Jami says it was first applied to Abu Rasham of Kufa who, in defiance of the Prophet's injunction, founded a monastery for Sūfīs at Ramla in Palestine. The distinction between Islāmic asceticism and Sūfism, a distinction which answers to the *via purgativa* and the *via illumina* of Western mediæval mysticism, begins to show itself before the close of the Ummayad period, and rapidly develops in the early 'Abbasid age under the influence of foreign ideas and, in particular, of Greek philosophy.

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Ibn Khaldun says:

This is one of the religious sciences which was born in Isl... The way of the Sūfīs was regarded by the ancient Moslems and th... illustrious men as the way of Truth and Salvation. To be assidu... in piety, to give up all else for God's sake, to turn away from wor... goods and vanities, to renounce pleasure, wealth and power, wh... are the general objects of human ambition, to abandon soc... and to lead a secluded life devoted solely to the service of G... these were the fundamental principles of Sūfism which preva... among the companions and the Moslems of old. When, howe... in the second generation and afterwards, worldliness was wi... spread, and men no longer shrank from such contamination, t... who made piety their aim were distinguished by the title of Sūfī... Mutasawwifa (aspirants to Sūfism).

Sūfīsm is neither poverty (*faqr*) nor asceticism (*zuh*... but a term which includes both ideas with something besi... Without these superadded qualities a man is not a S... though he may be an ascetic (*zahid*) or a fakir. It is s... that, notwithstanding the excellence of poverty, the ... thereof is only the beginning of Sūfīsm.

The followers in this degree are of three kinds: (1) ... Sūfī, (2) the Mutasawwif, and (3) the Mutaswif. I. The S... is he who is dead to self and is living by the Truth; he ... escaped from the grip of human faculties and has re... attained to God. The true Sūfī is he who overcomes ... purity. Purity is not one of the qualities of man, for ma... made up of clay. The idea of clay naturally leads one t... idea of impurity. Consequently as long as man is cag... the garment of clay he cannot escape from impurity. II. ... Mutasawwif is he who seeks to reach this rank by me... selfmortification and in his search for the ideal—His Belo... he rectifies his conduct in accordance with the exam... the Sūfīs. III. The Mutaswif is he who makes himse... the Sūfīs for the sake of money and wealth and powe... worldly advantage, but he has the faintest knowledge of S... As I have stated above, purity forms one of the gr... hindrances to the worldly minded person of the third cat... Purity is characteristic of the lovers of God, who are

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without cloud. It is said by the Sūfīs that the combination of the light of the sun and moon, when they are in conjunction, is like the purity of love and unification, when they are mingled together. Europeans who have attempted to translate many of the works of Sūfī poets have failed completely to understand the mind of Sūfī poets and have imported meanings and ideas which find no place in the tenets of Sūfīsm. It is stated that the Sūfī is purified by love and therefore he is considered as pure and absorbed in the Beloved Purity, which is a resplendent and manifest idea. Sūfīsm is an imitation of that idea.

Hadland Davis says:

> The Neo-Platonists believed in the Supreme God as the source of all things. Self-existent, it generated from itself. Creation was the reflection of its own being. Nature, therefore, was permeated with God. Matter was essentially non-existent, a temporary and ever moving shadow for the embodiment of the Divine. The Neo-Platonists believed that by ecstasy and contemplation of the All-Good, man would rise to that source from whence he came. These points bear directly upon the Sūfī teaching.

As I have said, Sūfīsm is a direct emanation from the teachings not only of the doctrines of the Neo-Platonists, but also of those of Zoroaster and Indian mysticism. They form a broad outline of the tenets of Sūfīsm. The Sūfīs, as the Japanese, from temperamental and other causes enlarged on these ideas, elaborated them and gave them "a rich and beautiful setting". They have constructed about them one of the most grand divine phases of mystical poetry the world has ever known, but the least understood in its transcendental import by European savants. The mystical thoughts of Vedāntists, the Fire-worshippers and the Greeks-appealed mostly to the minds of the Persian Muhammadans, as the essence of all these has been deeply rooted in their hearts for centuries. Thus the soil was ready to absorb the flow of mystical ideals that followed in the wake of mystics who travelled from one end of the country to the other

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through fear of persecutions of Gaznavi, Gori and Mogul dynasties.

It will be seen that all the mystical and Sūfī teachings were given out to the wondering world in the form of poetry to a greater extent than in prose; for humanity from its very infancy is poetry itself. Nature is poetry, art is poetry, even a child when it sees the mortal light, cries in a musical tune. No wonder then that the Sūfīs adopted the muse as the medium for conveying their thoughts—mystical and spiritual.

The cry for the Beloved, was in the very hearts of the Sūfīs. Consequently they took God as their object of Love—Divine love, and styled Him their Beloved. The union between the Lover and the Beloved they considered as the highest goal which human aspiration could reach, and all the poetical attempts of the Sūfīs tend to perpetuate the memories of the divine bliss and happiness which they derived during the period of their ecstatic state. It is a truism that all that is perceived and felt on a plane, the language of which, even in the form of symbols, cannot be expressed in all their phases on this earth in a language which is purely earthly. Nature and all that the Sūfī mystics tried to give out was not all that they perceived and felt, but only a small part of what they saw. It is no wonder then that the practical, logical and scientific minds of Europe failed to follow the divine ideas of love expressed faintly yet so vividly in the mystical writings of Persian Sūfīs.

Sūfīsm arose out of the embers of the Ascetic movement of Islām which was led by Hasan of Basra.

Junyad said:

> We derived Sūfism, from fasting and taking leave of the world and breaking familiarities and renouncing what men deem good from disputation.

The oldest were ascetics and hermits, but they were something more. They brought out the spiritual and mys-

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element in Islām, or introduced it if they did not find it there already. The key-note of Sūfīsm is disinterested, selfless devotion, in a word, love. The Korān generally represents Allāh as a stern, unapproachable despot, requiring utter submission to His arbitrary will, but ever filled with human feelings and aspirations. Such a being could not satisfy the religious instinct, and the whole history of Sūfīsm is a protest against the unnatural divorce between God and man which his conception involves. Their relation to Islām is not unlike that of the mediæval Spanish mystics to the Roman Catholic Church. They emphasise or attach extraordinary value to certain points in Lord Muhammad's teachings and emphasise them so as to leave the others almost a dead letter. Self-abandonment, rigorous self mortification, fervid piety, and quietism carried to the verge of apathy form the main features of the creed of Sūfīsm.

The metaphysical aspect of mysticism amongst the Sūfīs has put on a tinge peculiar to a faith in which the Persian Sufis were born. For in Islām there are eight paradises arranged one within the other in ascending order. All are lovely gardens full of luxuriant flowers and trees, through which taper up the domes and minarets of elegant and gorgeous palaces, rich with precious stones, where the departed are feasted and entertained by beautiful houris. All the paradises are made green and bright by rivers, such as the "Keveser," the "Tesnim," and the "Selsebil". The great "Tube" tree grows in the highest paradise which is called the "Garden of Eden"; its branches and foliage are spread far and wide into the other seven heavenly gardens. This description gives in a nutshell the idea of heaven as conceived by Muslim mentality. But owing to the description of these higher planes in the language of this earth, some of the great European writers mistook the conception and designated it as rather sensual than metaphysical.

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This accounts for the wrong interpretation put on works of the Persian Sūfīs. For they almost in all give expression to their ideas in a language of the nati which they were born and clothe their thoughts with sim taken from the materials and ideas that existed and perva the religion in which they found their one hope. Natur then the Sūfīs demarcated the heavens into five regions called them: 1. The Plane of the Absolute Invisible The relatively invisible; 3. The world of similitudes The visible world, the plane of form, generation and cor tion; 5. The world of man. Creation was regarded by t as the output of the All-beautiful, the visible world an therein being a reflection of the Divine, and ever chan scene full of the spirit of God. The full perception of Ea Beauty was the remembrance of that Supreme Beauty i Spiritual World. They regarded the body as the veil; b ecstasy—the clairvoyant state, a little deeper than the ord sleep—the soul could behold the Divine mysteries.

In its finality Sūfīsm is the religion, if religion called, of love, not mortal love, but Divine and Sublima through the unification of the Lover and the Beloved, th of the Sūfī is attained.

All the Sūfī poets and Persian mystics tried to ex their experiences, perceived and felt when they were ecstatic condition, in the language of their country. It w possible for them to bring out the full significance o they felt, still they have succeeded in a great meas impress through their writings occult and mystical which were and are even to-day grasped and absor plastic minds with an eagerness and devotedness know to a loyal devotee. They have succeeded to a consi extent in moulding the literature, the thoughts and people not of one country, one nation, but several nati countries that came under the sway and influence

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Persian sword and civilisation. The aroma of the Sūfī poets spread far and wide to distant lands, East and West. In the East, India was inundated with Sūfī writings where a naturally fertile soil, awaited them. And no wonder! It flourished with greater independence than in any other soil. Sind even to-day is under the hypnosis of its hectic influence and forms a bridge for bringing together the peoples of the two great faiths of India. In the West, Sūfīsm played a noble part in keeping the tone of the Turkish literature on as high a level as is humanly possible in a land of turmoil and struggle. Even the German writers have been influenced a great deal. Many of the German poets wrote as the Sūfī poets had sung before them. Eckhart, Tauler, and Suso thought as the Sūfīs did; and to-day many of the Western writers of poetry, including those of America, have been drawing fully their inspiration from the fount of the Persian Sūfīs.

I am obliged to place before you in a sketchy fashion a short summary of Sūfīsm and what it stands for as a background to the subject in hand so that one may understand and follow the Sūfī mind in all its intricacies sympathetically, and appreciate the sublime and eternal beauties which lie veiled under the so-called sensuous words.

Three outstanding figures of great eminence amongst the Sūfī Persian poets, who even to-day are looked upon with great reverence and authority on subjects, religious, mystical and spiritual, are Jalalud-din Rumi, Nur-addin 'Abd-alrahaman Jami and Maslah-uldin Sa'dial Shirazi, popularly known as Sa'di. They have enriched the Persian literature by their mystical diction, made the land of Persia as sweet as the sweet juice of Persian grapes, by their intoxicating mystical writings and flooded the whole Islāmic world, notwithstanding the persecutions at the hands of Sunni kings and emperors, with a philosophy mystical and occult which even to-day the youths and the aged of Persia, nay the whole Islāmic

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world, sing and enjoy with as much freshness and livel and fierceness as in the days of the plenitude and pow the Shiah kings of Persia.

It will not be out of place if we dilate on the life work of one who pre-eminently stands behind all the Pe poets. For although by birth an Arab, he by his writings exemplary conduct of life moulded the thoughts and ide Sūfī poets to a considerable extent. As Aristotle is lo upon as the father of modern logic, Bacon as the fath European philosophy and wisdom, so may we undoub style Shaykh Muhiyyud-Din Ibnul—'Arabi as father, p sopher and guide of the Sūfī poets who followed him. in Mercia, in Spain, on July 28, A.D. 1165, he began theological studies at Seville in A.D. 1172, and in A.D. went to the East, living in turn in Egypt, the Hedjaz, Bag Mosul and Asia Minor and finally passed away on Nove 16, A.D. 1240. As a writer, he is described as of "co fecundity". Of his most famous works are the *Fus Hikam* (Bezels of Wisdom) and the *Futúhátu'l-Mai* (Meccan Victories or Disclosures).

He was like most of the mystics, a poet. The Jami describes his poems as "strange and precious". B orthodox Muhammadans, he was looked upon as a hereti he emerged safe from several attempts to kill him in But his admirers were both numerous and enthusiast at the present day, even in Shi'ite Persia, he still exer great influence, greater, perhaps, than any other mysti He claimed to hold conversation with the Prophet in d to have received his *khirqa*, or dervesh-cloak, from and to know the science of alchemy and the "Most Name" of God. He was a great believer of dreams, man's power to render them veridic by his will; he sa

It behoves God's servant, to employ his will to concentration in his dreams, so that he may obtain contro

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imagination, and direct it intelligently in sleep as he would control it when awake. And when this concentration has accrued to a man and become natural to him, he discovers the fruit thereof in the Intermediate world (al-Bar-zakh), and profits greatly thereby; wherefore let man exert himself to acquire this state, for, by God's permission, it profiteth greatly.

His style is obscure, probably of set purpose, after the fashion of the Muslim Theosophists and mystics, whose orthodox ideas must always be clad in words which are susceptible of a more or less orthodox interpretation, if they would not share the fate of Husaynb. Mansur al-Hallaj and that of Giordano Bruno during the Middle Ages. I am speaking of this man at greater length here because, although his connection with Persia is less, still the influence left by him, even at the present day, through his writings is simply marvellous. All the Persian mystic poets in one way or the other had some link with this great Arabic mystical poet. A careful study of the antecedents and ideas of the generation of Persian mystics will show that no single individual with the exception of Jalalu'd-Din Rumi, produced a greater effect on the thought of his successors than the greatest Shaykh into whose thought we are trying to gain a little insight.

Below I give a specimen of his verse, the original of which is in Arabic:

My Soul is much concerned with Her,
Although Her Face I cannot see:
Could I behold Her Face, Indeed,
Slain by Her blackened Brows I'd be.
And when my sight upon Her fell,
I fell a captive to my sight,
And passed the night bewitched by Her,
And still did rave when Dawn grew bright.
Alas for my resolve so high!
Did high resolve avail, I say,
The Beauty of that Charmer shy
Would not have made me thus to stray.
In Beauty as a tender Fawn,
Whose pastures the Wild Asses ken;
Whose coy regard and half-turned head
Make captives of the Souls of Men!
Her breath so sweet, as it would seem,

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As fragrant musk doth yield delight:
She's radiant as the mid-day sun:
She's as the Moon's effulgence bright.
If She appear, Her doth reveal
The splendour of the Morning fair;
If She Her tresses loose, the Moon
Is hidden by Her night-black hair.
Take thou my heart, but leave, I pray,
O Moon athwart the darkest Night,
Mine Eyes, that I may gaze on Thee,
For all my joy is in my sight.

C. Narayanswa

(*To be concluded*)

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 556)

XIX. THE MODERN CHEMICAL ELEMENTS

214. In the previous articles we have attempted to place the elements of the Ancients on a modern scientific basis, and it may be well at this stage to supplement this by a study of the chemical elements as understood by modern chemists. In doing so, however, we shall take into consideration clairvoyant investigations of these elements as contained in *Occult Chemistry*, and elsewhere.

The list of elements given in the above work,[1] contains several which are not yet recognised by modern science, and no complete list of these has yet been published, and needs to be collected from scattered Theosophic literature. The following Table of Elements is taken from *International Critical Tables of Numerical Data, Physics, Chemistry, and Technology*,[2] *Occult Chemistry*,[3] and THE THEOSOPHIST.[4]

It may be regarded as containing the available information from Occult and scientific sources at the time of writing.

[1] P. 20.
[2] P. 43, McGraw-Hill Book Company, Inc., New York, 1926.
[3] P. 20.
[4] June, 1918, Vol. 39, Part II, p. 276.

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215. Chemical Elements

Element	Sym.	N.	Type	No. of Ultimate Physical Atoms	International Atomic Weights
Hydrogen	H	1		18	1·0077
Occultum	Oc	2		54	
Helium	He			72	4·00
Lithium	Li	3	Spike	127	6·939
Glucinum (Beryllium)	Gl Be	4	Tetra	164	9·02
Boron	B	5	Cube	200	10·82
Carbon	C	6	Octo	216	12·000
Nitrogen	N	7		261	14·008
Oxygen	O	8		290	16·000
Fluerine	F	9		340	19·0
Neon	Ne	10	Star	360	20·2
Meta-Neon			Star	402	...
Sodium	Na	11	D. bell	418	22·997
Magnesium	Mg	12	Tetra	432	24·32
Aluminium	Al	13	Cube	486	26·96
Silicon	Si	14	Octo	520	28·06
Phosphorus	P	15	Cube	558	31·024
Sulphur	S	16	Tetra	576	32·065
Chlorine	Cl	17	D. bell	639	35·458
Argon	A	18	Star	714	39·91
Meta-Argon			Star	756	
Potassium	K	19	Spike	701	39·095
Calcium	Ca	20	Tetra	720	40·07
Scandium	Sc	21	Cube	792	45·10
Titanium	Ti	22	Octo	864	47·9
Vanadium	V	23	Cube	918	50·95
Chromium	Cr	24	Tetra	936	52·01
Manganese	Mn	25	Spike	992	54·93
Iron	Fe	26	Bar	1008	55·84
Cobalt	Co	27	Bar	1036	58·97
Nickel	Ni	28	Bar	1064	58·68
Copper	Cu	29	D. bell	1139	63·57
Zinc	Zn	30	Tetra	1170	65·38
Gallium	Ga	31	Cube	1260	69·72
Germanium	Ge	32	Octo	1300	72·59
Arsenic	As	33	Cube	1350	74·96

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Element	Sym.	N.	Type	No. of Ultimate Physical Atoms	International Atomic Weights
	Se	34	Tetra	1422	79·2
Selenium	Br	35	D. bell	1439	79·916
Bromine					
	Kr	36	Star	1464	82·9
Krypton			Star	1506	
Meta-Kryp.					
	Rb	37	Spike	1530	85·44
Rubidium	Sr	38	Tetra	1568	87·62
Strontium	Yt	39	Cube	1606	89·0
Yttrium	Zr	40	Octo	1624	91·0
Zirconium	Cb	41	Cube	1719	93·1
Columbium	Nb	,,	,,	,,	,,
Niobium	Mb	42	Tetra	1746	96·0
Molybdenum	..	43	....	....	....
.....	Ru	44	Bar	1848	101·7
Ruthenium	Rh	45	Bar	1876	10291
Rhodium	Pd	46	Bar	1904	106·7
Palladium	Ag	47	D. bell	1945	107·88
Silver	Cd	48	Tetra	2016	112·41
Cadmium	In	49	Cube	2052	114·8
Indium	Sn	50	Octo	2124	118·70
Tin	Sb	51	Cube	2169	121·77
Antimony	Te	52	Tetra	2223	127·5
Tellurium	I	53	D. bell	2287	126·932
Iodine					
	Xe	54	Star	2298	130·2
Xenon	M-Xe		Star	2340	
Meta-Xenon					
	Cs	55	Spike	2376	132·81
Caesium	Ba	56	Tetra	2455	137·37
Barium	La	57	Cube	2482	138·91
Lanthanum	Ce	58	Octo	2511	140.25
Cerium	Pr	59	Cube	2527	140·92
Praseodymium	Nd	60	Tetra	2575	144·27
Neodymium	Sa	61	Spike	2640	150·43
Samarium		62	Bar	2646	
		63	Bar	2674	
		64	Bar	2702	
Europium	Eu	65	D. bell	2736	152·0
Gadolium	Gd	66	Tetra	2794	157·3
Terbium	Tb	67	Cube	2880	159·2
Dysprosium	Dy	68	Octo	2916	162·52
Holium	Ho	69	Cube		163·4
Erbium	Er	70	Tetra	2979	167·7
....	..	71	D. bell	....	....
	Ka	72	Star	3054	
Kalon	M-Ka	,,	Star	3096	
Meta-Kalon					

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Element	Sym.	N.	Type	No. of Ultimate Physical Atoms	International Atomic Weights
Thulium	Tm	73	Spike	3096	169·4
Ytterbium	Yb	74	Tetra		173·6
Lutecium	Lu	75	Cube		175·0
Hafnium	Hf	76	Octo		178·6
Tantalum	Ta	77	Cube	3279	181·5
Tungsten	W	78	Tetra	3299	184·0
. . . . .		79	Spike	. . . .	. . . .
Osmium	Os	80	Bar	3430	190·8
Iridium	Ir	81	Bar	3458	193·1
Platinum	Pt	82	Bar	3486	195·23
Canadium	(Cn)		Bar	3514	
Gold	Au	83	D. bell	3546	197·2
Mercury	Hg	84	Tetra	3576	200·6
Mercury (Solid)	M-Hg	„	Tetra	3600	
Thallium	Tl	85	Cube	3678	204·4
Lead	Pb	86	Octo	3727	207·20
Bismuth	Bi	87	Cube	3753	209·00
Polonium	Po	88	Tetra	. . . .	(210)
. . . . .	. .	89	D. bell	. . . .	. . .
Radium Em	Ra-Em		Star		
Radon	Rn	90	Star	4140	222·0
. . . .	. .	91	Spike	. . . .	. . . .
Radium	Ra	92	Tetra	4087	225·95
Actinium	Ac	93	Cube	. . . .	. . .
Thorium	Th	94	Octo	4187	232·4
Uranium-X_2	UX_2	95	Cube	. . . .	(234)
Uranium	U	96	Tetra	4267	238·17

216. In the above table the first column gives the n of the element, the second the chemical symbol, the thir atomic number beginning with Hydrogen 1, and finis with Uranium 96. The fourth column contains the exis forms of the elements as observed in occult researches described in *Occult Chemistry*.[1] In the fifth column are g the number of ultimate physical atoms in each element, w the sixth contains the International Atomic Weights, c basis of Oxygen being equal to 16, the values being taken the recently published *International Critical Tables*.[2]

[1] Pp. 28-31.

[2] Soc. cit., p. 43.

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periodic character of the above list of elements in shown in the table following.

217. PERIODICAL TABLE OF THE CHEMICAL ELEMENTS

0	I	II	III	IV	V	VI	VII	VIII a	VIII b	VIII c	
							1 H				(A)
2 Oc Ne	3 Li	4 Be Gl	5 B	6 C	7 N	8 O	9 F				
10 Ne M-Ne	11 Na	12 Mg	13 Al	14 Si	15 P	16 S	17 Cl				(B)
18 A Meta-A	19 K	20 Ca	21 Sc	22 Ti	23 V	24 Cr	25 Mn	26 Fe	27 Co	28 Ni	
	29 Cu	30 Zn	31 Ga	32 Ge	33 As	34 Se	35 Br				(C)
36 Kr M-Kr	37 Rb	38 Sr	39 Yt	40 Zr	41 Cb Nb	42 Mo	43 —	44 Ru	45 Rh	(46) Pd	
	47 Ag	48 Cd	49 In	50 Sn	51 Sb	52 Te	53 I				(D)
54 Xe M-Xe	55 Cs	56 Ba	57 La	58 Ce	59 Pr	60 Nd	61 Sa	62 X	63 Y	64 Z	
	65 Eu	66 Gd	67 Tb	68 Dy	69 Ho	70 Er	71 —				(E)
72 Ka M-Ka	73 Tm	74 Yb N-Yb	75 Lu	76 Hf	77 Ta	78 W	79 —	80 Os	81 Ir	82 Pt Cn	
	83 Au	84 Hg M-Hg	85 Tl	86 Pb	87 Bi	88 PO	89 —				(F)
90 Rn	91 —	92 Ra	93 Ac	94 Th	95 Ur-X_2	96 U					(G)

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218. Apart from the first two rows which differ slig from the rest, it will be seen that the elements are arra in sets of 18, which may be termed the characteristic nu of the Periodic Table. Every 18th element is one o neutral gases having no chemical affinity, the so-called or inert gases Argon 18, Krypton 36, Xenon 54, Kalon 72, Radon 90.

The first two horizontal lines are exceptional in cha having two inert gases, Helium 2, and Neon 10. More Hydrogen forms a group to itself, and stands apart from other elements. It has been placed in the seventh colu along with the acid gases, Fluerine, Chlorine, etc., though s physicists place it amongst the alkalies Lithium and Sod in the first column. It should be regarded as different f the other elements, which as shown in paragraph (203), built up entirely from Helium, and does not apparently e into the composition of the other elements. Hydrogen, th fore, may be regarded as having a special function in chem and physics, and it was shown in volume one,[1] that Hydr is transformable into the electron by a change from terrestrial to the solar gravitational fields. If the a periodical table be compared with the periodical table acce in western science, important differences will be found. the western tables, as for instance in the *International Cr Tables*,[2] the whole of the rare earths, Lanthanum to Lute are taken out of the table and placed in a group to themse thus disturbing the order of the elements, and owing t omission of the elements X. Y. Z., and the inert gas K which have not yet been discovered in the west, the a numbers after Neodymium, 60, are different in the two t This omission makes the western tables end with Ura 92, whilst the above ends with Uranium 96. It would a

[1] Para 61.
[2] P. 46.

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appear that proof of the correctness of the occult tabulation cannot be given until modern science has discovered the missing elements, but modern investigation enables us to test the accuracy of our tables without waiting for this.

219. This arises from what is known as Moseley's law. Moseley was a young physicist, and a pupil of Rutherford, who was unfortunately killed in the early days of the war. In an article in *The Philosophical Magazine*,[1] H. G. J. Moseley showed that the characteristic wave-lengths of the chemical elements were in a proportion inversely as the square of the atomic numbers reduced by unity, or otherwise put "to a very close degree of approximation, the square root of the frequency is a linear function of the atomic number".[2]

The fact that the atomic number has to be reduced by unity is equivalent to omitting Hydrogen from the tables, and beginning with Helium as unity.

This is additional evidence that the elements are built up from Helium, and that Hydrogen has a special function in chemical phenomena. It is evident, however, that where the wave-lengths of the characteristic rays have been measured, Moseley's law enables us to determine the actual atomic number of any element, and thus decide between the atomic numbers of the western tables and those resulting from occult investigations.

Let L_1 be the wave-length of a chemical element whose atomic number is N_1, and L_2 the wave-length of another element having the atomic number N_2, then according to Moseley's law

$$(L_1/L_2)^{\frac{1}{2}} (N_1 - 1) = N_2 - 1 \qquad (88)$$

[1] Vol. 26, p. 1024, 1913.
[2] *The Spectroscopy of X-Rays*, Siegbahn, p. 103.

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From the above, if we know the values of L_1, L_2, N_1, we can find the value of the atomic number N_2, as the atomic number N_2, is one of those where the atomic numbers differ in the two tables, the above equation will decide between them.

We will test the accuracy of the formula (88), in a case of the tables where the atomic numbers are the same both the above list and that accepted in the west. The wave-lengths of the following are taken from what are termed the K-Series, and the brightest line a_1, has been chosen for the test. They are extracted from the list as given by Siegbahn[1]

Element	At. No.	L_1	Element	At. No.	L_2	N_2 Calculated
Cu	29	1537·30	Ag	47	558·16	47·48
Zn	30	1432·06	Cd	48	533·89	48·49
Ge	32	1251·30	Sn	50	489·46	50·50
As	33	1173·44	Sb	51	469·29	51·61
Se	34	1102·41	Te	52	450·37	52·63

It will be seen that the atomic N_2, as calculated from the formula is about half a unit higher than is given in the table. In choosing the elements we have taken those of the same chemical character, being corresponding elements in two periods of 18, and it will be noticed that the second set is exactly 36 higher than the first. We are unable to do this in the case of the table as 18 elements would not bridge the gap, we have therefore taken an interval of 36 elements.

Chemical Elements with Atomic Numbers and Wave-Lengths

Element	At. No.	L_1	Element	At. No.
Ag	47	4145·64	Au	83
Cd	48	3947·82	Hg	84
In	49	3763·67	Th	85
Sn	50	3592·18	Pb	86
Sb	51	3431·77	Bi	87
Ce	58	2556·00	Th	94
Nd	60	2365·31	U	96

[1] *The Spectroscopy of X-Rays*, p. 105.

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ATOMIC NUMBERS THEORETICAL AND CALCULATED

ELEMENT	AT. NO. (CALCULATED)	AT. NO. (OCCULT)	AT NO. (WESTERN)
Au	83·991	83	79
Hg	84·912	84	80
Tl	85·842	85	81
Pb	86·785	86	82
Bi	87·707	87	83
Th	94·328	94	90
U	96·208	96	92

220. The wave-lengths in the above list are taken from e same work,[1] and are from the L-Series, since the K-Series es not cover the region tested. The lower table gives the lculated atomic number in the second column, and the eoretical atomic numbers of the occult and western tables the third and fourth columns. It will be seen that the estern atomic numbers are widely different from the lculated, whilst the atomic numbers of the occult list agree th the calculated about as nearly as in the preceding list here the two lists are in agreement.

The above may be regarded as an independent demonation from purely western sources of the correctness of e occult investigations, but unfortunately it is not quite vulnerable. In the first place the second table which gives the st is based on the L-Series of wave-lengths, whilst the first based on the K-Series, and the L-Series is not so regular as e K-Series. These irregularities have been eliminated as r as possible by choosing the elements from parts of the ble where these irregularities are least. It is unfortunate at neither the K-Series nor the L-Series is yet complete, d the occurrence of the L-Series seems to affect the K-Series portions of the tables, whilst the L-Series are similarly ected in other parts of the table by the M-Series.

[1] *Ibid.*, pp. 116-118.

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Those who accept the occult investigations will nee
further evidence, whilst those who do not, may regard
above as evidence in favour of the occult list, such evid
being taken for what it is worth.

G. E. Sut

(*To be continued*)

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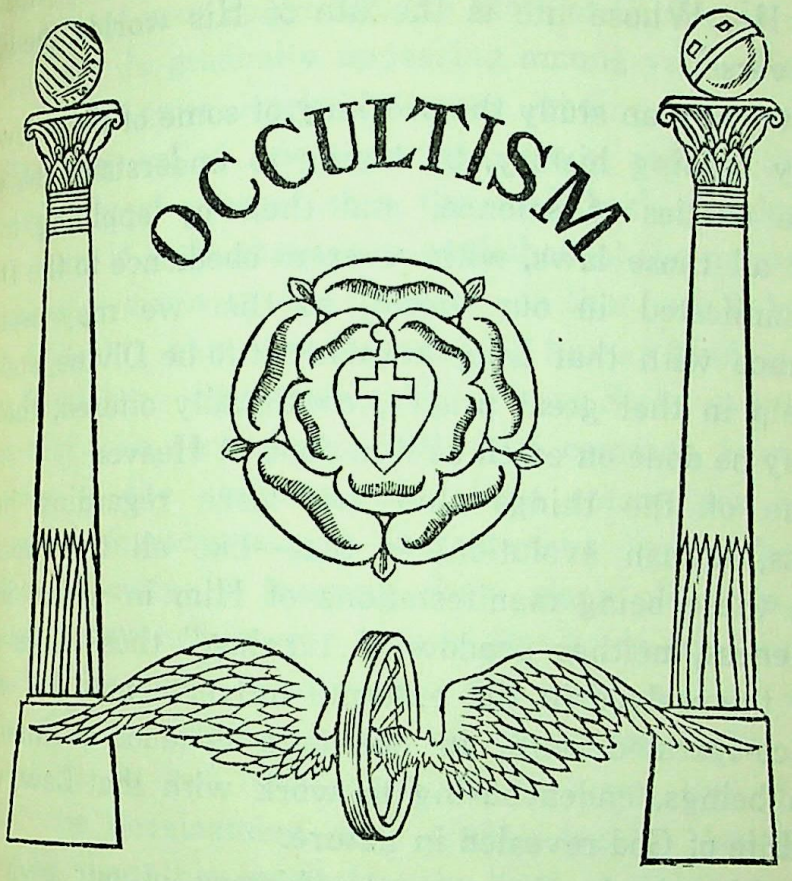

A SERMON [1]

By ANNIE BESANT, D.L.

BRETHREN:

One of the great uses of religious belief should be to guide our conduct, and to guide that conduct in accordance with the Divine Law, whether they be laws shown out in nature, generally exemplified and taught by science, or whether they be laws of the so-called super-natural world, laws regarded as religious. All people believing in religion

[1] Delivered at S. Alban's (Liberal Catholic Church, Hollywood, U.S.A.) on November 28, 1926, at the Service of Benediction.

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should try to follow law in nature, law in religion; realis
that both these have the same source, the one God witho
second, He, Whose life is the life of His worlds, the lif
His universe.

Now we can study the working of some of these laws
carefully reading history, by trying to understand the w
and the studies of science, and then by applying to
conduct all those laws, with reverent obedience to the Di
Life manifested in our world, so that we may work
accordance with that Life, knowing it to be Divine, and
thus help in that great prayer, continually offered, that
will may be done on earth as it is done in Heaven.

One of the things that we learn regarding hu
progress, human evolution, is that—like all the work
nature, these being manifestations of Him in whom is
variableness, neither shadow of turning," those laws
festing themselves in the external universe may be wo
with, co-operated with, in our own conduct as intelli
human beings, endeavouring to work with that Law, w
is the Life of God revealed in nature.

Looking back, then, at the history of our own
we find it marked by different stages; all of you
have studied ordinary history will realise that the
from which all of us spring, the great Āryan race,
developed itself in successive stages, spoken of some
as daughter-races or sub-races, and that these, which
shown themselves in the past, have already reache
number of four daughter-races, making, with the m
race, five great stages of human growth. If I had
speaking of this some years ago, I should then hav
to put it to any people whom I addressed as more a do
taught as part of the Divine Wisdom than as a fact reco
by ordinary science; but many of you may be aware
various great men, who study among you the scie

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anthropology, have discovered, that they have published the fact of their discovery, that on your own continent, especially in this part of your continent, the State of California, another daughter-race is gradually appearing among you. There is a work written quite lately by your leading anthropologist, Dr. Hrdlikka, called *The American Race*, and in that book —I have only at present seen the publisher's circular, and I m not sure if it is absolutely published at the moment, but he outline is given in the circular—in that book it has been hown that this new development of human-kind is manifesting itself here most noticeably in your State, so markedly fact that it is becoming a matter of common knowledge, at some of the children being born among you show a ery special characteristic, a characteristic that makes considerable difficulty in training them along old lines; they ow out a new faculty, the next to develop in our humanity, nown by the name of intuition; the word, as you will at nce recognise, coming from the sense of sight, but a ght which is not the sight of the eye, the physical e, but the development of a higher faculty, beyond the ellect in man, that recognises the truth at sight; not, as in e past, by argument, by logic, by reasoning, by all those culties that we class together as the faculties of the scientific ind, not even by that higher insight of the intellect, which, s nature being knowledge, recognises some truth external to self as true because it agrees with that knowledge in self, which we recognise as intellectual power.

It is written, in a great Hindū scripture, of the intellect in an, "whose nature is knowledge". Under those conditions ere is a certain recognition of external truth, the special duty, it were, of the intellect; and that raised to a higher point, longing to a higher part of human nature, that is the faculty hich is beginning to show itself in these children of whom I eak; and I would put it to you as a religious duty, that if

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any of you should have the great privilege of having born your family a child who differs from the others, very, v quick to appreciate a truth, rather impatient of explanatio argument, but with a clearly defined idea of what he or s ought to do, or ought to permit to be done to him or to that you should recognise the presence of a faculty wh will develop more and more, enabling the human being w possesses it to appreciate the deeper truths, the truths of higher life, the truths of the spiritual life. To use the tran tion of the Samskṛt term, that faculty is the faculty discrimination, able to discriminate at sight, as it w between what is Real and what is unreal, a faculty which i nature reminds us of the sight of the eye—for from th takes its name—able to distinguish the higher side of life f the lower, and to guide its possessor in ways that may s at first strange and unusual, but which have in them possibility of a higher development of humanity than has reached in the humanity of the past.

This faculty of intuition may be developed in human beings by certain definite practices of meditatio the higher truths of religion, or by a deep and unse devotion to the object of human worship, by a reverenc all that is great, noble and elevating. Thus people, lik older people of our own race—belonging essentially t kind of mind which is the reasoning mind, the mind finds out truth first by the process of analysis and th synthesis, recognises likenesses in things that are differe many details—may develop the higher quality of spi intuition; the progress upward of humanity has brought to our world the possibility of children being amongst us who have this faculty inborn in them, gained as you or I may gain it by practice of medi by purity of life, by aspiration after all that is and best in human nature, but children who are born

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that faculty; so that even in their extreme youth they are able to distinguish the right from the wrong, are able to guide themselves in a way which at first may be somewhat disconcerting to their elders, to parents or to teachers.

The number of these children has now reached a point among those in the public schools that renders desirable a separation between children who have this faculty and children who have not; so that they are now being divided into different classes, receiving a different method of teaching, and called, I believe, in the school language, the "swift" and the "slow". Now we must remember, if we use terms of that kind, that the word "slow" includes all that humanity has hitherto recognised as the natural means for the discovery of truth—the power of analysis and reasoning, the power of classifying things and drawing out what is similar in them, the process of synthesis. Thus may be reached great intellectual concepts; this is the power that produced philosophy, that produced metaphysic, not as does the scientific mind by examination of a large number of similar things, by finding out by a process of reasoning, the inductive process, the great laws of nature. Not the whole of these, nor all of them together, but a new spiritual intuitional faculty is born in the child, that makes it assert, as it were, its own vision of what is right against the slower processes of reasoning which adults may follow.

Now my reason for speaking to you about this to-night is that it throws upon all of you who are parents a very great and heavy responsibility. Naturally, if you find the soul whose body is very young asserting himself as the best judge of what his line of conduct should be, you may feel, arguing from the past, that you as parent are a better judge than this soul that has just come back into the world and is clothed in very young body. We have to remember always that the soul, where it is able to make itself heard and understood, has

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that great faculty coming direct from the spirit, of recogni the truth at sight, not only with regard to external na but also with regard to the internal direction, the voice o soul speaking in the human being, however young the bo which that soul is dwelling may be.

If you recognise this now as a scientific fact, this new type of humanity is showing itself amongst then your wisdom is, as far as is possible, not to tr any way to coerce or compel a child who has this fac but rather to observe, to watch, to guard such a c from all that may harm it, to use your experience in s guardianship, but to realise that a new type is appea amongst you, given to you in trust who have a larger exp ence of the world than the young child can have; but realising that the time has come in the divine guidan humanity wherein children are being born in whom the is more a factor, if I may use such a phrase, than he wa us when we were young; that the Inner Ruler Immortal spirit spoken of continually in the very ancient H scriptures, that that Inner Ruler Immortal is beginning were, to come to His own, to assert Himself, the Self-rea tion which is sometimes called the realisation of the Divi oneself, which we elders are slowly gaining by the long pr of effort in which we have answered to the voice of the within us; but in this new stage on which humanity is ing, this Inner Ruler Immortal is able to make His Voice definitely heard through the soul, under conditions n thoroughly well understood, but conditions which show selves in this part of your great Republic, as bringing a you types of this coming stage of humanity, a stage definitely showing itself among you. From all of us w elders, the tenderest care, the very gentlest kindness an will in everything are needed, so as, to clear the way the young feet are to tread rather than to ask them to

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our well-trodden paths, followed by the sub-race or daughter-race to which you may belong, so helping that evolution of mankind which will be more rapid as the years go on, and as the elders learn the wisdom of helping along that new development, rather than being troubled or distressed by its earlier manifestations.

It is very probable that many of the scientific reasons given in *The American Race* will be very instructive; but, on the other hand, they will not, I think, make more clear, or I should say, easier, the way in which we the elder generation should welcome those who are coming into the world at the present time. That recognition of the Voice of the Inner Ruler marks a distinct step forward in the evolution of humanity. For the first time, we by long efforts, by long training, this faculty of recognising truth at sight, as it were, by the response from within instead of by argument, by observation, by careful reasoning and logic, this new type will see truth as you and I may see the Sun. We do not need to prove the existence of the Sun we to those who are blind, and even they can feel his warmth, although they may not realise what to us is plain when see by the light of the Sun. That faculty of recognising uth by the opposite of the truth causing a jar in the inner ture, that is a faculty which can be developed by long aining, effort and struggle after purity of life, according to at great word with which all of you are familiar: "He who eth His will shall know of the doctrine." You have there e way in which we elders have constantly had to test the aching that presented itself to us, the deliberate determina- on to do the will of God, to follow every indication of it that e are able to discover, to deliberately give, as it were, the ling of our lives to that Inner Ruler that we are trying to ar in the silence. That is a step which our daughter-race s had to work for, to quicken its own evolution; whereas

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those who are born into this new type of humankind bring that power with them of responding to the Ruler, of realising the higher stage of life which before us.

I reminded you this morning of that birth of the Christ in the human soul. That is the great stage into which the runners of this new sub-race have entered, the birth of Christ, His voice *within us,* not coming to us as a precept of the past, not coming to us from the reading of any script not coming through any tradition, but by that realisation of Christ within, which we strive to reach by effort and struggle, but which in this later stage of our humanity come, if I may quote Bergson, the philosopher, for a moment more as an instinct than as the result of reasoning. striking that this philosophic and acute reasoner, when was speaking of the next quality to be developed in the group of humanity, fixed upon this luminous idea, almost startling to be seized by one essentially philosophic in his thought reasoning through the intellect, this new faculty which will appear in man, he said, was more allied to instinct than intelligence or intellect. Instinct has been defined as common experience of the race, that accumulated experience being born in the creature that shows the instinct, as you find it in many of our younger brethren of the animal kingdom. A quite freshly hatched chicken will rush to mother hen when the shadow of the hawk falls on the ground. If you begin to question how that can be, how can this hatched creature know that the hawk hovering over it threatens its life with danger, the answer that has been given to that is one of the life-preserving instincts which has accumulated with the experience of the race, and it is evolved because many members of that race have suffered death at the claws of the bird of prey. That accumulated experience, that can be transmitted, and it is called instinct because it

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without any reasoning process at all. The life-preserving instincts, as they are continually called, are the result of that long experience of the race, brought, as it were, into a definite form transmissible to members of any particular type of the lower kingdom of animal nature.

Another thing, comparing this new faculty to the instinct of the animal, throws, I think, a great light on the upward climbing of humanity to God. Accumulated experience is there; it asserts itself imperatively in the child who is born to this higher stage with probably some special mechanism in the nervous system, giving that power of discrimination in an extent which we have had to earn by long effort and pain; and as your own country is the scene for this new step forward in humanity, as, according to the scientific man, it is in this State of California that the larger number of this new type of child is to be found, there are occasions enough to be thrilling, reverently and gladly, to learn how this new forward step of humanity is taking place, if in any family in which you may be parents, one of these children appears with this reality within himself; for it is really through that recognition of the Divine nature in man that we see such perfection in the manifestation of the Christ. You will remember how it is said of Him that after the Spirit of God in His baptism had descended and abode upon Him, from that time forward He began to teach. The new teaching was of a peculiar kind; He spoke as one that had "authority, and not as the scribes"; not gaining, as it were, the knowledge by study, but His own manifestation of the Divine Life, coming into the world to guide that world on its upward path. And that is why I say we need the help of religion in our application of the great natural laws that are discovered and taught by scientific experiment and study, religion awakening in us the higher faculties of the Spirit and enabling us slowly and gradually to develop in ourselves that Christ-Life which is to be born in each of us, and in us to

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reach onward to the stature of the fulness of the C
Surely for us, it is a matter of glad surprise, if it be surp
but anyhow of gladness, when we see humanity is reachi
stage in which this Spirit awakens to Self-realisation, and
the seed of the Divine planted in humanity from the begin
has realised its own nature, and knows itself as the Son of
as well as the son of man.

It seems to me that it is for your State—it ought to
least a great privilege—to realise that for some reason a
unknown to us, you are taking the lead in producing
who have entered upon this later stage of human evolu
yours the privilege of bringing into the world, this great
type, coming to you full of the life of the Spirit, beginni
realise its own Divinity; that which in the past has been
in those eminent ones who are spoken of as Saints, that w
has been looked for for many an age, of the past, th
beginning here amongst you; and if you can realise that,
yours will be the power and the privilege of quickening
manifested growth, that great opportunity set before you,
as husbands and wives are the parents of the coming ge
tion, many of whom will be of this higher more spiritual
so that as it develops, as it increases in numbers, as it be
to lead the evolution of mankind, you may realise how g
privilege is yours, how great the blessing that has
upon your land that it is to lead the future progre
the world.

The following article appeared in the *Los Angeles*
of November 28, 1926, on the same day as the
discourse was given in S. Alban's Church, Hollyw
suburb of Los Angeles). The coincidence was fortu
I did not see the article till some weeks later.

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THE COMING RACE

California has so many benefactions that in enumerating them one hardly knows where to end. But everyone knows where to begin. They all start with California's climate.

A general consensus would probably conclude that everything has already been said that needs to be said about the climate of California, that henceforth we can take it for granted and let it go at that. Yet the strange fact remains that the more we say about the Californian climate, the more we find to have been left unsaid.

Adjectives, poetic similes, descriptive encomiums, flowery superlatives, enthusiastic hyberbole have poured forth like a singing stream from pens, inspired and otherwise, in attempts to gild refined gold and paint the lily—and behind them, unchanged, unaffected, the magic and mystery of our Californian climate remain.

Of its physical comfort, of its natural advantages, of its characteristics as aids to health, wealth and happiness, so much has already been told that further comment savours of superfluous repetition. Yet these are but the outward signs. Of the inward grace how much do we actually know? And of the new race of beings this unique climate is breeding between the Sierra Madre Mountains and the Pacific, what western prophet has read adequately the signs in the heavens?

Says the author of "Some By-Ways of California," "One peculiarity of the climate is the penetrating quality of the air. The shade is always cool. Why this is so is not known. To what is due the penetrating quality of the air? Scientists are at a loss to account for it."

This elusive difference between sunshine and shade seldom exists even in zones where climatic conditions generally resemble our own, in such semitropic regions as Morocco, South Australia, Greece, Palestine, and other dry belts in the low latitudes.

Brace in his "New West" wrote: "There is a mysterious something in the climate of Southwest California which is singularly exhilarating and invigorating, which can not be explained by its equability, its temperature or its dryness. The climate of California is essentially its own and has no analogue elsewhere in the world." The rarity of thunder and lightning, indicating undisturbed electrical conditions, may supply a hint for a more deep-studied investigation, since electricity manifests itself violently only by obstruction.

In "To and Fro in Southern California" Mrs. Adams draws attention to another phenomenon of life here possibly connected with atmospheric conditions: "A singular feature of life in Southern California is the apparent rapid flight of time. A short sojourn on the Coast suffices to produce this impression. Nor is it made only

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on strangers who tarry but for a winter or a year. Even old resi of the country say there is something remarkable in the haste which the passing part of eternity speeds by. It is a condition pe to California. It corresponds to the vigorous psychic state of yo

Bertram Keightly, the English occultist, wrote as far back a year 1891: "There are a greater number of psychics in Am than in Europe. In the Eastern States there are probably ten t as many sensitives as in Europe and in California twice as ma in the Eastern States. These are the forerunners of another race sixth sub-race of the Āryan stock."

With a more practical trend David Starr Jordan noted: " children of California, other things being equal, are larger, str and better formed than their eastern cousins of the same age." fact, many eastern observers have declared that they can distin a new type forming here among our native sons and daughters.

What is the relation between the at present uncharted cha teristics of our California climate and the evidences of the form here of a new human type, possibly a sixth sub-race of the A stock? How are the noted physical attributes of this cli (especially in the "mystic midregion" comprising our seven sou countries) the absence of tornadoes, the rarity of electrical disturba the penetrating air, the apparent speedier passage of time, the a nature of the sunshine, affecting the psychical growth of chi born and nurtured under such unique conditions? And wh course of time the native born exceed in numbers the perm residents from other States and countries, to what new height civilisation rise here, physically, mentally and spiritually?

Here one may find an angle on the influence of Cali climate, outside its charm and comfort, deserving of furth vestigation and comment. Nor in the lifetime of the present gene will the last word be said or heard on the connection between c and human development in this unique spot of the earth's surfa

Annie

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TO SEE THE FACE OF THE LORD

By ALICE WARREN HAMAKER

(*Concluded from p. 573*)

THE ATTAINMENT OF OMNISCIENCE, OR THE YOGA OF WISDOM AND THE YOGA OF LOVE

WISDOM and love are the same thing, but we are not able to conceive it that way yet awhile, so we have it set in two different ways in the Bible. Even though the end the same, all systems of yoga give two methods of training.

THE YOGA OF WISDOM

There must have been a Gospel showing Jesus under this ect, but it is lost, and the extant Gospels only mention his found teachings as having been given to some of His ciples. It does mention, however, that He took Peter, mes and John and trained them separately, and Paul's ining was different, for he could not work harmoniously h the others. Judging from the lives and ministries of se four, and of Mark, they must have practised this Yoga, that of Love. According to S. Paul's writings, he trained both Wisdom and Love, while S. John's Yoga was that of ve. To follow, therefore, the life of a yogī of Wisdom, we ght examine the Acts of the Apostles, typifying such yogīs

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as S. Peter, S. Paul, S. Barnabas, and the writer, who probably S. Mark. Also we might examine the epistles S. Paul to his "sons," Timothy, Titus and Philemon, w he was training as yogīs.

First we must consider what a man or woman is suit for training. This we find in the epistles above mentio

A. The aspirant must be naturally a person of s living. This is not the yoga for those who like excitement great activity. Fast living is not a sign of non-spiritua but a sign that this is not the yoga to chose.

B. There should be marriage restraint. It is not ne sary that the candidate should be unmarried, for Timoth told to take as pupils widows over sixty years old. An can be accepted who has had only one wife or husband, who has raised children beyond the age of constant care, who are not worried about the conduct of such chil If the children are living evil lives, this acts as a traction, so only parents of decent living children ca accepted.

Actually, S. Paul says, unmarried people are the pupils, and will go the farthest, even as he himself unmarried, but it is essential that the celibate should be c of being untempted by the sex desires.

C. The aspirant must not desire money. Peopl pay for knowledge, and even yet yogīs of this system money come in easily, to their undoing, if they have of money.

D. He must be "apt" to teach. While there m a desire for knowledge, the aspirant must be willing t to impart it as well.

E. He must be studious. The main object of this is that of attaining Wisdom, the ultimate of knowled no knowledge comes except by the continous applic thought and contemplation, and observation.

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Turning to the men who typify this Yoga, we find they travel a great deal, and this appears to be the way the physical activity is expended. Study is rather a sedentary occupation, and is not conducive to good health, which is always essential to any yogī. Again the travelling provides the opportunity to observe, which a sedentary occupation does not give. Many are the studious people who never gain Wisdom, for they fail to be good mixers, and S. Paul gives this as an ideal condition. He mixed with everyone everywhere, and often got into trouble in consequence, though he still continued to travel around, and mix everywhere.

Secondly, they were always ready to talk, and give a lecture, even if it were midnight, only S. Paul is insistent that no one should teach who did not first understand the Truth.

We might put the rules of this Yoga thus:

1. The aspirant must have or develop a detachment for places, people and things.

2. He must learn to teach what he knows. "To develop the gift of prophecy," as it is written.

3. To meditate on the doctrine. Daniel meditated three times daily, giving morning, noon and evening as the correct times for it, and he was decidedly a yogī of Wisdom.

4. To learn the divine manifested in the flesh, which means he should study the body and the physical world with the idea of knowing that.

5. To avoid controversy, or argument, about divine things, or the mysteries. If people will not accept the teaching, the aspirant must learn to be silent.

6. To maintain physical purity, and cleanliness.

7. To work in the state for peace, law and order, but to avoid taking a leading, or administrative, position. S. Paul is insistent on his pupils being servants and not masters. Ruling, or administering positions are for those of other

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Yogas, for in the attainment of Wisdom comes power, not from experience, and an aspirant for Wisdom must rely gaining power that way. That is what is known as Others can learn by experience, but it takes the restrai faith to rely on the attainment of Wisdom to bring higher powers which enlarge life and opportunity.

8. "Search the scriptures." When this command given, the New Testament scriptures could not have meant exclusively, because they did not exist, so it stand reason that all sacred literature was meant, and much o travelling of these yogīs consisted in going from place to p for many years learning all that all the great teachers c impart. The centres of learning always revolve around ce great teachers, and the aspirant was expected to go to a knew of in many countries, and learn the Truth from e possible angle, before he could be said to understand anyt After that came his ministry.

Nowadays, books are more available than teacher the aspirant does well to read widely, but the written loses much that the spoken word can give. Nothing can the place of lessons direct from a good teacher, only it be remembered that the aspirant is expected to go to teachers. He is not to become the disciple of any one tea but to become a teacher or prophet himself, in ho small a way.

9. Phenomenon may only be resorted to fo reasons:

(*a*) To heal the sick,

(*b*) To escape death. Both S. Paul and Daniel re to phenomenon to escape prison, the lions, or fire.

10. To be long-suffering and patient, and to be troubles without complaint, is held to be the ideal for y this type, to be well thought of; for the loss of personal tion in not a sign of success as it is with some yogis.

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That S. Paul underwent spiritual crises must have been a fact, for at one time he found it necessary to take a vow of silence, leave his hair uncut as a sign of his vow, and undertake a pilgrimage to Jerusalem. In general, the spiritual crises dramatised in the Gospel story, and already enumerated when considering the Yoga of Will, come to every candidate for any system of Yoga, and the powers to be gained much the same. S. Paul, a Master, had his call to the spiritual life, and had his vision of the person of the Christ as reward. He overcame his temptation, and regained his "sight" as a reward. He selected and trained many disciples successfully, and many unsuccessfully. He did not complete the transfiguration, but as reward of his attempt he was caught up into the "Third Heaven" three times, but found it impossible to write about that experience. He gained visions that strengthened his faith, but only managed to see God, or the Face of the Lord, "as through a glass darkly".

A modern yogī may not reach such a dizzy height as S. Paul, but we have at least an intimation of what rewards may be expected by faithful endeavour. Daniel gives much more specifically than S. Paul, some of the phenomenon that becomes possible of performance by a yogī of Wisdom, and those may attract many.

The Yoga of Love

The great Yogī of the New Testament who typifies this Yoga is S. John, the Divine, and the best set of ideals is set forth by S. Paul in his Epistle to the Corinthians.

The marks of those who succeed in this Path are given as:

(*a*) Long-suffering,
(*b*) Kind,
(*c*) Not envious,
(*d*) Not proud,

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(*e*) Of good behaviour,
(*f*) Truthful,
(*g*) Steadfast.

We have no set of rules as to what the aspirant sh do, except that they are warned against speech and propa and that there is no occasion to sell everything and gi the poor. The chief method of training lies in staying in place meditating on love, and giving sympathy and s pathetic help to all who come for it.

There are two types of yogīs on this Path; those make a centre where the "weary" (of soul) can find rest refreshment; and, secondly, those who find a special Ma to follow, and follow them around to do those things for that only a devotee can do—those intimate things in spare hours that help him to conserve his strength for work. We do not know what several of the Disciples di Jesus, because it is not recorded, and of some we hav record at all of what they did after His death. They not teachers or organisers, and they left no personal re behind. Probably, therefore, they were yogīs of this Path

There seem to be no special rules given, judging what we know of S. John, except to fill one's thought, entire self, with love, devotion, gentleness and kindnes one is loved in return. Only when the service of dev has been offered and accepted, the aspirant must remem has to prove steadfast and longsuffering, and he must c the Teacher through thick and thin, until the work e itself. S. John is the only disciple recorded as having in the court room, and at the foot of the Cross.

It seems an essential thing that an aspirant sh without that burning zeal, which makes a man spe sharply, when the need arises, for the aspirant sh uniformly silent. Many an aspirant, trying this Yog because he or she tells everyone of his or her devotion,

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promptly wanes after the announcement. There must be no talking about it—just the performance.

III. The Attainment of Omnipresence, or the Yoga of Action

This is the Yoga of the Warrior or Adventurer. It is that of the man in the field—not the organiser or administrator, who plans and who decides how the difficulties are to be faced, or the student who teaches and spreads the Truth. This is the man who carries out the work, and reports the difficulties encountered.

This is the man, who, like David, is called out of the world's obscurity to carry out a certain plan, and who can be trusted to keep on till death.

This is the man, who, like the Knights of the Round Table, went out to seek adventure wherever it might be found, ready to face any danger and right any wrong that might be encountered.

We have no story in the Bible that quite typifies this Yoga, except, perhaps, the story of David, for most of the Bible is the story and work of various teachers, and this is not the Yoga of anyone who teaches or prophesies.

David, as a King, was a warrior and not a law-giver. He played music himself, instead of listening to music played by someone else. He, himself, danced or "leaped" before the Ark, instead of employing professional dancers. He, himself, went into the Holy place before the Ark, instead of having such celebrations to professional celebrants. Saul and Solomon are not recorded as having done so many different things themselves, except that Saul did go into battle in the earlier part of his reign.

Apart from David, we have the stories of the Knights of the Round Table, and several fairy tales of people, who

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went out into the world to seek adventure, but such [illegible] of stories have not been included in our Bible, hence [illegible] incompleteness.

Taking our rules, therefore, we can compile them thus:

1. The aspirant must learn to be lose himself in [illegible] appointed work—typified in the vigil that is kept be[illegible] acceptance. David kept his vigil watching the flocks [illegible] night, before being anointed by Samuel. The Round Ta[illegible] Knights kept the vigil kneeling stationary all night in fro[illegible] their arms, before being knighted. This indicates that [illegible] longed meditation could be practised, since the statio[illegible] posture for such a long period entails extremely abs[illegible] meditating, or the body could not endure.

2. The aspirant must be prepared to do everyth[illegible] himself. He must be the celebrant, but not the preacher; [illegible] musician, not the critic. This is usually the line of endea[illegible] of artists and musicians who compose and perform, bu[illegible] the dramatist who writes to work out a theme, which [illegible] form of preaching.

3. The aspirant must be fearless and ready to [illegible] changing conditions. The knights found a new set of circ[illegible] stances at each adventure, and attacked accordingly.

4. The aspirant must hold his ideal greater tha[illegible] personal loves. The knights rescued many more ma[illegible] than they could marry, and some did not marry thos[illegible] were rescued.

5. The aspirant must search for beauty. The [illegible] to be rescued is always beautiful, though the majority o[illegible] are usually not so. This is to typify the idea.

6. The aspirant must use every means of offens[illegible] defense as typified by the excellent arms carried b[illegible] Knights on going forth. This is not the Yog[illegible] those who yearn to bear the insults offered and [illegible] persecutions, without recourse to anything to ward [illegible]

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A warrior yogī is not expected to be long-suffering and to take the blows given, but to go out and fight, because it is his duty to fight, on matter what he is fighting for, and to fight as well as he possibly can. The death or discomfiture of the opponent is nothing to be sorry for, but is that which has to come, because of his duty.

7. The aspirant must learn to be dispassionate. No warrior or adventurer is properly such, unless he is fighting the battle for the weak, and not the battle for himself. All knights were expected to be fighting for someone else, and never because of something to be gained personally. A battle was never fought because one knight envied the other, but because a wrong had to be righted.

The whole system of knighthood has passed, but every movement has the field worker that carries on what someone else has organised, and does the work. Nowadays, we might call this Yoga, the Yoga of Work, because that is the type of life to-day that would correspond, except, perhaps for the artist and musician.

The whole object of this Yoga is to know Omnipresence, which is to see all things as one. The Universe grinds along slowly on a plan, which, being God's plan, does not alter, and it is this plan that the aspirant will some day understand, and see the universe and all in it as one Divine Breath. God the Worker does not cease for one second carrying on His work, and the aspirant must try to be like that. God the Worker does not waver and change in carrying out His Law, set from the Beginning to continue to the End, and the aspirant must learn to be like that. God the Worker is bringing all things gradually to the Perfection of Goodness, Beauty and Wisdom the ideals for the aspirant to follow.

Alice Warren Hamaker

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ADYAR

By L. A.

ADYAR! This is Their home, Their Sanctuary, Their c of radiating love and strength. They the Masters, true Leaders, chose this place for the Headquarters of T Society. Often have They walked in these gardens, in t halls. Often have They been present at our meetings, have looked down upon us and given us Their blessing, often here have They spoken through Their pupils. Ever Great Lord Maitreya has spoken to us there, under the B Tree. This place is very sacred to Their memory.

Here there is a sense of nearness to Them. Every pa herein has been blessed by Them, every tree, stone, buil path bears Their blessing. The peace and stillness is of T The beauty of the scenery, of the river, of the sea, of the and flowers is intensified by Their Presence. The happ of all who dwell here comes from Them.

We who have the privilege of living here, in Their are a thousand times blessed, for here all is made easy to gain Their inspiration through this Their mighty ac tinual sacrament. Here we can dream noble dreams, out difficult problems, rid ourselves of old impurities, stre ourselves for further service, understand aright Their w For here all that surrounds us reminds us of Them, li with them, and tends to raise our consciousness to Here, in Their Presence, we understand brotherhoo endeavour to live it.

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1927

Here at Adyar we live in a highly charged atmosphere, charged with Their beneficial magnetism, graciously toned down by Them to allow us to bathe ourselves therein. This constant bath invigorates us, ennobles us, washes us clean, braces us up to further efforts, soothes us and raises us to higher levels of being from whence we may view further steps and possibilities that lie before us, and future work that we should do.

We walk through the Palm grove, we sit in the big Hall Headquarters, we enter the Shrine Room, we wander the sea and river, we work in the Publishing House, *Their Publishing House*, in the Vasanṭā Press, *Their Press*, in the Electric Power House, *Their Electric Power House*, all is tranquil, happy, peaceful; through all Their love and Their strength permeate. This we feel every minute of our life at Adyar, every minute of our life in *Their home*.

Here we all aspire to Their greater Service, one day to become the youngest members of the Great White Brotherhood. Here live some of our brothers in our present physical life who have even already become younger members of that Mighty Fraternity, some at higher levels than others, who are already one with Them. Their love and strength flow through them constantly, and through them to us and the world around; and Their blessing is poured out through many daily ceremonies and through many temple services: and the world is all the better.

Here we may meet these younger *elder brothers* and receive their advice and teachings and learn from their lives in our midst. They are directing our faltering footsteps towards the Path that they are treading. We may hear them whisper the words "courage, brother, do not stumble, though the way is dark and long; there's a light to guide you onwards, there's a hand to lead you on".

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All of us who have lived here know what these words, these poorly written lines, mean; know what Adyar has meant to us. That life has become to us a beautiful memory that at all times may be revived, re-lived, an experience never to be lost, from which much may be born within us.

This living memory is a source of strength to us when we go out and live in crowded cities, charged with a different type of magnetism; filled with jangling, discordant noises, emotions and thoughts, that tear to pieces our bodies that torture our minds, that make thought extremely difficult and sleep nearly impossible; where peace cannot exist, except in the hearts of the few who have learnt to find it there even amidst such discord; cities where the dominant ideas are those of money-making and sense pleasures; where mad King Carnival reigns and delights; cities where cruelty and lust.

Then the memories of Their home and Their presence, *and of Them*, may be awakened to give us courage to go on without Their service; to give us inspiration in our efforts, and wisdom to spread Their teaching where perhaps it may be heard by a few.

May we all, who have the inestimable good karma to live awhile in Their home at Adyar, realise to the utmost fullest what a wonderful opportunity They, in their great kindness, have given us.

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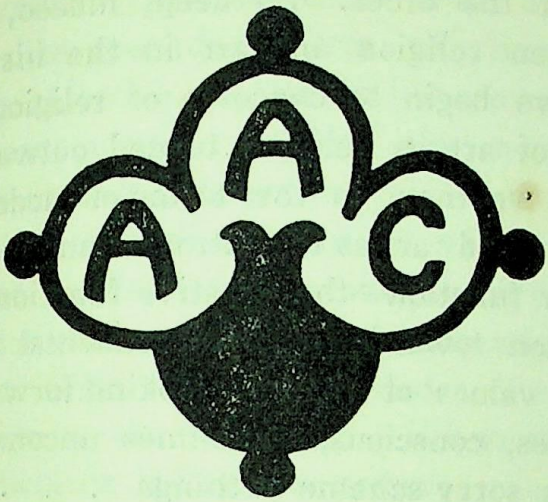

SOME CHARACTERISTICS OF JAPANESE CULTURE[1]

By JAMES H. COUSINS, D.LIT.

As Egypt gave the gift of a great culture to Greece, so did India to Japan, though less directly, since it passed through the hands of China and Korea. In both cases the gift was in the form of religion and art. In this, both giver and receiver were no different from others in the record of history, for religion and art have been so closely related that in the background of anthropological research lurks the question of precedence of the religious hen or the artistic egg, or *vice versa*. Commonsense answers the hoary conundrum by averring that they came simultaneously; that the first hen promptly sat on the first egg—and the rest followed. In any case, religion and art emerge side by side out of the darkness beyond the horizon of the Aurignacian age, 25,000 years ago,

[1] The substance of a lecture delivered by special request of the University of Madras, the Vice-Chancellor presiding.

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barring perhaps a few weeks, and have been so essentia
one another ever since that a rise or fall of the one mea
rise or fall of the other. So deep, indeed, has been
identity between religion and art in the history of hu
culture that we begin to conceive of religion as art tu
inwards, and of art as religion turned outwards. To p
another way, we may, in the terms of modern psycho
regard religion and art as the introvert and extrovert asp
of one human function—the creative function, looking
through religion towards its transcendental source for
impulses and values of reality; looking forward through
with sometimes, conscious, sometimes unconscious, inte
remould "this sorry scheme of things . . . nearer to
heart's desire," and in this double process of devotional
expressional creation experiencing the bliss (*ānanḍa*)
Hinḍū philosophy postulates as the true condition and mea
of cultural life.

The primary religious element in Japanese culture i
State ritual called "Shinto"—"The Way of the G
This does not imply a redemptive process in the s
in which other religions regard the approach of hum
to Divinity. It is not the "way of salvation" thr
faith in the Christian sense nor the "path" of Hinḍū
through disciplined development. Shinto assumes the
tinuation of the human personality after death, and see
well-known practices to keep the "Way" clear betwee
world and the other. It is organised State spiritualism
the parent of many psychic cults.

From Shinto has entered into the creative arts o
the spectral element which the writings of Lafcadio
have made familiar to the western world. To the Ja
artist the ghost is as real as the fairies to Yeats in Ire
and with a similar impartation of other-worldliness
creations in the arts.

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Naturally this enlargement of the field of human activity beyond normal physical life has affected the general character of Japanese culture. Any departure from the senses leads away from realism towards idealism. Realism predominates when only the objective aspects of life are contacted by the artist. The super-normal recedes; the normal succeeds. When the Gods go, half-gods arrive.

The approach to idealism in art has various stages. The creative impulse in the artist reaches towards infinity. It es increasing significances in the apparently insignificant. presses its enlarging vision into codes of expression and es to lift them to its own level. Where the speculative ellectual element is strong, the pressure of creation on the adequacies of speech will produce symbolism. When intel- ct is not of the positive and individual order, the impulse to parture from realism will crystallise into literary and ctorial conventions such as that called "Ten-chi-jin" or Heaven, earth, man," which means a central feature, a ondary adjunct and helpful accompaniments in a work of . From such laws Japan developed the "hokku" form in try, the Noh drama, and the figures in colour-prints which, e their ghostly neighbours, cast no shadow. Through se and other conventions the genius of Japan has tried to press, not the general and ordinary apprehension of the iverse, but what Yone Noguchi calls the "unique moment". r sense of the interaction of the inner and outer worlds has d her, until recently, on the side of cultural idealism; her ysical and psychological limitations have not given her e office of a hierophant in the Mysteries of Art; but r unique sensitiveness to beauty has made her art the most istic that humanity has accomplished. Where it is linked the special service of Shinto, as in the national shrines at e and elsewhere, and indeed all Shinto shrines, it takes on a ined austerity in substance, form and embellishment.

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A further characteristic entered Japanese art through ancestral religion. The most important figure in the Shinto pantheon is the sun Goddess. She is the ancestress of the Imperial family. All events of national importance are reported to her at the Imperial shrines. She is a personal presence, and entered as a *shakṭi* (or feminine power in Hindu thought) into the Japanese imagination so effectively that she emerged in the era of Buḍḍhist predominance as Kwannon, the embodiment of the feminine aspect of perfected humanity which the feminine nature of the Japanese people needed and which Buḍḍhism itself in its original form did not supply.

What Buḍḍhism did supply to Japanese culture was religious impulse in the Latin sense of a "binding back" to code of conduct related to eternal verities, an outer moral and an inner discipline. Shinto, as an official document declared, has no dogma and no moral code. It does not ignore the efficacy of these, but they are not its concern. Shintoism will decree a festival in memory of the souls of the animals that have given their lives for human food, but it leaves to Buḍḍhism the question of conduct involved in the Buddhist commandment, "Thou shalt not kill."

The pre-Buḍḍhist art of Japan is confined to the remains of early human civilisation found in tombs. These do not appear to have any intimate relationship with what has come to be recognised as Japanese art. The true continuous history of Japan begins in the middle of the sixth century of the Christian era. In the thousand years that had already passed since Prince Siḍḍhārṭa received enlightenment at Gaya in North India, the influence of the Buḍḍha, the law (*dharma*) and the priesthood (*sangham*) had spread through China and Korea. Indian monks carried the new scriptures and their artistic accompaniments into China in the first century after Christ. By the middle of the fifth century Buḍḍhism in China had spread to the three kingdoms of Korea; and with

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spread came from suggestions by China to Korea, the actual establishment of the new culture was effected by three monks, one from Tibet (which had taken its Buḍḍhism direct from India), one from North India and one from South India.

From Korea the Buḍḍhist culture passed by suggestion of Korea to Japan. Its acceptance was hastened by Prince Wamayado (born 573) who not only emphasised the special value of Buḍḍhism as an ideal, but recommended the ethical teachings of the Chinese sage, Confucius, a contemporary of the Buḍḍha. Through both these channels there entered the main stream of Japanese culture the spiritual idealism of India, the intellectual and moral idealism of China, and the æsthetical expression of both. To this quadruple gift from the continent of Asia, Japan added her own unique quality of artistic refinement; and this, combining with the characteristics evoked by her from Shinto, produced an art which, however it came to reflect in its insular centuries one or other of its foster-parental characteristics, and ultimately found a life of its own, never fell below the level of good taste.

It is not necessary to recount the history of Buḍḍhism in Japan. For the purpose of understanding the characteristics of Japanese culture it is sufficient to recall the fact that the religion which had entered the country in the middle of the sixth century had so completely obscured the ancient Shinto that in the eleventh century that the shrines of the elder faith were in desolation. Emperors had abdicated to become Buḍḍhist ascetics. The Emperor Shomu, in the eighth century, who caused the construction of the colossal bronze Buḍḍha at Nara, called himself the "slave of the Trinity" (Buḍḍha, ḍharma, sangham.) His wife, the Empress Komu, composed beautiful songs to the Buḍḍhas of past, present and future.

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The Buḍḍhist domination of Japan did not, however, mean the annihilation of the Shinto tradition. Rather it acted as a preservative for it. Buḍḍhism itself became Shintoised; and in the consciousness of the thirteenth century the effective trinity-in-unity from which Japanese culture moved into expression was composed of Shinto as the transcendental power, Buḍḍhism as the subjective ideal, and humanity as the objective impersonal expression. The heart of man was the meeting-place of the three. Such is the significance of a Shinto oracle of the time:

Loving-kindess is of the Buḍḍhas;
Uprightness is of the Gods;
Error is of the sons of men.
Thus in the same heart
There is a threefold division.

In other words, Buḍḍhism gave to Japan her inner life, Shinto gave her her outer life.

In the seventeenth century there came a revival of Chinese culture in Japan through the inherent influence of Confucianism. This led to neglect of both Buḍḍhism and Shinto. A century later a reaction against external cultural influences set in. The national consciousness reverted to Shinto, and the Mikado was re-proclaimed as the temporal as he had always remained the spiritual, head of the people. But Buḍḍhism was too deeply rooted in the nature of Japan to be ousted. To-day Shinto and Buḍḍhism claim half and more of the population. Christianity has the allegiance of about one-four of a population of over sixty millions.

From the foregoing general survey of the influences at work in Japanese culture let us proceed to a brief summary of their expression in the arts.

"Art," says Yone Noguchi, is the single word that expresses the Japanese genius.

In architecture Japan has evolved a type blending æsthetical and climatic needs; a juxtaposing of lines

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curves that gives a special quality to her buildings, whether they be austere after the Shinto manner, or ornate after the Buḍḍhist manner. She has taken much from China in domestic building; and from India, via China, she took (some think) the multiple umbrella finial of the Buḍḍhist hemispherical buildings (*stupas*) of the third and later centuries B.C. and transformed them into the many-roofed pagoda. Her present-day adoption of the ugliest forms of western building is one of the tragedies of cultural history arising out of the development of the commercial spirit.

In statuary, in carved wood and cast bronze, Japan has produced many works of superb quality, from the colossal Buḍḍhas of Nara in the eighth century, and Kamakura in the thirteenth, to the beautiful and tender Kwannons that guard her villages.

But the typical Japanese art is that of painting, for it reflects both the constant quality of refinement that is the central characteristic of Japanese culture, and the changes in subject-matter and technique that the passage of time and a succession of dynamic personalities in the place of power have brought about. In Japan, as perhaps nowhere else, the accession of a new ruler has always brought a new and living influence into the cultural life of the nation; for in Japan, as perhaps nowhere else, art is regarded by monarchs, governments and the people alike as being as necessary for the soul as food is for the body. For these reasons it is easy to throw the history of Japanese art into a series of distinct chronological and æsthetical phases.

The beginning of the Buḍḍhist influence may be set down roughly as A.D. 550. From then until 700 the art of Japan was mainly sculptural and symbolical. This is known as the Asuka period from the province in which the capital was situated.

The Nara period from 700 to 800 saw the beginnings of Japanese painting after the manner of the Ajanta frescoes in

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India. Originals of great nobility and beauty are still to be seen on the walls of the temple at Horoyiji near Nara, carefully preserved by the government. The era was one of calm objective idealism like that of the first Florentine painters. It is the classical background of Japanese art.

From 800 to 900 the centre of the national life was at Kyoto, and the era is called the Heian. Asian thought was affected by the Hinḍū renaissance in India. Figures from the Hinḍū pantheon were introduced into Japan as accompaniments of the Buḍḍhist religion. Art became more concrete. Painting developed vigour and assurance. Water colour painting on silk was practised.

The Fujiwara dynasty (900 to 1,200) saw the beginning and development of Japan's national life along insular lines. Communication with the mainland was interrupted. Women dominated the arts of the period, and infused softness and the decorative spirit into it. The compassionate side of Buḍḍhism was painted. Gold became important in art.

In 1,200 the power centre was at Kamakura. A military viceroyalty was established. Feudalism and individualism were simultaneously developed. A reaction set in against the former femininity and over-refinement. Religious ideals was obscured by human hero-worship. Romanticism began.

Romanticism and subjectivity developed during the regency of the Ashikaga family (1,400 to 1,600). The military caste (*samurai*) who called out romanticism by their physical exploits, took up the contemplative inner dicipline of the Zen sect of Buḍḍhism, and added to Japan's cultural expression the suggestiveness of the Noh drama and the tea ceremony. Significant simplicity became the predominant quality in the arts. Many notable artists of the era have left unrivalled works in black and white.

The Tokugawa family, who assumed the viceroyalty in 1,600 and held it to 1,868, came from the people, and with

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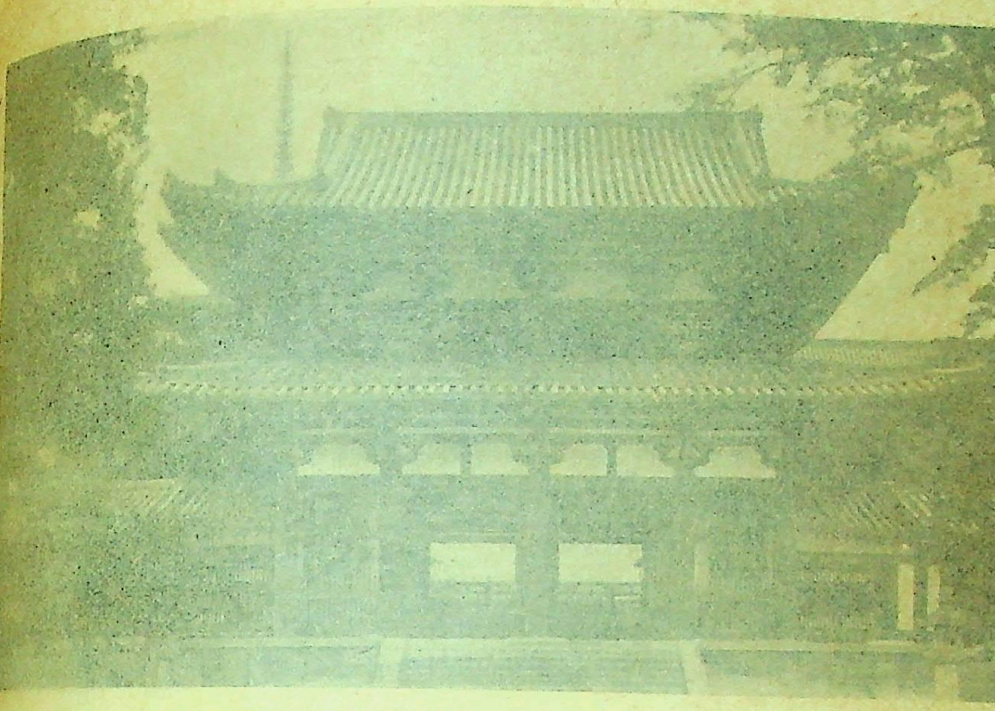

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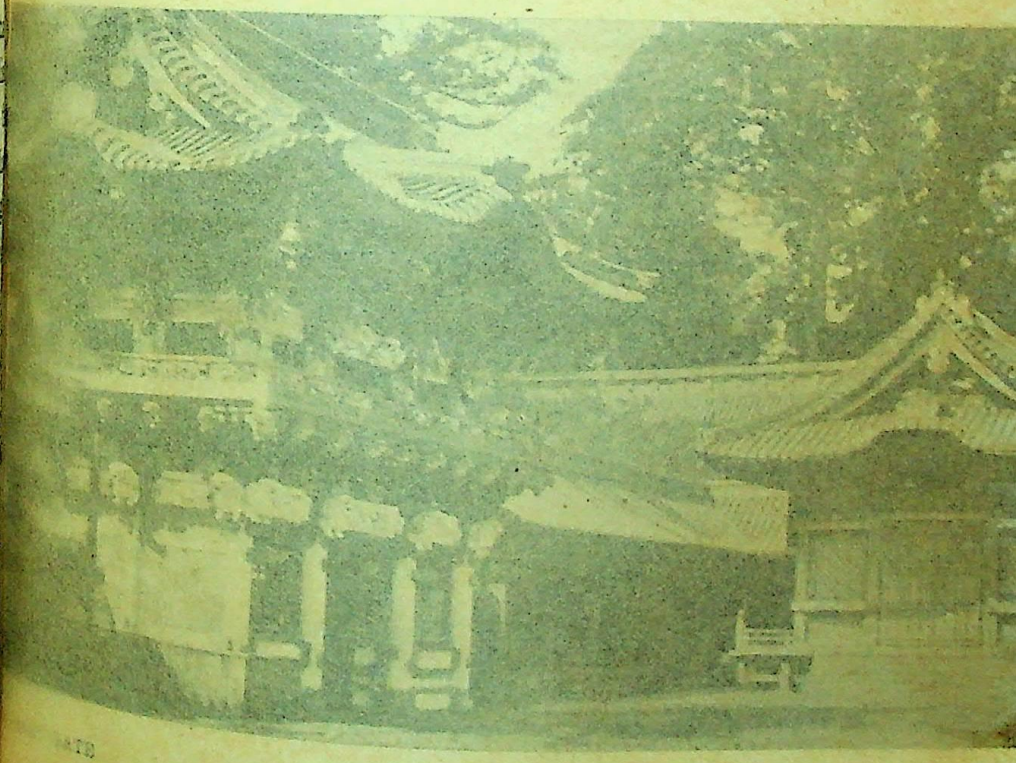

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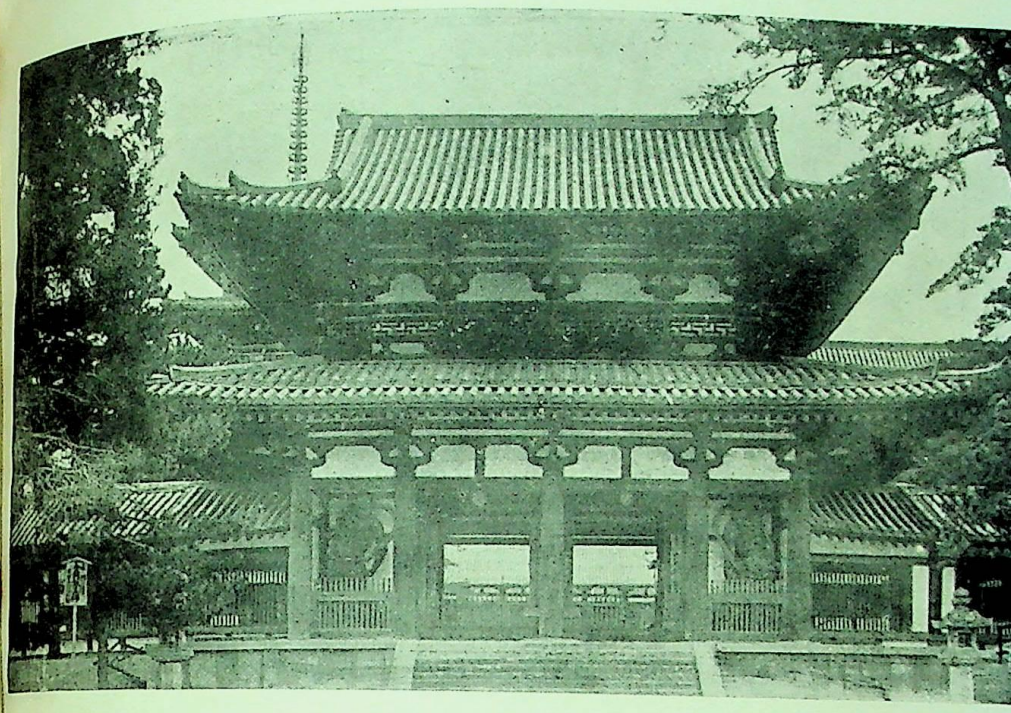

MIDDLE GATE

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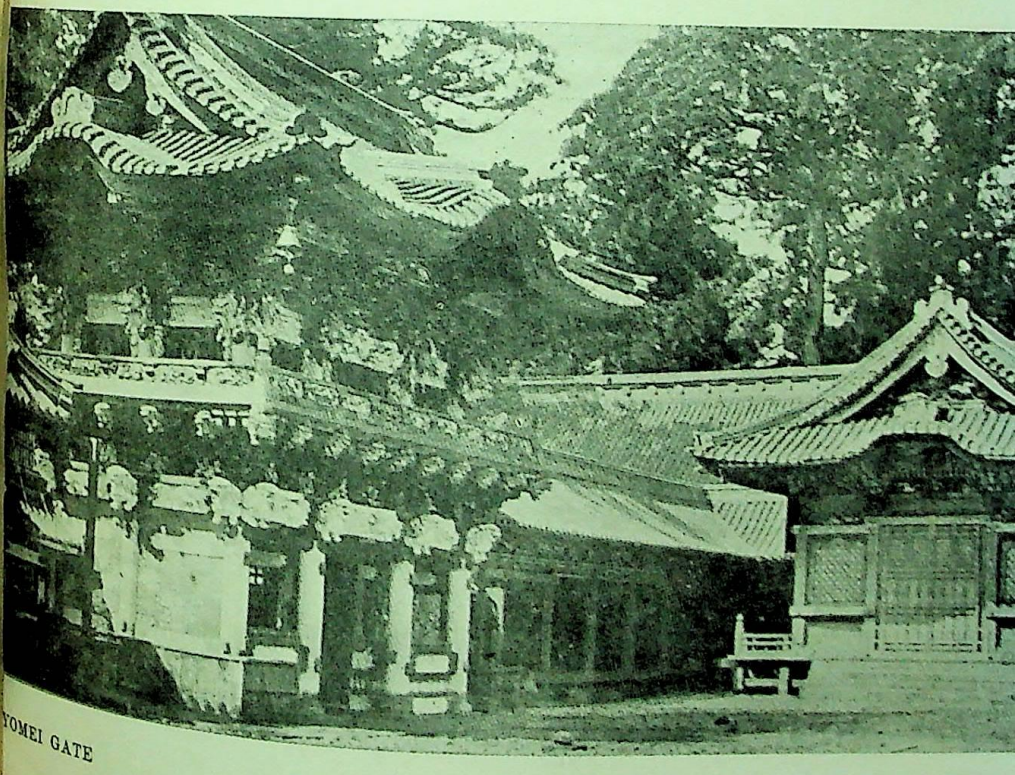

YOMEI GATE

Nik

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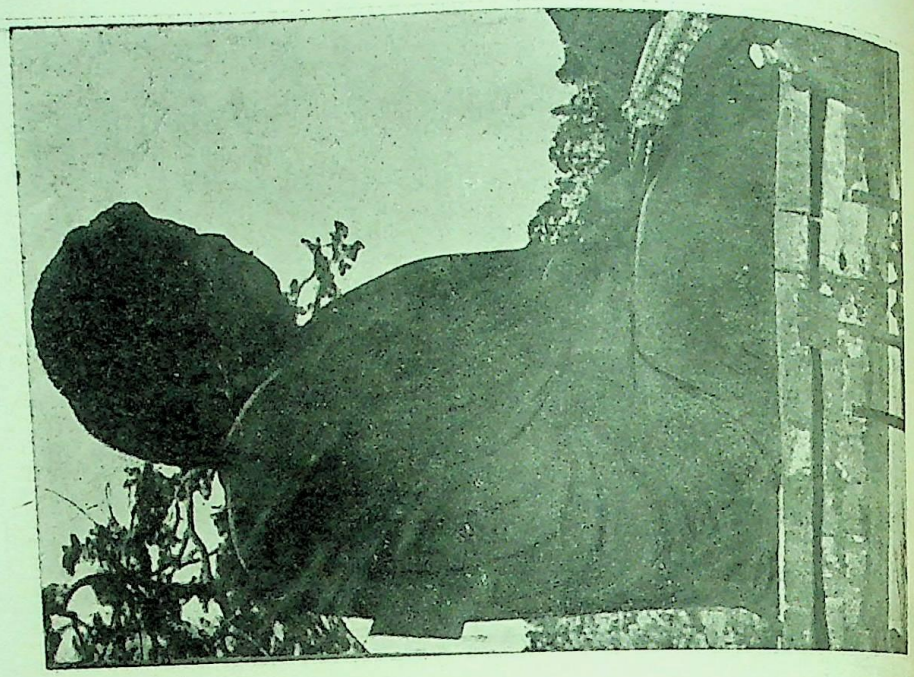

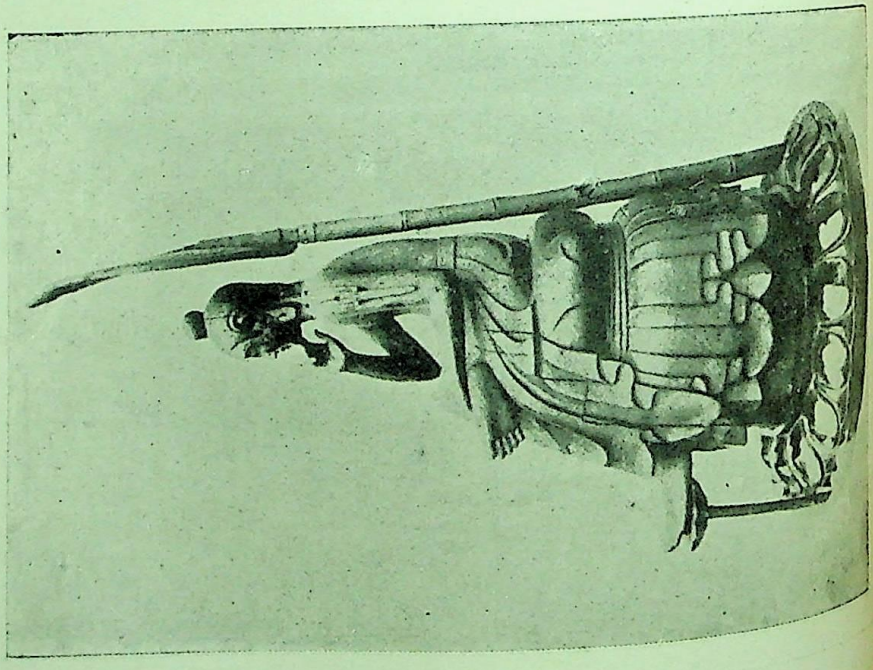

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people's liking for demonstration, restored colour and elaboration to Japanese art, as witness the overpowering splendour particularity of the shrines and mausolea at Nikko. The also found expression in the democratic art of the colour-print. There were attempts to get back to simplicity, they were frustrated by the spirit of the age. Certain tried to expand the influence of Chinese pictorial heads. Others studied European painting.

With the restoration of the Mikado to full temporal sovereignty in 1868 the national spirit of Japan reasserted itself. But the attempt to combat foreign threats by adopting foreign ways has led to a very lamentable disruption of the consciousness of the people, and the present phase in Japanese cultural expression is called "the era of chaos".

The accession of a new Mikado, a young man of emphatic character, high attainments, aspiring spirit and wide travel, raises the question as to whether the new regime in an unbroken succession on the world's oldest throne will see Japan's conquest by external cultural influences, or whether she will return to her ancient ways, or find a middle way of assimilation of both. The uncertain certainty of natural science in Japan will probably preserve a tendency towards the reduction of personality and of attachment to the things of life. The sense of the larger life, either in mystic realisation or in impacts through disaster, leads to impersonality and conventions that will transmit from generation to generation a technique for the expression of the artistic impulse, whatever may be the fate of its forms in great calamities like that of 1923 which destroyed immense collections of books and pictures. This is the controlling influence in the problem. It may be helped by the modern realisation of the fact that, while a cosmopolitanism may provide an extension of outlook to insularity, a true *inter*-nationalism (which is

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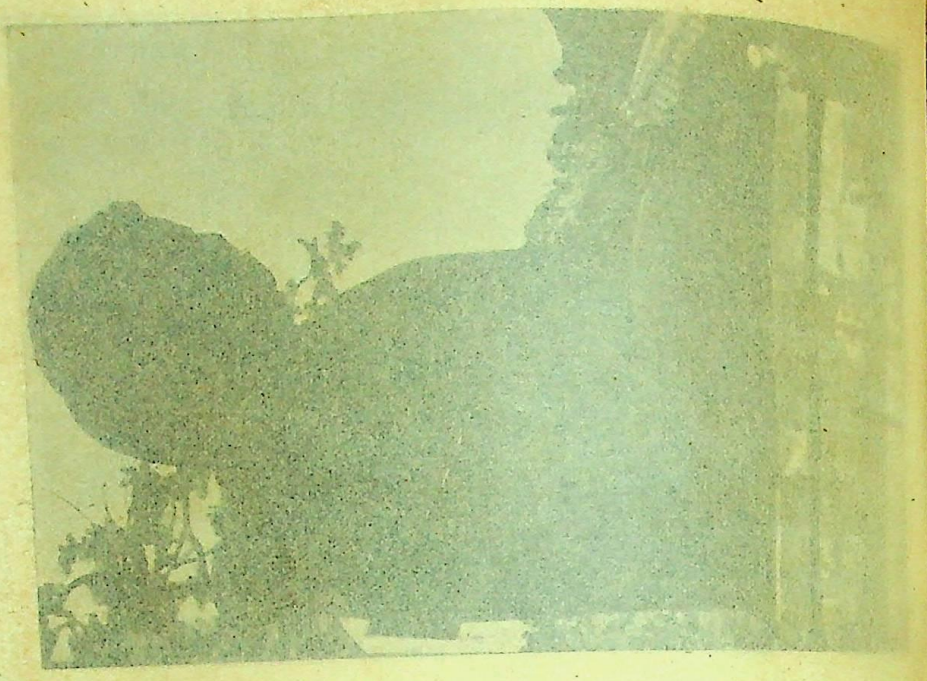

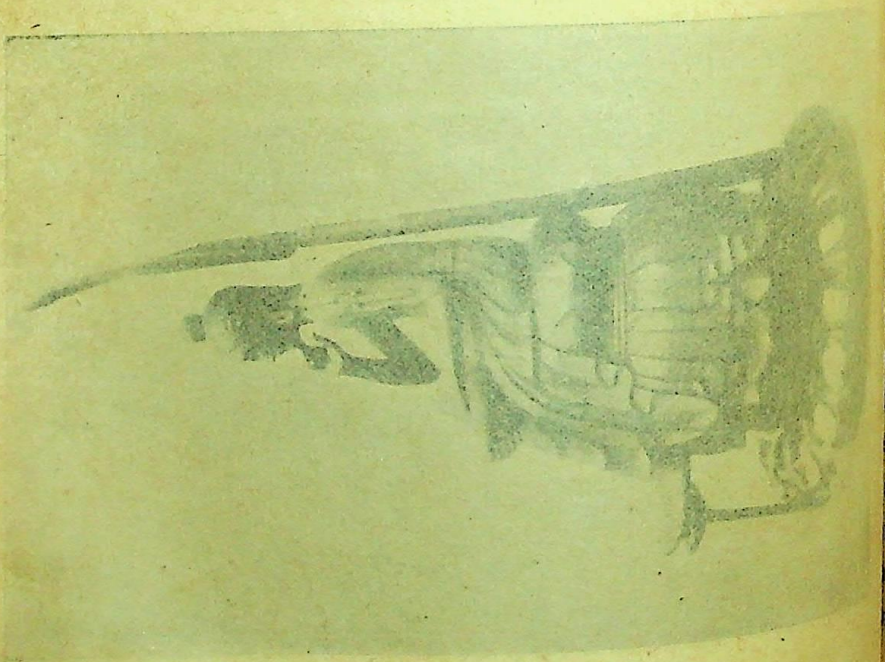

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James H. C...

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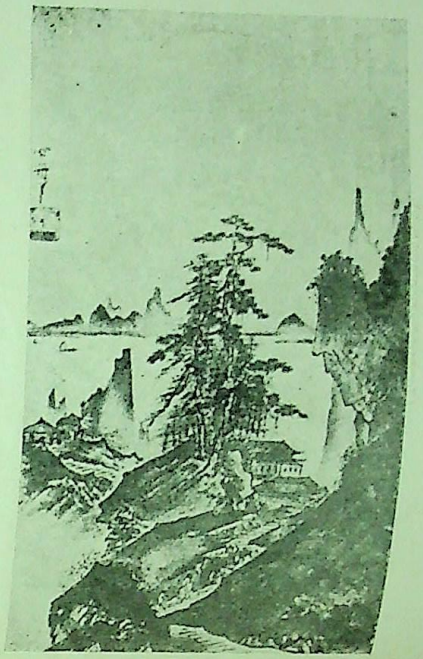
PRINCE WAMAYADO — Anon
(Seventh Century)

7

WILD GEESE — Okyo
(Eighteenth Century)

6



LANDSCAPE — *Sesshu*
(Fifteenth Century)

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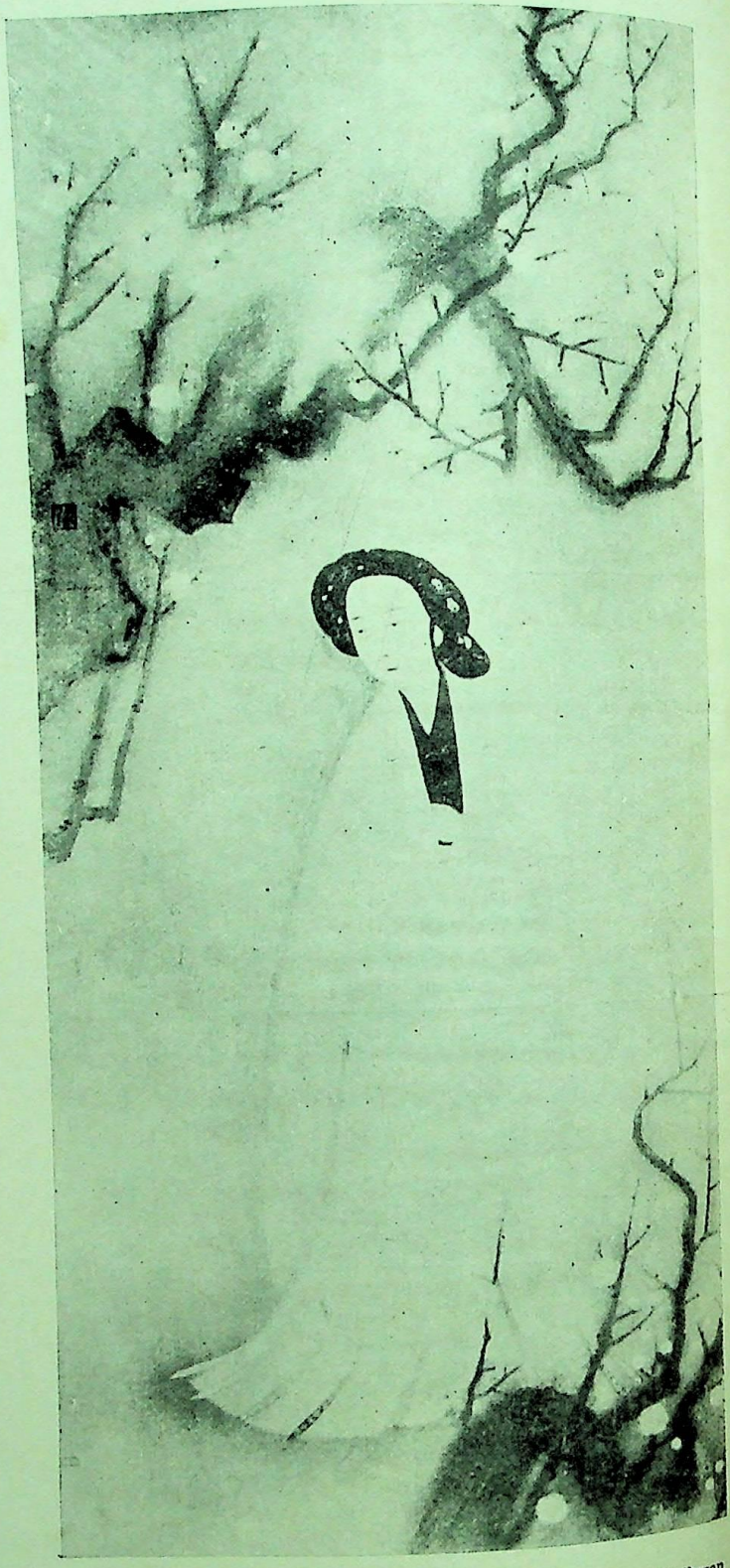

THE SPIRIT OF THE PLUM-TREE — Yokoyama Taikwan

(Twentieth Century)

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OUR ILLUSTRATIONS

The pictures which accompany the article on Japanese culture this month indicate some of the special characteristics of various stages of that culture as expressed in architecture, sculpture and painting.

In architecture, two wooden gates are contrasted. The Horiyuji gate belongs to the Asuka era, A.D. 550 to 700, and shows the classical purity of early Japanese architecture. The Nikko gate belongs to the Tokugawa era, 1600 to 1868, when gorgeousness and elaborateness prevailed. The gate is richly carved and brilliantly painted.

The wooden statue of Miroku, the Coming Buddha (the Maitreya Buddha of Indian tradition), is a choice piece of early craftsmanship. The available references do not give me any information about it. The statue is in the Cleveland, U.S.A., Museum of Art, and I trust the American reader will kindly get particulars about it and send them to me. I have an idea of making a collection of photographs of statues of the Buddha-to-be. The bronze Buddha of Kamakura is not the largest in Japan, but it is the most artistic. It was cast in the thirteenth century. It shows the contemplative spirit that was to find full expression in the next phase of Japanese culture. The man in the right-bottom corner of the picture shows the size of the statue. I shall never forget the impression it made on me when I saw it in daylight. It is hollow, and there is a shrine inside the head.

The earliest stage of Japanese painting is shown in the portrait of Prince Wamayado, or Shotoku (b. 573) which was painted, it is said, in the seventh century, as the Prince, lived until the twenty-first year of the seventh century. The picture may well be a true portrait. The landscape by Sesshu (1420-1506) is full of the repose and clarity of contemplative Buddhism (Zen) of his time. It is not of realistic nature, but an artist's adaptation of nature to the visual representation of a mood or an idea. The representation of nature is later with western influence. Okyo's "Wild Geese" (1733-1795) is "true to nature;" at the same time, the picture preserves the delicate touch of exquisite technique and delicate feeling. "The Spirit of the Plum-tree" by Yokoyama Taikwan (born 1868 and still living) is an essay in nature mysticism and leans towards the Chinese genius. Mr. Taikwan is probably now the leader of the true Japanese school. I have written of his personality and work, as well as the other movements in art in Japan, in my book *The New Japan*.

J. H. COUSINS

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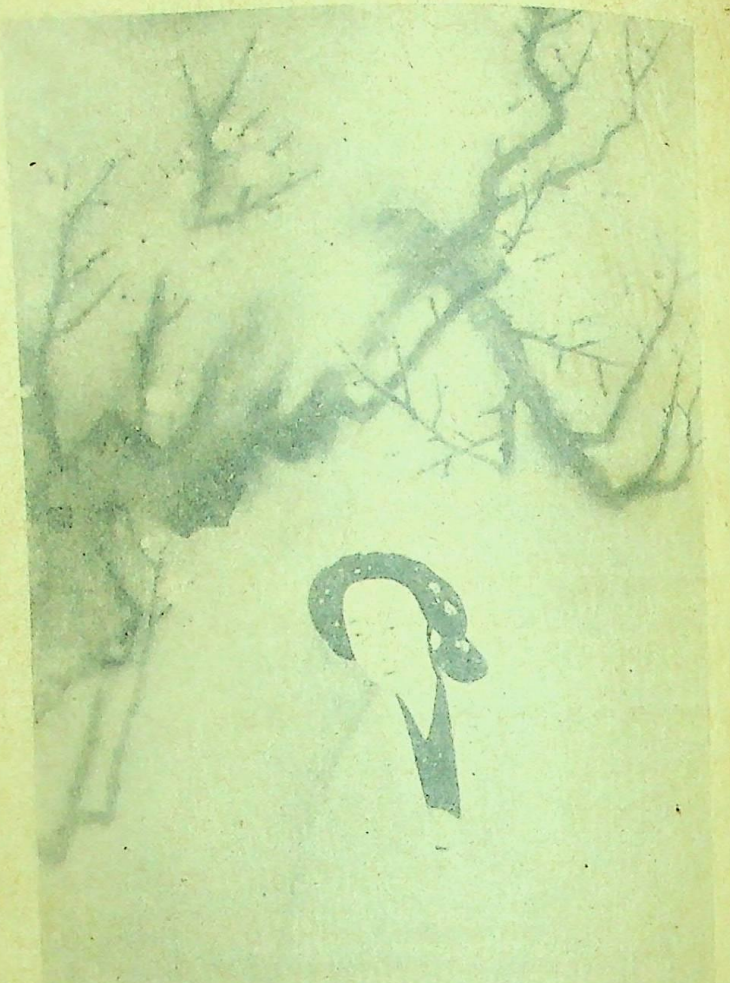

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DRINK AND HAPPINESS

By MAX WARDALL, LL.B.

ANY attempt to throw light upon the problem of drink must take account other factors than human weakness and perversity. subject deserves much profounder treatment than I shall be give it in the limited space at my disposal. But we shall be asking, "Why do Human Beings drink?" The answer is:

People drink intoxicating liquors because they are unhappy is the whole answer to the problem.

It is now quite well established that happy people, that is those who are harmoniously adjusted to their environment; not eaten up by mental and emotional conflicts; who are not with inferiority complexes; who have pleasant labour and good conditions, with reasonable recreation—such people do not excess—and usually not at all.

Who are the individuals that drink? They are the th stifled, inhibited, suppressed, constricted, ill-adjusted peop have sordid or uncongenial labour, without adequate social recreation; who have inferiority complexes and mental and em conflicts. These are the men and women who drink or seek narcotics and drugs to escape, subjectively at least, from their come environments.

It is therefore useless to attempt an analysis of the pro drunkenness divorced from its psychological aspect. It is futile to attempt a survey of the problem without studyi economic background. Such a survey will yield no ini answer to our query—why liquor and drugs?

Looking at the question first from a psychological point we find that each individual at birth, brings with him cer called) inherited instincts. These instincts are rooted in the body and are fundamentally emotional. They awaken with cry of the new born baby and continue all through life as dominating factors of the personality. These deep roote habits of thought and feeling have behind them the incalcu

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and the ageless vigour of the soul. The personality seeking expression on the lower planes is protected by these instincts and also finds self-expression in them. Self-preservation, curiosity, gregariousness, revolt at confinement, sexual expression, and many other primary and secondary impulsions start functioning as soon as the baby begins to breathe and are greatly intensified later with the growth of the personality.

So strong are these instinctive urges that their normal expression in life is imperative. The thwarting or stifling of these instincts arouses in the undeveloped man a wild unmeasured revolt. You see this characteristic even in infancy. A child held firmly and fixedly in the arms of an elder in such a manner that he is unable to get loose, and thus rendered impotent and helpless, will react most violently. He will struggle and strike at the face of his captor in a most passionate and unreasoning manner.

It is the instinct of freedom in the child that is clamouring for expression. The love of liberty is not a reasoned concept born of civilised life, but is a prehistoric instinct millions of years old. A thwarted person is a dangerous person. He will strike and destroy others and himself.

The French Revolution in its inception was engineered by thwarted, twisted, tortured men, whose natural love of liberty had been repressed until they struck blindly and with terrible ferocity.

Modern civilisation calls for the repression of many natural instincts. Life for the average person becomes so complicated that the free and natural expression of the emotional life is impossible. People living in great cities are in a state of incessant collision. The urge for freedom and the ruthless world of reality collide everywhere causing shock and jar and irritation.

We have, therefore, to remember that when we see men rushing to the flowing bowl to quench a supposed thirst, we are often in reality witnessing an attempt to quench an emotional thirst for liberty. They are trying subjectively to break the shackles and chains of the civilisation that oppresses and imprisons them. A few drinks—and the objective mind with its worrying, forward-looking ideals, becomes blurred and helpless; the stern realities of life are no longer clearly seen; the subjective and instinctive man is released, the old cave man comes prancing forth with all his ancient and glorious sense of adequacy and dominion; emotions high and low are loosened, forgotten laughter flows; imagination is released from cruel tyranny.

So much of this for the present. When we pass to the economic aspect of the drink problem we find that it too is interwoven with man's psychological outlook. We may say that the happier the social order the greater is the self-expression of the individual; the greater the social slavery, the more repressed is the natural life of the

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instinct. There are two ways of gaining freedom from the life of economic slavery, the grinding routine of monotonous la the inferiority, the dirt and squalor.

One way is by objective effort involving social, economic political changes. The other way is subjective. The victim implacable social order takes refuge in some soporific that wi the pain of the conflict and release the emotional longings that him. In India this refuge, this soporific is religion. In Chin opium. In England it is drink.

It is clear therefore that as said in the beginning, if we solve the problem of drunkenness in any country we must first the economic background of the people, to find what it is that seek to be released from. Have the individuals been denied ge expression? Have they been stupified and humiliated in their labour? Has their home-life been degraded by poverty? In words, have they been denied those natural human outpouri love and labour and neighbourliness, which make life swee wholesome?

If they have you may be sure they will seek emotional rele some intoxicant or narcotic which will drug the objective min temporary stillness, while the cave-man stalks forth to ri revelry.

Examining the subject of prohibition from this aspect subject, you will see why the United States of America was th great country to adopt national prohibition. It was economic fr that made it possible. For the first time in the history of hum the masses had come to share in the prosperity and of the nation. For the first time labour was released grinding penury and inferiority. For the first time the w he who toiled with his hands had self respect, dignity, equ good home, education, self-expression, freedom of choice and ment. Some there be who will challenge this statement, b nevertheless true. Nowhere in the world to-day may be fou a high standard of life and comfort as that of America to-day that high standard is not for the few or the many, but for *all* w willing to work.

With this background in view, consider the history prohibition movement in America.

Prior to the Civil War in 1861, there was little effort, c or otherwise to abolish the liquor traffic. Seventy-five pe the people lived in the country and moderate drinking in th and taverns was habitual and almost universal. After the C there began a steady drift of the rural population towards th This has continued, until to-day more than one-half of the p America live in cities and towns; with the growth of the c

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the consequent flowing together in compact and congested centres of huge masses of people, the problems of society became highly complex, and that complexity was everywhere aggravated by the presence of drinking resorts. Those of my readers who dwell in old countries where the people are sober, conservative and self-contained, following without deviation or excess the ancient paths of custom and civic duty, have little idea perhaps of the perils that confront a young, daring, energetic people in a virgin civilisation. Drink is one of the most serious of these perils. In the old country, drink is associated with home and cheer and fireside. It has all of the warm congenial domestic association. Excess is exceptional. In our new world liquor meant the saloon and the brothel. Drink became separated from all the refining influences of home. The saloon became a drinking resort, where even good fellowship and sociability became sentimental debaucheries. Excess was the rule. In great cities drinking resorts were known as the places where political plans and plots were conceived and hatched and from which radiated the most vicious influences in civic life. All decent people recognised the saloon as the great enemy of free government, the incubating centre of vice and graft—a dire plague indeed.

In the family of the United States are forty-eight sisters, each sister is self-governing and has the right to prohibit the sale of liquor within its own domain. It was soon after the Civil War that one state after another began to recognise the drinking saloons as enemies of liberty and reform. Many states adopted local option while others entirely prohibited the sale or manufacture of liquor within its borders. The interest in prohibition gradually grew as one State after another fell in line until at the beginning of the year 1918, a majority of the States of the Union had adopted prohibition. Then national prohibition began to be agitated and a new amendment to the constitution was submitted to the several states and two-thirds thereof voted an amendment prohibiting the drinking, manufacture, sale, and importation of intoxicating liquors of any kind.

Many people in America are still wondering how it happened. It is still a matter of amazement to the world, that a great nation of 120 millions of pleasure-loving people should voluntarily impose upon themselves the hardships and restraints of complete prohibition.

As I have indicated, the primary cause of prohibition in America was the unprincipled and vicious manner in which the traffic of liquor was exploited, and the consequent moral revolt against the political power exercised by the liquor interest. But there was a contributing secondary cause. This is found in the tremendous growth of industrialism. The American people have forged ahead mightily in a commercial way. They do not, as commonly supposed, worship money. On the contrary I have never seen a people less greedy and grasping, or more honourable in business dealings, but the average American does worship power, efficiency and material

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instinct. There are two ways of gaining freedom from the sordid life of economic slavery, the grinding routine of monotonous labour, the inferiority, the dirt and squalor.

One way is by objective effort involving social, economic, and political changes. The other way is subjective. The victim of the implacable social order takes refuge in some soporific that will still the pain of the conflict and release the emotional longings that stifle him. In India this refuge, this soporific is religion. In China it is opium. In England it is drink.

It is clear therefore that as said in the beginning, if we would solve the problem of drunkenness in any country we must first study the economic background of the people, to find what it is that they seek to be released from. Have the individuals been denied patriotic expression? Have they been stupified and humiliated in their daily labour? Has their home-life been degraded by poverty? In other words, have they been denied those natural human outpourings of love and labour and neighbourliness, which make life sweet and wholesome?

If they have you may be sure they will seek emotional release in some intoxicant or narcotic which will drug the objective mind into temporary stillness, while the cave-man stalks forth to riot and revelry.

Examining the subject of prohibition from this aspect of the subject, you will see why the United States of America was the first great country to adopt national prohibition. It was economic freedom that made it possible. For the first time in the history of humanity the masses had come to share in the prosperity and wealth of the nation. For the first time labour was released from the grinding penury and inferiority. For the first time the worker, he who toiled with his hands had self respect, dignity, equality, good home, education, self-expression, freedom of choice and movement. Some there be who will challenge this statement, but it is nevertheless true. Nowhere in the world to-day may be found such a high standard of life and comfort as that of America to-day. And that high standard is not for the few or the many, but for *all* who are willing to work.

With this background in view, consider the history of the prohibition movement in America.

Prior to the Civil War in 1861, there was little effort, concerted or otherwise to abolish the liquor traffic. Seventy-five per cent of the people lived in the country and moderate drinking in the home and taverns was habitual and almost universal. After the Civil War there began a steady drift of the rural population towards the cities. This has continued, until to-day more than one-half of the people of America live in cities and towns; with the growth of the cities

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consequent flowing together in compact and congested centres of masses of people, the problems of society became highly com- and that complexity was everywhere aggravated by the presence drinking resorts. Those of my readers who dwell in old countries where the people are sober, conservative and self-contained, following without deviation or excess the ancient paths of custom and civic have little idea perhaps of the perils that confront a young, energetic people in a virgin civilisation. Drink is one of most serious of these perils. In the old country, drink is associated with home and cheer and fireside. It has all of the warm essential domestic association. Excess is exceptional. In our new land liquor meant the saloon and the brothel. Drink became separated from all the refining influences of home. The saloon became a drinking resort, where even good fellowship and sociability became elemental debaucheries. Excess was the rule. In great cities drinking resorts were known as the places where political plans and deals were conceived and hatched and from which radiated the most vicious influences in civic life. All decent people recognised the saloon as the great enemy of free government, the incubating centre of vice and graft—a dire plague indeed.

In the family of the United States are forty-eight sisters, each sister is self-governing and has the right to prohibit the sale of liquor within its own domain. It was soon after the Civil War that one state after another began to recognise the drinking saloons as enemies of liberty and reform. Many states adopted local option while others totally prohibited the sale or manufacture of liquor within its borders. The interest in prohibition gradually grew as one State after another fell in line until at the beginning of the year 1918, a majority of the States of the Union had adopted prohibition. Then national prohibition began to be agitated and a new amendment to the Constitution was submitted to the several states and two-thirds there- adopted an amendment prohibiting the drinking, manufacture, sale, and importation of intoxicating liquors of any kind.

Many people in America are still wondering how it happened. It is still a matter of amazement to the world, that a great nation of millions of pleasure-loving people should voluntarily impose upon themselves the hardships and restraints of complete prohibition.

As I have indicated, the primary cause of prohibition in America is the unprincipled and vicious manner in which the traffic of liquor was exploited, and the consequent moral revolt against the political power exercised by the liquor interest. But there was a contributing secondary cause. This is found in the tremendous growth of industrialism. The American people have forged ahead not only in a commercial way. They do not, as commonly supposed, worship money. On the contrary I have never seen a people less selfish and grasping, or more honourable in business dealings, but the average American does worship power, efficiency and material

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achievement. He has a veritable passion for getting on. It was more than forty years ago that the more advanced of the industrialists in America found that liquor and efficiency did not go together; they discovered that the men who consumed intoxicants were inefficient, slow, and confused in their work. Of course this was very bad for business, therefore it had to be stopped. There are 300 thousand miles of railroad in America. Hundreds of thousands of men are employed in the operation of these railroads. Upon the integrity of the operators depend the lives of the public. More than forty years ago the owners of these railroads adopted an inflexible rule; they refused to employ in the operating department any man who drinks intoxicants even moderately.

This policy of complete abstinence in business spread to factories and shops everywhere, not as a moral issue, but as a purely business proposition. Henry Ford who employs an enormous number of workers and who is a most generous patron of labour, favouring high wages and short hours is yet hard and inflexible in the matter of drink. He will discharge without mercy or hope of reinstatement any man who drinks even occasionally.

In the economic world therefore, these two powerful allies came to the aid of prohibition. High wages, and discrimination against drinkers. These two factors made prohibition possible and are helping to make it a success.

However, it is only fair to say that after five years of effort prohibition is still on trial in America. It has powerful enemies working day and night to bring about a repeal of the 18th amendment. Its greatest enemies are five in number:

First: The press, which has lost enormous advertising revenue with the advent of prohibition.

Second: Foreign powers who have been deprived of profitable export trade and have been persistently hostile to the law.

Third: The law courts which impose small fines for the most aggravating offences.

Four: The individuals who look upon prohibition as an unwarranted invasion of human liberty. These are everywhere resisting the law with passionate zeal.

Five: The wretched, the forlorn, the ill-adjusted, the mentally defective, the criminal.

Economic freedom, wealth and universal education do not necessarily produce universal happiness. Wealth and ease bring temptations to enfeeble and inflame—new desires to gratify; new ambitions to achieve. We all well know that there can be

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manent tranquillity or happiness to the individual until temptations ve ceased to allure, until all desires are merged into the One sire: all ambitions into the One Ambition to *Become*.

Without straining the patience of the reader, we may summarise r suggestions very briefly.

Drink and drugs deaden the acuity of human suffering: efface a moment the pressing problems of life: soften the growing rities and repressions of civilisation: bring to the victim a sense power and freedom. He is seeking *happiness*. No country or n can successfully combat these evils without substituting some sure-giving attractions in their stead.

I am quite willing to say, quite unafraid to say, that where urers, artisans and mechanics are poor, ignorant and despised, re they live hard sordid lives, with few social pleasures, that in lives drink, gluttony and sexuality are natural instinctive modes relaxation and recreation. Their counter-attractions are theatres, ing, music, games of skill, social festivals, exciting and colourful sts that give strong emotional expansion. These are the ways reedom. Give the world happiness and it will seek out the right s.

The reader will object that I have said nothing of the rich who e everything and yet are drunkards. No, the rich who drink are really in possession of anything—they are possessed and full of —they are ignorant and spiritually illiterate. They too need ier attractions, they need aspiration, love of their fellow men —religion. (Reprinted from *Service*.)

Max Wardall

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RENUNCIATION

I DID a little thing
None knows but I:
Yonder where young birds sing
And Love passes by.

Love with his pipes of gold—
(Oh! He was fair):
I was not very old
When I walked there.

One by the Garden Gate
Did beckon me—
"With Love I would mate"
Child, I am He!

It was the Garden where
All things are born;
Planets were mating there,
I stood forlorn.

"Far out beyond," (He said)
"They call me 'Pain';
"Canst thou bear to tread
With me again?"

"Lord I would pluck my Rose
Young, young am I!
What then have I with those
Who ache and die?"

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Smiled He "There *take* thy Flower."
I looked once more . . .
I chose in that lonely Hour
The Thorns He wore!

"Yonder, ahead, afar
They call you 'Pain' . . .
Where Burden Bearers are
Send me again!"

Turned He and clasped me then
"Boy of My Heart,
Thou wilt REMEMBER when
We *seem* apart?" . . .

* * *

Now in the Multitude
Tired of its din,
Hated, misunderstood
Day out, day in.

Toiling, I have a dream
Where strange winds blow—
Gates of my Garden gleam,
Vast Rivers flow.

Throbbed with exultant Life
I laugh and leap—
Wild elemental strife
Hurls me from sleep.

* * *

I did a little thing
Unknown, unsung:
Is . . . HE . . . REMEMBERING
When I was young?
(I am so young!)

DAPHNE

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SEEDS OF INTERNATIONALITY

WE note from various sources that many International congresses festivals etc., are to take place in the coming year.

In Vienna last month an International Conference concerning medicinal plants was held, this month, also in Vienna, an International Fair will be held besides an International Conference of the employees of banks and insurance offices.

Later in this month March the Beethoven Centenary and International congress of music history and at Easter an International congress of dancing masters.

At the beginning of May the conference of the Executive Committee of the International Federation of Journalists in preparation for the International Congress of Journalists which will take place also at Vienna in 1928.

The Fourth World Conference on New Education organised by the New Education Fellowship, of England will be held in Locarno, Switzerland from August 3rd to 15th, 1927. The General subject of the conference will be "The True Meaning of Freedom in Education."

THE ORDER FOR THE DEFENCE OF THEOSOPHY AND THE THEOSOPHICAL SOCIETY

THE Committee of the Order of Service for the Defence of Theosophy and the Theosophical Society[1] beg to notify that they reorganise their "Order of Service" on November 14th, 1926, establishing themselves as "The Order for the Defence of Theosophy and the Theosophical Society". Their desire being to form their Order within the Theosophical Society, to be composed of members of the Theosophical Society, and to work primarily for the Theosophical Society.

If the original form as an Order of Service *outside* the Theosophical Society were maintained it seemed impossible that it should work for the Theosophical Society.

The aims, ways and means remain unchanged.

DR. CH. A. VAN MANEN,
Nassaulaan 4, The Hague, Holland,
Foreign Secretary of the Order.

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[1] See November, 1926., p. 231.

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FROM THE THEOSOPHICAL NEWS BUREAU

REFERRING to the present growing menace in China the Theosophical News Bureau has received the following cable from Dr. Annie Besant:

"CONSIDER WHITE AGGRESSION REAPING NATURAL RESULT "IN AWAKENING ASIA SENDING INDIAN TROOPS MAY "PRECIPITATE COLOUR CONFLICT CONCILIATION ONLY WAY."

Having recently completed an extensive lecture tour throughout the United States, where she spoke on India and the problems of the East in all the most important cities, Dr. Besant is now in California from whence she will shortly return to England via Australia and India, having already expressed her intention of delivering a series of lectures on "The New Civilisation" in London during June.

Dr. Besant, who has been one of the greatest forces in the movement to obtain Home Rule for India, being elected President of the Indian National Congress in 1917 after an unprecedented storm of protest had forced the British Government to release her from internment and solemnly declare on August 20, 1917, that the goal of Great Britain in India was responsible Government, has for several years past been urging the necessity of co-operation between East and West. In her last book *India: Bond or Free*, a most enthralling exposition of Indian political, economic and educational problems published by Messrs. Putnam a few weeks ago, she proves conclusively with figures mostly drawn from official Government Statistics that the attempt at coercion and exploitation of India by white races has had the most appalling results in the shape of increasing poverty and illiteracy.

Speaking to more than two thousand people at the Queen's Hall in London last year, Dr. Besant uttered a most solemn warning to the effect that unless the attempts at coercion of Eastern Races by the European Nations were to cease and be replaced by a policy of friendly co-operation, a racial war would ensue so horrible that it would well be the first step in the downfall of present civilisation. Recent developments in China come as a timely reminder of the truthfulness of this warning.

Bedford Square
London, W. C. 1

January 29th, 1927.

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THE THEOSOPHICAL FIELD

NEWS from the Spanish speaking countries of America reach us a long and delayed travel, but bring good tidings. The member those Sections, inspired by the teachings of Theosophy, are m anxious to spread the Truth among their brethren all over continent. Their work can hardly be well appreciated, and only those who know the sometimes trialsome difficulties that have t surmounted in those vast countries of the old New World. A sp feature of those Sections, the so called Theosophical Centres pro to be a very lucky adjustment of the Theosophical organisation the special conditions prevailing there, and thanks to the indefati work of the zealous members, Theosophy is rapidly gaining the among the peoples of Latin America.

Mexico.—Theosophical activity in Mexico is stronger than e The two new Lodges recently installed, one in the South, the oth the North of the Republic, are but outward signs of the gro force of this most promising country. The members of the Lodges are old members of the T.S. and when assuring them o good wishes and sympathy in their new work, we know that are working consciously towards the glorious future which a their country.

Cuba.—In a specially called meeting on the Anniversary o Foundation of the T.S. the General Secretary of the Cuban Sec discussed with the Presidents of the various Lodges the metho be adopted in the present work of the Section and the indivi Lodges. Two inspiring telegrams from our beloved Presi Dr. Besant contributed greatly to the harmony, and fraternal s prevailing in this successful meeting.

The 6th of November, 1926, will be a memorable date in history of the T.S. in Cuba. Four new Lodges were installed on day in Habana. On the 21st of the same month a new L was founded in Campo Florido. The very active member

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...Concordia Lodge are mainly to be credited with this new ...ture. The members of this Lodge combining pleasure with work, ...on their Sunday excursions the Theosophical teachings near and ... where men and women are thirsty for spiritual enlightenment.

Several Theosophical Centres were founded, which are looked ... as nuclei of future Lodges. We congratulate our Brethren of ... Cuban Section for their fervent and inspired activity. Our ...rnal good wishes for the members of the new Lodges and ...tres. May the blessing of the Great Ones help them to carry on ... work in spreading the beautiful ideas of Theosophy among our ...an Brethren. The Concordia Lodge of this Section wishes to build ...lony for the members of the T.S. We are eager to hear more ...t this undertaking. The Lodge Serviry Amar seemingly lives up ...r name (To Serve and to Love). They are about to start an ...emy to teach English, Shorthand and Languages, thus imparting ...tual and material powers to their brethren.

We have to mention the laudable initiative of Miss Pastora ...rran of the Sacrificio Lodge, who intends to start a Theosophical ...ge, free, for the poor. We earnestly hope to read very soon ...e realisation of these noble intentions.

...n Ciego de Avila, thanks to successful arrangement with one of ...roadcasting stations, twice a week Theosophical lectures are ...ered for the benefit of those who can listen in. In Habana, ...y Tuesday night they have a Theosophical Radio Evening, ...a series of lectures are given thus. In Barcelona, Spain, they ...make use of the Radio for spreading Theosophical teachings, ...gh at the present they have not fixed any special day for these ...es. Let us hope they will make a regular course of it.

...orto Rico.—From the news gathered from this Section, we are ...to note the intense activity going on in every one of the Lodges ...e keen interest of the members to spread the Truth which ...sophy teaches us. The Juvenile Lodge of Ponce is rewarded for ...ndefatigable toil and incessant preparation by the formation of a group ...Guayanilla, consisting of 17 members. We hope this group will ...soon become a Lodge.

...Monthly conferences are given to the inmates of the anti-tuber- ...is sanatorium in San Juan, P.R., and quite a number of patients ...ist at them, showing a great interest in the message Theosophy ...gives them. They show a real thirst to know more about quite a ...number of subjects upon which Theosophy alone can throw light.

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France.—The French Section in Paris has every Wednesday lecture on the Elements of Theosophy, where also questions connected with the same are answered. We report this as a seemingly efficient way to gather into the Society those who, on account of not being able to follow the lectures and courses offered by the various Lodges for their more advanced members, would drop Theosophy as something too high for them, as something they cannot understand.

Hungary.—As a promising sign of the steady progress of Theosophy in Hungary, we are very glad to communicate to our readers that two new Lodges were recently formed in this Section. The extremely difficult conditions under which our Hungarian brethren have to work, make their results the more valuable. We send our warm greetings to the members of the two new Lodges, wishing them great success in comforting spiritually the much suffering people of the country of the Master Rakoczi.

Dr. J. I. Wedgwood, Miss Catharine Bell and Mr. John C. have been visiting lately this Section and delivered various lectures which were greatly enjoyed and appreciated by those present. We take a great pleasure in announcing that the generosity of a brother living in America made possible the publishing of the first volume of *The Secret Doctrine* in the Hungarian language, promoting thereby a deeper study of the Theosophical teachings among those who can study best in their own language. We look hopefully to the future and expect to be able to report very soon the appearance of the translation of the whole of this great work of H. P. B.

* * *

In some of the daily papers it was reported that Conan Doyle, at the Commemoration of those who died in the Great War, which was held in the Albert Hall, London, called upon those in the audience who had proof of the life of the disincarnated to stand up; whereupon, according to the newspapers, some eight or nine thousand of those present rose. Conan Doyle then said: "Thanks be to God that we are so many. I wish to make a prophecy: Within five years when a like call will be made, in the Albert Hall, nobody will remain seated. Spiritism is a testimony of facts, not of faith."

———

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CORRESPONDENCE

AN UNSOLVED PROBLEM

attention of astronomers is again being directed to the study of glorious sidereal objects known as Spiral Nebulæ, of which *Berenices* (N.G.C. 4826), *Canes Venatici* (N.G.C. 5194-5) and *gulum* (N.G.C. 598) are types.

Whereas these were previously thought to be within the galatic tem of which the Milky Way (within which our sun is situated) s part, the increased refinement of spectrum analysis, made ble through the use of the interferometer in combination with erful telescopes (the largest being the 100 in. Reflector at Wilson with a 20 ft. interferometer) has enabled the approximate nces of these nebulæ to be calculated. It now appears that they of an order of magnitude that can only be computed in hundreds housands of light years. Further, what was once thought to be r dust" has been resolved into unnumbered suns. From ulations made from these and other observations, astronomers clude that the spiral nebulæ are themselves universes situated in infinite depths of space, of a size commensurate with our own. n another way, if viewed from a point sufficiently remote in ce, the universe in which we live would itself appear as a spiral ula (although it must be stated that this view is not universally d by astronomers).

If these inferences are correct they give rise to a problem that not yet been satisfactorily explained. We are given to under- d that light is something (without going into the question of its r nature, once more brought into question by the theory of ativity) which is limited to the physical plane of the earth. re further told that this plane is limited in extent, that es not even reach to the Moon. How then is light, which the ments of physicists tell them is identical in nature with that ed by terrestrial sources, transmitted over the vast distances ween the Earth and the stars and nebulæ, if there is no physical um?

The problem has been noted in several text-books of Theosophy, passed over as beyond explanation, except that the guess is ested that light is somehow "stepped down" from the matter of her planes when it reaches the earth. This is a possible explana- n, if we consider that the atomic sub-planes of all the planes are

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said to be in a special relation to each other, so that we might suppose that the light emitted by distant suns, while originating in the atomic sub-plane of their physical planes, sets up a sympathetic disturbance in the atomic sub-planes which are co-extensive with the intervening space, which in their turn cause sympathetic responses in the atomic sub-plane of our own physical plane, whereupon we get the sensation of light.

This explanation involves a number of assumptions. To clear these away an authoritative statement, from some one capable of making the necessary observations, is wanted on the following points:

1. What is the exact nature of light? Is it a wave motion or the transmission of actual particles of matter?

2. What is the appearance of the stars and nebulæ on the astral, mental and higher planes?

3. What is the nature of the connection between the atomic sub-planes? Can causes in one produce effects in the others; in fact, does the "stepping down" process actually take place?

With full and accurate answers to these questions it would be possible to solve the mystery of the transmission of light across interstellar space.

One more point. Observation of the spiral nebulæ has led to the conclusion that not only do we see in them "island universes" of countless suns, but that we also see suns in the process of being born. On the other hand, we are told that in the case of our own solar system its physical matter was built of already existing matter of higher nature. Is it that at the beginning of the evolution of the universe the physical creation of solar systems out of a vast mass of dense and luminous matter, similar to that which is seen taking place in the spiral nebulæ, is the normal procedure, but when that evolution is far advanced and that matter is used up, the process changes to the creation of physical from nonphysical matter?

LEONARD C. SOLE

32 Abercorn Place
London, N.W. 8

DEBASED SCIENCE

UNDER the above headline *The Herald* reported recently a speech by Mr. W. A. Holman at the Sydney University, and followed the next day with a sub-leader on that speech.

Mr. Holman deplored the debasing tendencies of venal journalism, American sentimentalism as propagated by the Cinema and the broadcasting of feeble concerts. "The discoveries of modern science," he concluded, "were not only being corrupted to base uses—they were base in their use from the very beginning. Education was

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...e to step in to control Science". May I give publicity, here, to a ...icularly cruel instance of this debasement which has recently ...e to my notice, in the hope that the matter may be taken up by ...profession and a strong and widespread protest made?

BRITISH MEDICAL JOURNAL

In the *B. M. J.*[1] reporting on the International Physiological ...gress at Stockholm writes:

OVARIAN TRANSPLANTATION

"Voronoff and Didry (Paris) read a report on what may prove ...e a very important piece of work, although considerable scepticism ...s expressed at the meeting. They have transplanted a human ...ale ovary into a female chimpanzee, previously ovariotomised, ...h the result that normal menstruation returned. They then ...ilised this chimpanzee with human sperm, and menstruation ...ced, so that they now await the birth of a human child. Even if ...s actually occurs there is no doubt that *confirmation in other ...oratories will be required* (Italics mine) before the explanations ...en can be fully accepted."

Not one word of disgust, nor condemnation of this filthy crime! ...the contrary, a suggestion, rather, that the wicked exploita- ...of a poor "human" monster, and a poor brute mother must be ...ated in other laboratories to confirm the hideous "experiment".

If the monster lives, an iniquitous wrong will have been done, ...to it and to the poor chimpanzee mother. If, on the contrary, ...e "scientists" destroy their fearful creation at or soon after ...(supposing it to be viable) again they wrong mother and child, ...are guilty of murder.

How true the warning of St. Paul: "God is not mocked! What a ...sows, that shall he also reap."

The late Sir William Osler, that great and good physician ...ared what he called "that accursed apathy, the chief foe the ...cal profession has to fight".

It seems to me, Sir, that we of the medical profession are not ...to deliver ourselves from "that accursed apathy" if we remain ...ifferent to, or actually approving of such "scientific" crimes as ...above.

Alameda
...on Road, Sydney.

J. BEAN

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[1] August 21st, 1926, p. 347, "L. E. Bayliss" is this the world-known Professor ...Physiology—? J. B.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Studies in Symbology, by R. A. Lidstone (T.P.H., London); *Rheumatism and Allied Ailments*, by Valentine Knaggs (C. W. Daniel Co., London); *The Hindū View of Life*, by S. Radhakrishnan; *Light from the East*, by the Hon. P. Arunachalam (Allen & Unwin, London); *The Astral Body*, by A. E. Powell (T.P.H., London).

OUR EXCHANGES

We acknowledge with many thanks the following:

Bulletin Théosophique (January), *Service* (October), *The Messenger* (December), *Theosofie in Ned-Indie* (January), *News and Notes* (January), *The Servant of India* (January, February), *The Theosophical Review* (January), *Light* (January), *The Canadian Theosophist* (December), *Theosofia* (November), *The Indian Review* (January), *Pravesha* (January).

We have also received with many thanks:

Revue Théosophique Le Lotus Bleu (December), *Evolucion* (October, November), *Synthesis the Āshrama Method, Advance Australia* (December, January), *The Purity Servant* (January, February), *The Beacon* (December), *Theosofisch Maandblad* (January), *Prabuddha India* (December), *Pewarta Theosofie* (January), *Theosophia* (January), *De Theosofische* (January), *Gnosi* (November, December), *El Mensajero* (November), *The Mahā-Bodhi* (January, February), *The Speculative Mason* (January), *The Round Table Quest* (January), *Indian Art and Letters*, Vol. II, No. 2, *Dawn* (January), *Heraldo Teosofico* (December), *Blavatsky Press Bulletin* (February), *The Vedic Magazine* (January), *The Young Theosophist* (December).

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REVIEWS

An Outline Introduction to the History of Religions, by Theodore Robinson, M.A., D.D. (Oxford University Press. Price 5s.)

Whatever form the religion of the future may take it is worth while studying its history up to the present. We see how religions are born, how they develop and die. The dead religions are more numerous than the living, and they have died, not so much from outward persecution, as by the seeds of decay contained within themselves. A religion, if it is to live, must have the power to adapt itself to the whole of human nature and to the changing needs of successive generations. Above all, it must maintain within itself a real spiritual vitality.

Dr. Theodore Robinson gives in this outline a clear and impartial statement of the more important historic religions. He rightly puts Christianity alongside the world's other religions and treats it with the same detachment and from the same external standpoint as the other faiths. He groups the features presented by the different religions of the world under three heads: (1) Theology and any philosophy it may develop; (2) The relation between the worshipper and the object of worship, including revelation, worship, prayer and sacrifice; (3) Ethics.

In the strict sense of the word there is no necessary connection between religion and morality; in many religions the gods are only interested in man's doings, so to say, by accident; in other religious systems the whole social order has a religious sanction. But it does not follow that the relations thus established by religion correspond with man's conception of what is morally right; there have been instances in which men have abandoned religion for righteousness' sake. It may be said that there are not more than five religions in which what is morally right or wrong is also religiously right or wrong.

Dr. Robinson goes through the whole gamut of religious evolution from proto-religion, animism, polytheism, philosophical religions,

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monotheism, Islām, and Christianity, in 244 pages, obviously this outline is only meant to stimulate the reader to a fuller study of the history of religion and of each religion. In that sense this book is to be recommended, giving clear definitions, original ideas, and impartial views of the evolution of religious ideas and dogmas.

M. G

The Architectural Antiquities of Western India, by Henry Cousens (3 Victoria Street, London, S.W. The India Society. Price 25s. net.

The author of this very valuable addition to the authoritative literature of Indian Art spent a considerable portion of his life as an officer of the Archæological Survey of India a generation ago. In his retirement he is putting the results of his work into a series of books of which this is one. The area covered by this study includes Bombay Presidency proper and contiguous or special parts such as Sind, Kathiawad and Gujerat. But the following out of specific architectural styles necessarily takes the author farther afield, even as far South as Mysore State. The styles range from the early Buddhist "cinerary mounds" of the third century B.C. to the Muhammadan buildings of the sixteenth century.

Those interested in the technical department of building will find much to interest them in this book. The general student of architecture as an expression of the creative power of humanity will also find satisfaction in its frequent glimpses into human psychology in India.

Thus the author emphasises the fact that the remains of the great ages of Indian architecture are almost entirely religious. This, he says, was due to the universal respect for religion, so that History military adventure spared the temples of all the faiths. These were built to last, which civil buildings, that were legitimate objects of attack, were built of perishable materials. Yet, when for some reason a temple was deserted it was regarded as no holier than any other building, and was often put to the basest uses. This fact, incidentally stated, and carrying the implication of æsthetical insensibility, shows that the Hindū people were not attached to the outer forms of religion. When the living principle departed, the form ceased to interest them. Isolatry, as ordinarily conceived, has not been characteristic of the Hindū people. On the other hand, as the author points out, the Mussulmān regards it as desecration to use [illegible]

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ular purpose even a stone that has been consecrated to religious Which seems to indicate that the monotheistic attitude is apt to attach importance to "wood and stone" than the theistic.

The book is written in a style that is not inspiring, but perhaps is a matter of little importance when the imparting of informa- is the aim. When Mr. Cousens is archæological and technical is on safe ground. When he moves beyond it he is not so ring. He complains of the rigidity of the plan of a mosque, ich arises, he says, from the fact that the mosque design "did not w gradually like the great Cathedrals of Christendom". He has ing to say against the rigidity of the cruciform design of the edrals. He grumbles at the removal of shoes on entering sacred lings. He interjects a quotation (without reference) about the rathas, leading up to the assertion that only the "supervention of British power" stopped the destruction of buildings in Gujerat.

Still, the book may be taken for its substance, as a very useful ilation of data on the architecture of a large area in India. The or will hardly be confused with another writer of the same me with a slight difference in spelling who writes, among other ers on Indian painting.

S. M. O.

The Life of Alexander Whyte, D. D., by G. F. Barbour. (Hodder & ghton, Ltd., London. Price 7s. 6d.)

It is largely through our intercourse with others that our lessons e are learnt, and when we are brought into direct relationship great people we have, as it were, living ideals set before us to n. And so in reading the lives of the great, we can in our cation live with them and experience with them their actions, gs and thoughts, and perhaps realise something of their higher And all this is a very real experience from which we may learn learn from the living people around us. For this reason we much to biographers, expecially if they have written well and for the opportunities they give us to know some of the great who have left their footprints deep in the sands of time and passed onwards.

The subject of this biography, the late Dr. Alexander Whyte, was and is a great soul from whom much can be learnt, and

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Mr. G. F. Barbour, the author, has told his life story so well that the time the reader has before his mind a vivid picture of the great man's life. Indeed, by the time the book has been read the reader should know Dr. Whyte as an old and revered friend. The biography is full of interesting detail and examples of Dr. Whyte's private and public life and his work, and the story is supplemented with selections from private correspondence between himself and his friends and with extracts from his diary and public addresses, sermons and lectures.

Dr. Whyte commenced life amidst poor surroundings and while a boy at one time served as a cobbler's apprentice. He suffered many deprivations and hardships in order to obtain an education at King's College, Aberdeen, and he became a great scholar, preacher, Church Minister and the author of many well known and much valued books on religion, eventually rising to the position of a great leader of religious thought in Scotland. He was beloved by a large circle of friends and looked up to by deep thinkers of many lands. He was a champion of the higher criticism of the Bible and liberty of thought, and a lover of the Christian Mystics. He held broad minded and tolerant views, and his great dream in life was of a united Christendom—a union of all the Christian Churches—and this, perhaps, above all else shows the wideness of his mind. Such a brief is the life story of Dr. Whyte which the author has related beautifully. To Indian readers Dr. Whyte should be introduced not only as a great scholar and a leader of Christian thought, but also as the father of Sir Frederick Whyte, who was the President of the first Indian Legislative Assembly under the Montford Reforms and well known and respected by many.

The publishers have evidently taken pains to put this work before the public in an attractive form and in this they have certainly succeeded. The whole get-up is admirable, and the fine bold type in which it has been printed makes reading easy for the eyes. If more books were printed in such type there would be less defective eyesight in the world. This advice applies particularly to publishers of books for the use of students in schools and colleges, for the eyes of students are so often seriously injured through the small defective type in which educational books are usually printed. Such injury to the eyes of the young is a handicap throughout the whole of life.

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10th February, 1927

ERRATUM

We have received a letter from Mrs. Senta Simons the accredited author of "The Mysticism of the North American Indian"[1] to say that her husband Dan. A. Simons is the writer of the article. We apologize to both most cordially.—ED.

[1] See November, 1926, page 179.

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THE THEOSOPHICAL SOCIETY was formed at New York, November 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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demonstrates the justice and the love which guide its evolution. puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

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Vol. XLVIII No. 7

THE THEOSOPHIST

ON THE WATCH-TOWER

Editor writes:

Our readers will see in the articles that follow these s, why I have been kept in the United States. Our st hopes are more than fulfilled, and the Message of the her is outlined, to be amplified in the next few years. *My Kingdom of Happiness,* talks to a class at Ommen last , the basis of that Message was suggested, and it is now ming more precise.

***

A matter closely touching this is the appearance of the sub-race of the great Aryan Mother Race. H. P. B. old in 1888 the coming of a new race in the United es (Vol. II, *Secret Doctrine*). I have been laying stress on for years as a matter of Theosophical teaching, and as ign of the Coming of the World-Teacher. Now the er has passed beyond the need of argument, for the ntific fact is placed beyond doubt, the newspapers give ms on it, and it is recognised in the schools. It is in ection with this that "the Happy Valley Foundation"

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has been established in the Ojai Valley[1] and 465 acres of the most beautiful part of the Valley have been bought. An Organisation Committee has been formed, of which I have been elected Chairman. I suppose this will be my last big job in this incarnation, and I know that friends all over the world will help me to make it a success. The work is to prepare and train the children and young people of the new sub-race, and to endeavour to *live* in the spirit and embryonic form of the New Civilisation. Those who have read of the youth of the previous four sub-races in *Man*, will appreciate the importance and significance of the new departure.

* * *

Among the many Christmas and New Year's cards sent to me by loving friends in all parts of the world, the following four lines seem to me particularly good:

> He drew a circle and shut me out—
> Heretic, rebel, a thing to flout.
> But Love and I had the wit to win:
> We drew a circle that took him in.

Good advice for the year, so I hand it on.

* * *

In the later part of this issue will be found the outline of a scheme which should interest all Theosophists. H. P. B. stated that the sixth race would be born in America, and the germs of this, the sixth sub-race, is now being born in California. The fact of the new type having appeared and its rapid multiplication is now beyond dispute. Readers of *Man: Whence, How and Whither* will remember that the three preceding daughter-races were evolved in valleys in Central Asia, and ordinary history records the emigrations therefrom. Once more we are at the beginning of a similar evolution, and this secluded valley is the chosen place for the early stage. The "Band of Servers" begins once more the

[1] See page 106.

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through a handful of its members, and gradually others gather and take part in the work. It falls to my lot to the work; and the land is secured, to be paid for in instalments. Who among my colleagues of yore will help me carry these through? When these are paid, the rest of the purchase money is to be paid by a yearly rent—an easy matter.

* * *

I am very glad to hear that the Vidyāpītha in Kolhapur after many years of gallant effort by Mr. Tophkhane as Principal and his devoted band of helpers, has reached smooth water at last? Its Object as stated "is to impart education on the newest educational methods, such as are being introduced by the world University". The following valuable testimonial has been sent to the Principal from Sir R. V. Sabnis, Kt., C.I.E., Ex-Diwan of Kolhapur. As Diwan, Sir R. V. Sabnis had every opportunity of watching the project of the institution, and it should be a great encouragement to the workers to receive such a mark of his confidence.

It is nearly nine years since the Vidyāpītha was started and I have watched its growth with keen interest and pleasure. An outstanding feature of the Institute has been the scrupulous care followed by its organisers on the formation of the character of its students. They have taken as their motto "The Love of God and Service of Man". The sincerity of the workers was put to a severe test on more occasions than one. The influenza outbreak in Kolhapur, as elsewhere, caused untold misery to the people; but the sufferings would have been far greater but for the timely help given by the inmates of this Institute at heavy self-sacrifice. Their noble labours evoked admiration from all. There has been during these years enough evidence to show that the Institution has been living up to the high ideal they have placed before them. It is this characteristic work, but specially appeals to all lovers of true education. Institute is fully deserving of help and support. Mr. Tophkhane, as its moving spirit and soul and his colleagues deserve to be congratulated on the excellence it has attained.

(Sd.) R. V. SABNIS, KT., C.I.E.,

Ex-Diwan of Kolhapur.

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I need not say that I wish all success to this admirable institution.

***

This number includes a letter[1] from myself to members of the T.S., who accept the teachings of Theosophy, asking their co-operation in founding the first Home of the new sub-race, the sixth. They know that one of the inner Founders of the Theosophical Society was the Master Maurya the Manu of the Sixth Root Race, the Lieutenant of the Lord Vaivasvaṭa Manu. The sixth sub-race now appearing in rapidly increasing numbers in California is the seed of the future Mother Race, and from it will be selected and in time trained the most promising candidates for that Race. It is an opportunity—which only occurs once in very many thousands of years in accordance with cyclic Law—of co-operating with the Hierarchy on the physical plane in founding the beginning of a new stage in Evolution. Many of our present members co-operated in the former similar foundations in Central Asia, and they will probably rejoice in once more joining in the splendid adventure of the new one.

***

A rather amusing incident occurred lately. I was invited by the local officer to be present and to speak at a large gathering of Scouts, and willingly agreed to do so. But a higher officer interposed and objected to my speaking, on the ground that I was likely to teach the Scouts Theosophy. In India, of course, we do not interfere with any Scout's religious beliefs; apart from that, I never utilise other people's meetings for propaganda of my own religious opinions. As Scouting exists in most civilised countries and Scouts are found in all the great religions, endless difficulties would arise if each creed and sect tried to use Scout gatherings to make converts. I, of course, acquiesced in my rejection

[1] See p. 6*e*.

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though thinking that to cancel an invitation to the Hon. Commissioner of Scouts in India was a quaintly unscoutlike proceeding, seeing that I hold my Warrant from the Chief Scout of the World. To my great surprise I read the following report in a leading paper:

SCOUT TROOP WILL ATTEND SOCIETY HEAD

A representative troop of Los Angeles district Boy Scouts, by special invitation, will attend Dr. Annie Besant, Theosophical Society leader and honorary chief of the Boy Scouts of India, when she addresses her audience in the Shrine Auditorium next Monday evening.

Dr. Besant, with Gen. Sir Robert Baden-Powell, founder of the Scout movement, organised the Scouts of India. As the honorary leader of Hindû youth, the venerable Theosophical head is accorded great honours in India wherever she goes.

The lecture to be delivered by Dr. Besant Monday evening is expected to contain announcements of utmost importance to the society. Its subject will be: "Life After Death."

The account is quite untrue as regards the attendance of Scouts at my Theosophical lecture. Such an invitation would have been as improper and unscoutlike as would have been any use, on my part, of the Scout invitation to use the Scout gathering to spread Theosophy. It seems as though some unwise person, angered by the action of the Scout officer, had tried to annoy him. Probably the officer did not know my position in the world-wide Scout movement, which is Sir Robert Baden-Powell as Chief. The facts are very simple. A few of us, of whom I was proud to be one, seeing how the Scout movement was very good for English boys, thought it would be equally good for Indian boys, and we formed an organisation of very many thousands, trained them, then applied for admission to the Boy Scouts Association, getting a Royal Charter; it was War time, and no action was brought possible till Scout Officers were available to inspect the work. After the War, General Sir Robert and Lady Baden Powell (Head of the Girl Guides) came over to India

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and inspected our various centres, concluding in Madras with a rally of some 5,000 Scouts, Indian and English. They were delighted with the Indian troops both of Scouts and Guides. At the Madras Rally, the General administered the Scout oath to me, and after his speech, the two great divisions of Indian and British boys rushed across the intervening space and mingled in one huge crowd, shaking hands and throwing their arms round each other. Would to God that spirit had lasted—but the massacre of Amritsar and the Panjab martial Law atrocities gave birth to the Non-Co-Operation movement which served as a channel expressing the furious indignation which filled Indian hearts at such a return for India's sacrifices during the War.

* * *

I was surprised to receive a letter from a very sympathetic correspondent, who did not agree with an article entitled "The Penal Theory of Karma," by Alpha.[1] In this letter she said that she "much wished that such an article had not appeared in such a widely read magazine". She thought it might be useful to learned students, but thought that its new way of looking at karma might have a very disturbing effect on younger members. She adds that "there are some members who think that because this comes out in *The Theosophist* it must be taken literally and *must* be believed". If there are any members who hold so foolish a belief, I should be very pleased to have it shaken. Also they must be exceedingly careless, for every number of *The Theosophist* contains the statement that writers of signed articles are responsible for their contents, and there is a second statement repeated every month that every member in the Society is free to accept or to reject any opinion of any person. Also I consider that the statement of varied and opposing views is exceedingly useful, for the differences provoke thought

[1] Published in *The Theosophist* of September, 1926, p. 643, and October, 1926, p. 7

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...eosophists must learn to think for themselves, and if they ...e shaken by the opinions of others it only shows that they ...ve no firm grasp on the opinions they think they hold.

***

I have before me the very number mentioned above. In ... Supplement, the only official portion, pp. xxii, xxiii, under ... heading, "The Theosophical Society," the principles of ... T.S. as to opinions are very clearly laid down; and, under ... heading "Freedom of Thought," it is said, "there is no ...trine, no opinion, by whomsoever taught or held, that is in ...y way binding on any member of the Society, none which ...y member is not free to accept or reject." On the following ...e, under the heading, *The Theosophist*, it is stated: "The ...osophical Society, as such, is not responsible for any ...ion or declaration in this journal, by whomsoever express- ...unless contained in an official document." I cannot say ...o more to impress on readers the fact that articles in *The ...osophist* are not binding on anyone. If in the face of this, ...e are members who believe that "because this comes ...in *The Theosophist* it must be taken literally and *must* ...believed," I can only wonder at their ignorance. These ...ements appear in *every number*.

***

As to the article itself, I personally suspend my judgment, ...I do not know enough of the higher realms of Being to ...nsider the case of the Logos of a Solar System," or to say ...thing about the "conditions pre-determined for Him". I ...know enough of the widening of thought as one reaches ...er stages of consciousness than those manifested through ...brain, to be aware that what we call down here "the light ...logical necessities of thought"—very valuable down here ...a dim twilight in higher worlds. I may add that I ...gree very positively with an article in the October ...mber on Mussolini, but that is no reason for excluding

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Donna Margherita Ruspoli's view. A man who forbids religious study in private groups, and excludes Masonry from the country he rules, is not likely to be admired by an Occultist and a Mason.

THE WAY OF SORROWS AND THE WAY OF HAPPINESS[1]

The New Message

Heretofore there has been in the world so much sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses, oppressed, half-starved, the prey of loathsome diseases, so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The famous classic "Cur Deus homo," "The Wrath of God to Man," set a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the Spirit. Man was a "child of wrath" to perish eternally if he were not in the Ark of the Church. The Puritan, the Calvinist among Protestants, was as hard and stern as the Roman Catholic in Doctrine, though the latter found many ways out of the gloom. The Crucifix was the symbol of the ideal Man. The loving teaching of the Christ of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the Western world, a condition of almost universal well-being and popular prosperity. The growth of belief in the inviolability

[1] Widely published in the United States.

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law, of the infinity of the universe, as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, and loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into harmony with the new intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the beauty, the joy in the natural world the expression of Divinity who is Bliss and Love, or wrath?

So the world is looking for another message to guide the nations for centuries to come. If God's Plan of Evolution be perfecting of all human souls, does it include as a means to that perfecting a path of Happiness as well as a path of sorrow? If so, where is the Teacher, and what His message? The Teacher is here, and His Message is that the Kingdom of Heaven is the Kingdom of Happiness here on earth, and is, as Christ said, "within you." It needs to be externalised. I have long believed, as Hinḍūism teaches, that God is Bliss, and I have listened joyfully to the teaching which emphasises the idea that the spiritual life is to be found through happiness, through joy, through beauty, and I believe that this doctrine is being rightly taught to this present age of unthinkable material prosperity. Else will material pleasures, increasing with man's increasing power over Nature, submerge and choke spirituality in man. The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved.

When the Christ came in Palestine, how did He appear to those around Him? A man, with no outer sign of Divinity. Unimpressive, only one of His apostles called Him the Son of God, and the people murdered Him, and only a poor following

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of 120 was the apparent result of His three years of teaching. In the early days it was widely believed that "Jesus of Nazareth" was a man on whom the Divine Spirit abode during the years of His ministry. The coming now is similar.

The Divine Spirit has descended once more on a man, Krishnamurti, one who in his life is literally perfect, as those who know him closely can testify. During the last year, since December 28, 1925, when the Christ spoke through him to some 7,000 people in India, he has been undergoing swift changes, which have made him a man of power, dignity, authority out of the boy-youth he was. Those who knew him here more than a year ago comment on the change from the shy reserved youth, to a man radiating love and happiness. In Ommen last year, the Christ spoke through him occasionally, but he was still shy and nervous. On the 28th December last, at a small meeting,[1] again the Lord spoke through him. And on January 11, at a gathering[2] of members of the Order of the Star of some 200 people, throughout his speech, the voice that rang out was the Voice some of us had heard before for the sentences, with an authority, dignity and wisdom we had none of us known before for the whole speech. The silence and the hush were wonderful as though Nature was listening, and at the close rain fell lightly for a couple of minutes and a rainbow, a perfect arch shone out and added the last touch of beauty to that wondrous scene.

In him the manhood had been taken up into Divinity, and we beheld his glory, full of grace and truth. The Spirit had descended and abides on him. The World Teacher is here.

ANNIE BESANT

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[1] See page 7.
[2] See page 12

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THE HAPPY VALLEY FOUNDATION FUND

ĀRYA-VIHĀRA
Ojai, California
February 7, 1927

MEMBERS OF THE THEOSOPHICAL SOCIETY,

R FELLOW-WORKERS,

I have issued an appeal to the General Public[1]; but I make a cial appeal to you, who have definitely accepted the opportunity becoming part of a nucleus of the Brotherhood of Humanity.

Very many of you accept the Theosophical teaching of the ution of Mankind through seven Mother-Races, or Root Races, of which gives birth to seven daughter-races, or sub-races. You w from ordinary history that the fifth of these Mother-Races its cradle in Central Asia, and sent out from there four great gations, one of which went to Egypt, the second to Persia, while third and fourth went further towards Europe, settling for a e in the north and south of the Caucasus, while the swamps Europe were drying up into habitable countries, one of these races colonised Southern Europe, the other the Northern. (As Mother-Race was the general type, it was called, after its descent India, the Indo-Āryan, or first sub-race, and the others the rd, third, fourth and fifth; the fourth (Latin) and fifth (Teutonic) races thus peopled Europe). H. P. B. in the second volume of *Secret Doctrine* predicted the coming of the sixth Race in the ited States of America, and described the method of its develop- from "peculiar children" who multiplied. Each new Mother- e is chosen from the sub-race of its predecessor that bears the merical number of the coming new type. The sixth Root Race ll develop from the members of the sixth sub-race of the Āryan,

[1] See p. 106.

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or fifth Mother-Race. Large numbers of the children of the new type are being born in California and show the expected racial quality, named by Bergson Intuition—the recognition of truth at sight, not by a process of reasoning; he speaks of it as more allied to instinct than to reasoning, an innate quality. Already in California school teaching is affected by the presence of the new type.

The outside world cannot be expected to recognise at once the duties imposed by the cyclic Law of Evolution. Many members of the Theosophical Society do not accept, or live according to, the enlightening teachings of Theosophy. But large numbers of you do, and to them especially I make my appeal. Of what use is it to possess the light, unless we use it to illumine our path in life? If we know the cyclic Law, does it not impose on us definite duties? Surely he who knows his Lord's will and doeth it not, is an unworthy servant.

Here in California I find that H. P. B.'s prediction is being fulfilled; the new type is recognised by anthropologists and teachers and long articles have appeared in the newspapers upon it. Some of the schools are making classes for the children, but that is not enough.

As a servant of the Great Hierarchy, I eagerly co-operate in The Plan, ever in accordance with cyclic Law, and I have signed an agreement securing a large tract in the Upper Ojai Valley. The General Appeal sketches out the Ideals and their proposed partial materialisation in the constitution of what is practically a sixth-sub-race colony, or community, with its public buildings, of which the first should be a School giving education on lines suitable for the new type of children.

Who among you will help us to build on the new Foundation? We need $40,000—£8,000—to make the Foundation secure. Who will be the living stones to build it? It is the first conscious beginning of the New Age, the New Civilisation, of which I have been writing and lecturing for years, of which Blake's "New Jerusalem" was a vision, a Civilisation of Brothers, the realisation in miniature of the First Object of the Theosophical Society, the Universal Brotherhood of Humanity.

I send out the Call. Who will answer?

ANNIE BESANT, P.T.S.

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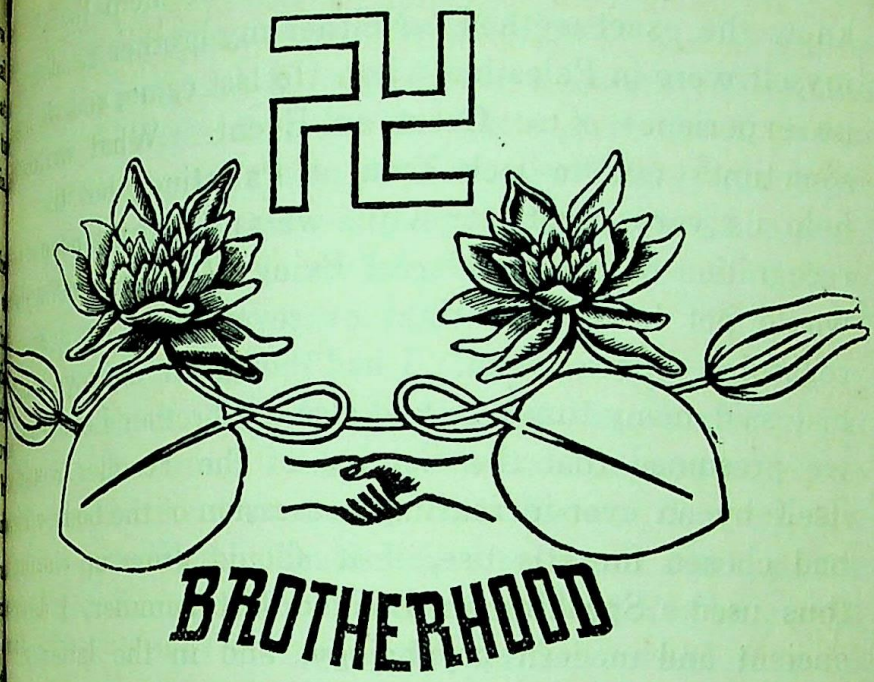

THE STAR MEETING AT KROTONA, OJAI, CALIFORNIA[1]

December 28th, 1926

ANNIE BESANT was in the Chair, and said:

You all know, of course, why we are here. It was on twenty-eighth of December that our Krishnaji was first ognised by a large number of people as the one who was en by the World Teacher to be His Vehicle when He visited His world. He was then hardly more than a . Ever since then the day has been kept with love and ; the love will always remain; the hope has become a

There is one thing that I want to speak to you about this ing, naturally, the Coming of the World Teacher. For

[1] From *The Herald of the Star*

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many months now, people have asked me *how* the World-Teacher would come, and I have told them that I did not know the exact method. Neither my brother Leadbeater nor myself were in Palestine when He last came, and we had had no experience of so Great an Event. What we could do sometimes was to look back at Palestine; but that did not help us very much, for while we saw that the people had no recognition of the wonderful Being Who was among them, it would not have been right or reverent to try to see deeply regarding One so Great. I had thought in my own mind, as I had said many times, as had also my brother Leadbeater, that we presumed that the Coming of the Teacher would show itself by an ever-increasing possession of the body which He had chosen for His use, if it should grow up worthy to be thus used. Speaking in London last summer, I dealt with ancient and modern psychology, and in the latter with the theory that had been started about the changing of personality what was called dual personality. I supposed it would be something of that kind; at least it was possible. All I could do was to watch carefully and reverently and learn, because one could not lay down a rule touching so great a Being. From this observation I have come to think that we are not going to have a going out and a coming in, in the way of which we have been thinking; but a thing which is far more beautiful, far more inspiring. What is really taking place, in an ever-increasing measure, is what one may venture to call a blending of the consciousness of the Christ with the consciousness of His Disciple, a "taking of the manhood into God".

Dr. Besant remarked that what was taking place before our eyes at the present time, was a wonderful blending which would have seemed impossible if one had tried to imagine it, that blending becoming more and more wonderful as we

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...ssed after week. She also suggested that if this were the ...ccurate view, it was easy to understand why those who ...ere around the Christ when last He came in this way as ...an, did not recognise Him in His true nature. We might ...arn from that fact that in the Coming of the Supreme ...acher when He pays one of His rare visits to our earth, ...s reception depends very largely on those who are around ...m and who see the outer form, whether they are able to ...cognise the Inner Splendour.

She concluded: That is the thought that I wish to put ...re you this evening. As much as each can see will be to ...h of you the manifestation of the Christ. For my own ..., who know Him in His far-off Himālayan home, where ...ave heard Him speak of His Coming, and being here with ... Krishnaji, I need not say how, having loved him for so ... a time, I rejoice to recognise in him the Presence of ... Lord.

A Talk by Krishnaji to Members

December 28th, 1926

I would like to talk about our belief and how to ...d the complications that arise from beliefs. As years ...s by, the event for which each one of us is looking ...getting nearer, and there is a distinct transformation in ... who have recognised, and in those who have ...rd the distant murmurings of the storm. It is as if this ...m were gathering on the mountain tops, and that those ... live on the plains can hear the distant murmur. The ...ntaineers and those who dwell among the high altitudes ...ow well how to protect themselves against sudden storms, ...ct sudden gusts and hurricanes. They know their

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strength, they are prepared, and they are well established in those heights. But the people of the valleys and plains, who have not yet tested either their own strength nor the strength of the storm, do not know how to protect themselves as yet. They know that when the rain comes they must look to the roof, and when the hurricane comes they must look to their foundations.

Those who have heard the distant murmurings must look to their own hearth-stones, to their own strength, their own affections, their own friendships, and strengthen those things that are lasting, and destroy those things that are transient. Belief in this truth is as real and as forcible as seeing a sunset, as seeing the rose-coloured mountains in the distance. No one needs to be convinced of their beauty and glory. Likewise the truth cannot be destroyed, because it stands in its own perfection and simplicity. When once you have found the truth, no other truth exists for you. It is the truth which you have gained for yourselves, and therein lies its beauty. It is the truth which each one of us is longing to find, the truth which satisfies our very being, the truth which gives happiness, which knows no sorrow nor death nor any transitory thing. The truth that is born out of experience, such a truth needs no proof. But those of us who are on the plain must have the strength, and above all the desire, to look in the right direction.

More and more it seems that there are going to be no miracles nor strange happenings; but there will be the awakening and strengthening in the mind and in the heart of each one, the certainty of truth and knowledge, as when the Great Lord Buddha came. He taught the people the simple, the direct, the lasting and the noble truth of life that all could understand, yet so difficult to follow even for those who had had experience; and it will be the same now. Those who desire to see strange things, to have their emotions stirred

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necessarily, will fail to recognise the beauty that is so imple, so perfect.

That is one reason why those of us who are living on the mountain tops, who have our foundations deep in the granite, must shout from those mountain tops to those people living still in the valley, to awake and see the coming storm. For the storm will not only disintegrate, but will create. The storm that will come, will uproot the weaklings; and after the storm has passed away, there will be a new crop, new trees, new birds singing, and there will be peace. And those of us who recognise that such a truth exists, that it is possible to be understood, to be handed down from generation to generation, it is for us to gather strength in order to destroy that which we know to be false. We must recognise for ourselves where lies the only hope, the only salvation, the only comfort. For beauty is truth, and truth lies everywhere around us, if we can only perceive the beauty in the lowly, in the ugly, in the sinner. But before we can recognise the truth, we must have heard the thunder in the distant mountains. And when once we have heard it, our hearts will be opened, and our minds will be cleared, and we shall be changing everlastingly, and we shall be thinking and creating to our full capacity.

There lies the real purpose of His Coming: to live like Him after He has gone; not merely to follow and worship the sacred ground, but to become ourselves sacred, so that we make the ground sacred after us, holy and pure. There lives the whole beauty and glory of His Coming. Those of us who have strength must gather greater strength, and those of us who have love must possess greater love; because as the storm comes on, the weaklings are thrown down, and only the strong and deep-rooted remain. There lies the real comfort of His Coming, there lies the proof, if proof be needed. Proof is unnecessary when you see a sunset and realise its beauty. You know that there lies beauty, you know that

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there lies truth, and you need nobody in the world to convince you of it.

The realisation of His Coming, of His joy, of His happiness, will be born in each of our hearts only as long as we have seen that beauty in all things, have felt the conviction to live according to that beauty and to awaken that beauty in the hearts of others.

THE STAR MEETING AT OJAI

January 11th, 1927

There was a gathering of about 200 members of the Order of the Star in the East, on this memorable anniversary. DR. ANNIE BESANT presided, and said.

FRIENDS: You all know why we are gathered together, and the order of our meeting this morning will be:

First Lady Emily Lutyens will speak, then I shall speak, and then Krishnaji. After that, we shall have a brief meditation, and in that meditation I will ask you to keep your minds fixed on the Lord Buḍḍha and the great Hierarchy of the Masters. After that, Krishnaji will read to you a brief statement of an event that took place the day before yesterday, and then we shall disperse.

LADY EMILY spoke as follows:

FRIENDS: Sixteen years ago to-day, the Order of the Star in the East was founded, and founded with three definite objects. The first of these, to proclaim to the world the coming of a great spiritual Teacher: the second object, to serve Him when He comes—and the third, to carry on His work when He has gone.

Now the first of these objects has been realised. The stage of our work is over. It is over, in the first place because the public press has taken up our propaganda for us and thro

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medium of the ordinary newspapers the proclamation of coming of the Teacher is being made far more widely than could ever hope to do, but that stage is also over for us, use our hope and belief has now passed into a certainty. e no longer look for the coming of the Teacher because we w that He is here, and therefore the second stage of our rk is beginning, a stage that is far more responsible and more difficult. Now we have to learn how to serve Him, above all, how to understand Him.

I wonder if you have ever noticed that the Order of the in the East throughout the years of its formation has kept in a very fluidic condition. We have never been ed to crystallise into a form of any kind. We have to make an organisation; we have had Congress after gress and prepared the most wonderful and elaborate mes of organisation, but somehow they have never erialised. It is noticeable that when anyone is appointed n officer of the Order, he either dies or becomes ill or es over into another country! If we ever make a plan, it most invariably upset. Members have endeavoured to e forms; they have appealed to Krishnaji time after time low them to have a ritual in the Order. He has never that permission.

I have sometimes wondered very much as to why we never been allowed to crystallise into any form, and I think I understand—because we have had the founda- laid for us of the gospel which the great Teacher comes give to the world, and it is a gospel so universal in its cation that I think if we had ever crystallised into a in this Order, it would inevitably have made something barrier for us. We have to make ourselves as wide as universal as the gospel which He comes to preach, mbering that He does not come only to Theosophists, to Star members. He comes to the world. We

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must not in any way spoil the beautiful thing that has been given to us by making it narrow, by making ... interpretations of it narrow or sectarian in their applications. I do not know if you have noticed how Krishnaji, in his writings and in his speeches, never makes use of any technical Theosophical term. He never speaks or writes in what one might call the jargon of any religion or society or sect. He draws his similes from Nature, from those things which are universal, which belong to the world, which all can understand and all can appreciate and all can see, and he has told us that there are no barriers to the Kingdom of Happiness which He comes to found, except those barriers which men create for themselves. We must be very careful not to create barriers for the world or to create barriers in our own hearts between ourselves and the Teacher. Wherever we are sectarian, wherever we are narrow or prejudiced, wherever we cease to be universal, there we shall create a barrier for ourselves, and what is far more important, we shall create a barrier between the Teacher and the world.

Men have taken this fair earth and they have made of it gardens, and around those gardens they have built fences and walls in order to keep out their fellowmen. They have created private property. The beauty of the sunset and of the sunrise, the glory of the mountain and of the sea are universal. They belong to all. All can see them; all can appreciate them. We must not make the mistake of thinking that the World Teacher and the message which He comes to give are in any sense the private property of the Order of the Star in the East or of the Theosophical Society or of any Church or of any sect or of any nation, because as He Himself has said, "I belong to all people, to all who really love, to all who are suffering."

Ours has been the tremendous joy and privilege of blazing the trail, of making a way between the Teacher and the world

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so sorely needs Him, but now that He is here, let us step
and let Him speak.

DR. BESANT said:

FRIENDS: Will you come back with me now to the first
ose elevenths of January, which have been so much of
w Year's day to a good many of us.

At that time, my brother Leadbeater and Krishnaji were
dyar and I myself was in Benares, but we were both
ent—all three of us were present—in Adyar that day,
gh I was not able to be there in the physical body; let
thoughts for a moment picture that time. The young boy
ng gradually into a condition of physical unconsciousness,
o who were especially concerned with his guardianship
ding him as he passed into the other world from ours and
thither with him; and then that great ceremony which,
e helping of all, Bishop Leadbeater has lately recounted
line. The outline is always the same, and you can read
in detail a very great part of what occurs in the first
Great Initiations, those Initiations which lead onward
by step until they liberate the Spirit from the bonds that
held him for such enormous periods of time. The
r questions and answers took place then, as always, and
by stage that mighty ceremony went on, and as it pro-
, more and more wonderful became the surroundings,
and more intense the interest taken in the invisible
, where numbers watched intently, eagerly, as it were,
was passing beneath their gaze; and the various tests
the various questions went on, and this interest was
ic, as very few stand, while so young in body, amidst
ighty surroundings, and a certain affection seemed to
the whole, an affection that had that touch of pathos,
t about, I think, by the extreme youth of the physical
of the one who was taking these great and inviolable
, who was entering definitely into that path that ends

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in liberation. In the course of that, two questions were addressed to us as we stood on each side for a moment, of the candidate, whose sponsors were two of the great Ones, of course, and They stood aside for a moment while we made answer to the questions which were put. The one addressed to myself was whether I was willing to guard this young physical form. "Will you guard him with your power?" And the question addressed to my brother: "Will you guide him with your wisdom?" And both of us of course joyfully answered, "Yes." And then there was a question to the candidate himself and one other had been put to us, whether we loved him enough to guard and guide him through the years of his youth, and both joyfully assented; and then he was asked whether he loved us enough to yield himself to that guidance in the physical world, and he too gave happy assent. And so through all the many years that passed between that time, onward to his manhood, we two did the best we could to discharge the immense responsibility that we had accepted.

There were difficulties in the way, naturally, from the outer world, because if it had been possible to block the way then all the hosts which wish to oppose and so delay human evolution would naturally have rejoiced. That is their function, remember, in nature, and a very useful function; for without that there might sometimes be over swift advance into dangerous fall; and they also serve a useful purpose in the economy of nature; they furnish also resistance, like the firm ground on which we stand, for were it not for that ground there could be no real progress. It is the resistance of the ground that enables the motor car to move. It could not move in a vacuum, and so we use them; they perform this function and none of us should feel any resentment towards them. We know their work has also to be done. It makes difficulties in the way, but difficulties are only there in order to make us strong

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difficulties are not matters of regret. What should we be looked for if we had no difficulties to develop the inner spiritual strength and to call out vigour and effort?

And all through these years we watched the growth of our ward, as he practically was, and each year we saw him growing into what we had hoped for and looked for; until at last, after many a difficulty and many a trial the preparation was complete; one great step, as you know, was taken here in our valley, the third Initiation, and so onwards and onwards until all the hopes above the childhood were fulfilled in the man, and those who know him as intimately, or nearly as intimately as we know him, know the perfection of that human life, which has been reached in the course of these many years. Then the day came when our office ended, the day remains, that is memorable to both of us, for then we saw the child whom we had received as guardians as a man no longer wanting ought from us, and we went with him to the Lord Maitreya, to Whom he really belonged all the time, and bowing to Him, prostrating to Him, we said to Him that we brought back to Him the charge that He had given, gave back to the real Owner the one whom we had been privileged to guard and guide. Then with that exquisite smile that only those will remember who have seen it from Him, He spoke those gracious words—thanks that from such a one seem always to be so undeserved. There is no greater privilege than to be able to give to Him the very smallest of services which man can give; but They are always grateful, They who are so much above us. I have often said it reminds me of Browning's beautiful line of the love of little children, that They love us with a worthier love than ours, and that they are grateful, "For letting the light come in" as though the sun should thank us. When the Sun of Righteousness thanks those who are beneath Him, they have that feeling of undeserved kindness which must always exist between Him and any of

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His servants. He told us that though we had given up the trust the love would ever remain; that there was no real separation only closer unity, for we were all in that world where the barriers do not exist that exist in this, and where there is unity that nothing else outside can touch.

Think, then, if you will, of this brief sketch of what made the 11th of January so marked a day among us in the long years that followed, until the beautiful bud had expanded into a wonderful flower, and that flower is placed at the Feet of its Owner, the Lord Maitreya, the Christ, the Saviour of the world.

KRISHNAJI said:

FRIENDS: I think it is very auspicious that we should meet together on such a fine morning in this happy valley and I hope that the occasions will be many on which we shall meet in this way. This morning I should like to put before you a certain attitude that each one of us must gain before we can understand the Truth, that each one of us must co-operate and struggle to acquire, in order to understand the absolute and perfect Truth.

You will find, if you inquire into the many religions of the world, that in most of them, if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good: to do good in order to attain heaven; to avoid evil in order to escape from the other kingdom. You will find that in every home the mother tells the child that he must do good, in order—always "in order"—that he may acquire something. If he does evil, he will be punished; but if he does good, his actions will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is a hope that you will attain the kingdom of heaven; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is this enticement towards goodness. Like children, we are told to

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must do good in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us.

And now, like the fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that you should do good for its own sake; not that you may acquire something, not that you may be recognised, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement is needed, and the greatest encouragement, if there need be encouragement, and the greatest stimulant. It brings to each one of us the urge, the purpose, to do the right thing for its own sake, not because of some future dangled before us, some future achievement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily.

Forget the sects, the Societies, the Orders that we belong to, forget all those things in order to carry out what we desire, letting the desire grow more and more noble, more and more perfect; in being noble, in being perfect is the Kingdom of Happiness. In order to reach this certainty of purpose, this magnificence of purpose, this ecstasy of purpose, we must pass the uncertainty out of which immense certainty is born. If we seek and if we search, if there is striving, if there is struggling, we shall acquire, we shall attain, and we shall be Masters of Truth, and we shall be Gods in exile. We must test our actions, we must test our beliefs, we must test our ideals and our thoughts from this point of view and not from any other. We must test our thoughts, our beliefs, our ideals for their own sake in the light of this Truth, and not for anything

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else, not for any stimulant that might encourage us, not for any encouragement that might entice each one. If our beliefs are so based, so founded, that they are shattered in the light of this Truth, then each one of us must repair the house, shift the house to a firmer ground, dig our foundations much deeper, so that we shall be enabled to stand, so that our houses will stand alone, against all the torrents, against all the whirlwinds of the world.

And when you seek, from that uncertainty, to discover the great certainty, you will find that Truth for its own sake is alone worth struggling for, worth attaining, worth suffering for; and then you will create all things to the measure of the Truth. At present, because you have not found the Truth you are building in the shadow of the image of false creation, the image which is uncertain; but the moment you become certain, the moment you know this Truth, you begin to build in the shadow of the image of Truth.

We need none to point out to us Truth in the beauty of the sunset, in the sunlit top of a mountain, in the scent of flowers, in the suffering of each one of us, or in the ecstasy of each one of us. The Truth lies wherever we look for it, if we look with eyes that are absolutely clear, setting aside all prejudices, all narrowness, all restrictions, and all limitations. For the man who has found the Truth, his happiness can never be shaken, can never be encouraged, or glorified, or destroyed. That is the reason why He comes. That is the reason why each one of you must be uncertain before you can be made certain, for He shall give you the certainty of purpose, the certainty of Truth.

Where there is contentment, where there is satisfaction, where there is narrowness and limitation, there Truth can never be found, nor lasting happiness. Where there is uncertainty, where there is the longing to find out the Truth, where there is suffering, there the germ of Truth can be sown.

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need the perspective of distance rightly to perceive the ty of all things. Have you ever noticed how dark it is diately below the candle flame? You cannot read, you not discover, you cannot find out directly beneath the e. You must go away into the mountain tops; you must away into the far fields, into the human world, into the s where there are sorrows and great ecstasies; and then will discover the Truth, and then you will be able to read life by the light, by that same candle under which you e unable to read before.

Those who merely call themselves members of the Star, the Theosophical Society, of this religion or of that sect, fail to understand the great Truth so long as they remain he narrow limitations and teachings. As immediately the candle light it is darkest, so under the walls of owness, of blind faith and of superstition, Truth can er exist.

If you shatter all these transient things in search of al Truth by constant watchfulness, by keen thought, by rolled emotions fully awakened, by meditations and by ms, you will realise Happiness. As the flower unfolds in light of the sun, so in that realisation will you unfold self, and blossom forth in the light of Truth.

At the conclusion of Krishnaji's speech, there was a minutes silence, for meditation, and then he read the owing prose poem of an experience he had had on the 9th ary:

I sat adreaming in a room of great silence.
The early morning was still and breathless.
The great blue mountains stood against the dark skies, cold and clear.
Round the dark wood house
The black and yellow birds were welcoming the sun.

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I sat on the floor, with legs crossed, meditating,
Forgetting the blue sunlit mountains,
The birds,
The immense silence
And the golden sun.

I lost the feel of my body.
My limbs were motionless,
Relaxed and at peace.
A great joy, of unfathomable depth, filled my heart.
Eager and keen was my mind, concentrated.
Lost the transient world,
I was full of strength.
As the Eastern breeze that suddenly
Springs into being and calms the world,
There in front of me
Seated, crossed legged, as the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.

That one look of mine
Showed the progress of the world,
Showed the immense distance between the world
And the Greatest of the world's Teachers:
How little it understood
And how much He gave.
How joyously He soared,
Escaping from birth and death,
From its tyranny and entangling wheel.

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Enlightenment attained
He gave to the world as the flower gives
Its scent,
The Truth.

As I looked
At the sacred feet that once trod the happy
Dust of India,
My heart poured forth its devotion,
Limitless and unfathomable,
Without restraint and without effort.

I lost myself in that happiness.
My mind so easily and strangely
Understood the Truth
He longed for and attained.
I lost myself in that happiness.
My soul grasped the infinite simplicity
Of Truth.
I lost myself in that happiness.

Thou art the Truth,
Thou art the Law,
Thou art the Refuge,
Thou art the Guide,
The companion and the beloved.
Thou hast ravished my heart,
Thou hast conquered my soul,
In Thee have I found my comfort,
In Thee is my Truth established.

Where Thou hast trodden
Do I follow;
Where Thou hast suffered and conquered

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Do I gather strength ;
Where Thou hast renounced
Do I grow.
Dispassionate, detached.

Like the stars,
Have I become.
Happy is he that knoweth Thee
Eternally.
Like the sea, unfathomable,
Is my love.
The Truth have I attained
And calm grows my spirit.

But yesterday
I longed
To withdraw from the aching world
Into some secluded mountain spot,
Untrammeled,
Free,
Away from all things,
In search of Thee.
And now Thou hast appeared
Unto me.

I carry Thee in my heart,
Look where I may Thou art there
Calm, happy,
Filling my world—
The embodiment of Truth
My heart is strong,
My mind is concentrated,
I am full of Thee.

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Like the Eastern breeze
That suddenly springs into being
And calms the weary world,
So have I realised.

I am the Truth,
I am the Law,
I am the Refuge,
I am the Guide,
The companion and the beloved.

As the last words were uttered there was a sprinkle of ght rain, that seemed like a benediction, and, spanning the ley, a perfect rainbow arch shone out. All sat silent for a w moments, and then the meeting dispersed.

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THE BRAHMAVIḌYA ĀSHRAMA

ADDRESSES BY BISHOP ARUNDALE AND MR. C. JINARĀJADĀSA

AT a meeting of lecturers and students of the Brahmavidyā Āshrama on January 23, 1927, BISHOP ARUNDALE said:

The Brahmaviḍyā Āshrama has a special function to perform which the ordinary university cannot perform, and which is even beyond the capacity of our own specialised educational institutions. I look upon the Āshrama as an exploring body, not so much in the sense of trying to know things as they seem to be, but moving in the direction of knowing things as they really are. All facts are but shadows of the reality which they represent. The amount of knowledge, that even the most learned individual possesses, is infinitely less than the amount which is yet to be known. It is towards this unknown that the Āshrama should explore, though naturally it should be possessed of such knowledge as is common in the world in general and among specialists. But the Āshrama's work should, I think, rest more on the unknown than on the known. Nothing should be barred from its enquiry because it does not happen to be orthodox and fit in with accepted notions or even so-called laws. I say this because, as some of you know, I have had occasion to touch certain higher states of consciousness recently, and that experience has made me realise how very different is appearance and reality. I now look at everything in the outer world from an entirely different standpoint. Things mean much more to me than they appear to signify on the surface

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look through appearances towards reality. But who shall say where appearances end and reality begins? From one standpoint everything is real, but such fragments of reality are only shadows of that which is more real.

I should therefore like the Āshrama, whatever be its subject of study at a particular time, always to grope for that which is behind the apparent subject, and to endeavour to understand something more than the obvious or accepted explications. We have nothing to do with orthodoxies of any kind in the Āshrama, for orthodoxies are nothing more than convenient limitations of thought and emotion. The Āshrama is essentially fluidic. Our conclusions are not terminations, but points from which to make a further leap towards the truth. The Āshrama is not an accomplishment. It is a movement, and movement is the essence of life. Einstein has shown that what appeared to an earlier generation of scientists as a law of nature was capable of modification. The so-called laws of nature are only humanity's partial perceptions of the reality in this shadow-world. Every truth contains just as much of the reality as we can grasp. There is no such thing as absolute Truth: all Truth is relative. I do not think that any of our Theosophical leaders would say that their presentation of Theosophy is the ultimate presentation. It is reality as they understand it. They have modified their presentation in the past, and they will do so, I hope, in the future. They realise that that which seems to be ultimate is but a stage towards the ultimate, if there is an ultimate. That is why there are no Theosophical doctrines, except perhaps the unity of life, and though one may feel the truth of that doctrine, we have a long way to go to understand all it means.

The Brahmavidyā Āshrama must not be afraid of thinking and dreaming daringly, of moving outside the common ruts; and the direction of its movement is largely indicated by the

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Great Plan of life which Theosophy gives to us. The Plan is, so to speak, the sketch for a complete picture. The Āshrama's work will help to fill in the details of the picture. As it does so, greater and greater illumination will come, and will help to provide for our future Theosophical World-University and its schools and colleges, a truer science, a truer art, a truer religion, a truer presentation of the Divine Wisdom.

One therefore looks to the lecturers and students of the Āshrama to be men and women of vision, who are not afraid of dreaming and imagining, of perceiving the beyond. Those interested in a particular science should not be satisfied to study it merely as it is, but as it is not. There are many special lines of study that it can take up. I am glad to see that Astrology is one of its studies. People may look upon it as vaporous and faddy. Yet the community and influence of life is not only between the kingdoms of nature; it binds the members of our own universe, and of all the universes. Astrology, because it is not yet fully known, may not give exact interpretations, but its value will increase as its students become wiser. It is an aspect of reality. There is nothing that will not yield something of truth to the true searcher who can get beyond the overlayings and distortions to which all truth is liable.

In order to do this type of special work well, each member of the Brahmavidyā Ārhrama should contribute his or her own special groping towards the common discovery, each fitting in his and her own groping with the general direction. There should be among you (I am not saying there is not, but am stating general principles) a very special sense of comradeship and unity. You are a band of pioneers drawn here from the ends of the earth to do a common work as well as an individual work; but the collective sense is much more important than the individual sense. The reality contains you all: no one of you, even the most confident, can con-

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You can be helpful to one another, but hyper-criticism ould never show itself among you. I do not think I should very far wrong in saying that you have indeed been ividually brought here by your good karma for a very ecial work which you can only do together. There is no thing as chance and mere fortuity in life. All is design purpose. The central synthetical work of the Āshrama, ich has been explained on other occasions by myself and ers, is a very great and necessary work. It can only be by individuals, but it can not be dominated by any ridual point of view or method. Ultimately there may rge from your work a certain essential truth out of which forms of truth may spring. You may build together a acrum of essential truth. Meanwhile you have to work individuals, but more especially as a group, towards the discovery of the Divine Wisdom.

When I am in Sydney I like, in the beginning of the day, ther my fellow-workers round me in order that we may e in dedication of our common labours, however different be their labels. I know the Ashrama does the same, I trust it will never lose its hold on the spirit of dedica- to the highest or on an act of dedication at the beginning each day's work. It brings you together in your inner es and draws to you the blessing of Those in whose name work.

One last thought. I venture to say that no discovery you may make in knowledge should be without its sion to the life of the world. We have a great science of sophy. We can study it in books. We can also practise the laboratory; and our true laboratory is the outer d. No knowledge is real knowledge which cannot be in the service of humanity. This should be the aim of studies, to equip yourselves for larger and wiser and effective service. Each detail of your study should

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bring you nearer your brethren of all the kingdoms of nature. The acid test of the Āshrama student lies in the growing consciousness of increasing power to understand, to appreciate, to sympathise, to serve.

MR. C. JINARĀJADĀSA said:

Bishop Arundale remarked that the Āshrama is a halting place from which to leap towards larger truth. I wish to emphasise the special need for all of us to be fluidic, and to be able, while specially studying one subject, to get behind that subject in some special direction. To be fluidic in our imagination does not mean to be vague. It means the recognition that one has only a certain part of the knowledge and that there is a great deal more to be got. Our particular Theosophical contribution towards getting that larger knowledge lies in the all-roundness of the knowledge which we work from. In these days more and more people are feeling the importance of the intuition as an instrument of knowledge. We who are connected with the Brahmavidyā Āshrama must endeavour to keep ourselves from being rigid. We must avoid narrowness. But we must also endeavour to make our presentation of our studies as perfect as possible. For example, the presentation of Astrology is often too technical and does not get beyond the small circle of experts.

The Āshrama also tries to keep its members in touch with the emotional side of things through the arts. To acquire a manifold sensitiveness is to acquire the ability to retain the freshness of one's own work and to get behind it into larger truth. We wish the members of the Āshrama to be precise and accurate in their work, but to avoid any feeling of dogmatism. To do this one should cultivate wide interests. The scientifically minded should take an interest in philosophy and the arts: the philosophically minded should try to understand devotion: the artistically minded should take up scientific study. You should keep yourselves awake on all

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ss, and the result will be an increase in the soul's sensitive-
ss and in ability to get behind external things. We shall
ver get to the meaning of things through the mind alone.
e must always have the readiness and energy to take the
r step. This can be acquired by keeping the mind open,
ositive and sympathetic.

FROZEN MUSIC

(THE GREAT ARCHITECT IN THE ACT OF CREATION)

Architecture is frozen music.

F. VON SCHLEGEL

God geometrises.

PYTHAGORAS

LOST rainbow colours issuing forth from Space
Fuse Thought with Sound, then crystallise in air.
Eternal Music makes the Silence break,
And scatter concrete-wise its forms so fair.

Thus every Star that rubies into light,
Is but the Centre of a Form to be,
That, dipping earthward in descending flight,
Is frozen in divinest statuary.

NELLIE HOARE

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THE AFTER CARE OF THE PRISONER

By A PRISON VISITOR

WHAT can be done? That is the paramount ques of the hour. The majority of people have not least difficulty in making a reply. Not the slightest hes tion! This reply consists of an attitude of masterly inactiv "There is no problem." That settles the matter. For in the world would pursue a phantom? You have only to "It is a fine day and I want some healthy pursuit, but sur there must be something to pursue. If only phantoms knocking about I had better stay at home and read lea articles to my dear little wife."

So you have but to say, think or imagine that there certain phantom and there is really nothing more to say, th or imagine about the matter. That is why so many first cla and some third too—railway passengers who live in suburbs can afford to be bright and cheerful. Some are merry. Why?

Not altogether because "things in the main are not so badly," but because the things, which might be unpleas if allowed to grow are not allowed to grow. Not even allo to exist. "They are not there." So acting upon this hig successful and deeply scientific system the care of the charged prisoner offers no problem at all. There is problem because there is no prisoner, because there is prison, because there is really nothing to bother about. a blessed state of blissful ignorance.

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Mind you, our acute philosopher knows perfectly well that if he once allowed meditation to work, there would very quickly be a prisoner and a prison and, worst of all, a problem. Safety lies in non-recognition. Now, all this is extremely painful. For there are prisons and prisoners and undoubtedly problems. And one of the biggest problems of all is the question of the after care of the discharged prisoner.

It is rather too much to say that the actual prisoner in the actual prison does not suggest an actual problem—he does! But from the circumstances of the case the problem is much simplified. It is the business of the State to take care of the prisoner. And of course it does.

The State provides a more or less ugly building and also a number of cells. The roof is watertight; the place is sanitary; the food is sufficient, and there are many keys.

As a matter of fact, and I speak with some intimate knowledge, the modern Governor has it in his power not only to study the problem of the prisoner, but also to study the solution—in part—of that problem. Thank God the modern Governor is trying in a multitude of ways to make the prisoner remember he is still a man. That in itself—the remembrance—is the one great overmastering problem of prison life. Only an autocrat, in the prison, could possibly make such a remembrance. He has the power of the sugges-tion. Were he entirely at the mercy of visiting magistrates, official committees and Home Office instructors he would be helpless. No one knows that better than the Governor himself.

But what about the prisoner when he leaves prison? When the Governor is really helpless then. The autocracy of the prison has given place to the democracy of society. What happens then? That can easily be answered in a way. What happens is the growth of a problem. That happens! The problem of the discharged prisoner.

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Before we go any further it would be well to bear in mind that when you have discharged the man from the prison you have not discharged him from existence. It would save some confusion of thought if that were remembered. John Jones is still a human being, even if he has had a twelve-month term. This John Jones has a body which in the main requires three meals a day; this John Jones has wishes and imagination and ideas of comfort; he has also got certain passions. This John Jones *has also got a soul.* It ought not to be necessary to add this, for the suggestion of wishes, imagination and ideas should be enough.

Altogether John Jones refuses to wipe himself out of the slate of life. And because of that he is apt to become a supreme nuisance, not alone to himself but very much so to Society.

Now, we have to consider the chief agencies concerned with the future of our friend John Jones. We might discover 44, but for our present purpose 4 will be sufficient.

1. The State.
2. The Industrial World.
3. The Family.
4. Himself.

Contrary to general rule we will work backwards in our reference.

Himself.—Our infantile copybooks, our chief maxims, our pulpit platitudes, our newspaper leaders, all agree in the necessity of the individual in being the master of his own fate. There is one expression which up to the present has never been known to fail to extract the cheers of a well dressed respectable audience. It all has to do with the man becoming the Captain of his own soul. It is a beautiful sentiment and appeals to most sentimental persons.

John Jones should, of course, be all this. How nice it would sound—Captain John Jones. No! there is no need

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to add "late of H. M. Prison". The simple title would do.

And of course if it could be brought about it would be splendid. But bear in mind poor old Jones may not feel like a Captain at all, not even like the chief mate of a Leeds and Liverpool Barge boat. Prison life is not the happiest breeding ground for the cultivation of domestic virtues or indeed of any other kind. John Jones, it is true, may have been what is called a model prisoner. That is to say he has been submissive, gentle, obedient and respectful. We were almost tempted to add that he kept good hours and never went to the public house. John acted on the lines of common sense and prudent policy. In prison he was to an extent the Captain of his self-protective instincts. That was all. But now he is free, he has become natural. He has a hundred and one opportunities of gratifying personal whims and caprices. Is it not just possible that so far from being the Captain of his own soul he is merely the veriest cabin boy on the ship drifting in the ocean of life?

Too often, and again I speak from intimate knowledge, the discharged prisoner is little more than a storm-tossed, helpless log in the trough of a stormy sea. So much for *itself*.

The Family.—Some discharged prisoners are fortunate in being able to come into the peaceful haven of the family harbour. I have read letters in the cells which offered a real welcome and the certainty of practical sympathy to the prisoner just before his release. This is exceptional, and must be ruled out in the review of actual average circumstances. Such actual average circumstances reveal usually the discharged prisoner has no family which can help him. Where there is a wife and children the Parish is saving them. The hope of the husband is that the married woman's allowance will be granted by the Board of Guardians.

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There is no absolute certainty that the Guardians will grant outdoor relief. The alternative is the "House".

Speaking generally, the ex-prisoner cannot look for much help from its relatives. It is exceptional when it is otherwise. As regards many of the discharged men—single men—there is simply no home to go to. I will refer later to the work of the Discharged Prisoners Aid Society. In passing I will say that the very meagre assistance capable of being rendered by the D. P. A. S. does not by any means solve the problem. And no one knows this better than the members of the D. P. A. S. themselves.

The Industrial World.—When we come to consider the relation of the Industrial World to the discharged prisoner it will be evident that we have arrived at the very kernel or essence of the whole question. If it were possible for the man to get a job there would be no problem to solve. It is just because the Industrial World cannot offer work that the problem exists.

Work! Work! Work! "For God's sake, Sir, give me work." That is the cry one continually hears. It is a pathetic, heart-breaking cry. But where is the work to come from? And who is going to employ an ex-prisoner?

I know very well that some of the discharged men do get work. Sometimes they get taken back. Sometimes some extraordinary influence procures a job. I know all this. But I also know that the chances are frequently 100 to 1 against the good fortune or luck taking place.

The other day I went to a large employer about a man. He had the reputation of being a kind, sympathetic man. As a matter of fact he was a voluntary local preacher. I went to him with a letter of introduction from a Vicar. I was received with much courtesy.

He patiently listened to all I could urge, and then he said he would like to put a question to me. "Do you think

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"it would be quite fair to the hundreds of men of ...less character who are at present walking about the ...eets of this town in search of work, if I gave preference to ...e man for whom you are pleading?" I was obliged to admit ...e force of the argument, while at the same time suggesting ...ere was another side worth discussing.

Or again: a firm will say that its present staff would not ...e to work with someone found guilty of theft or offensive ...inct.

As a rule, however, the objections stated above seldom ...cialise. There is no need. "We have no work to offer." ...t settles matters.

And because there is no work there are no wages for the ...n concerned. And because there are no wages the man ...erned has to ask himself for the alternatives. There are ... One being the Workhouse, disguised under the name ...e Institution, or the House, and the other is the Prison. ...latter certainly did provide three meals a day and offered ...d to sleep on. Besides, if lucky, he might be able to keep ...of the clutches of the police for quite a long period. Who ...ws? Crime does not necessarily lead to instant detection.

Very briefly we have touched upon three mentionable ...cies—the man himself; the family and friends; the ...strial world. What proof is there that any of these can ... the slightest encouragement in order to restore the ...rity of discharged prisoners to a life of honest independent ...hood. For that, of course, is the ideal to be approached. Here is a somewhat suggestive truism, "The devil tempts ...busy man but the idle man tempts the devil." It is worth ...king about!

This is a quite fitting epilogue before we ask what is the ... of the State towards the discharged prisoner. For it is ...y evident from experience and reflection alike that one of ... chief enemies to the State is idleness. An essay on

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idleness would prove utterly futile unless the element of danger were mentioned. Take the case of an idle boy at some street corner. I do not of course refer to the lad at recreation time or at an interval from school or work. I mean the horrible familiar spectacle of the youth propping up a tall lamp-post and wearing a look of utter and absolute boredom. He constitutes a positive danger in himself. Let him, however, be joined by other youths with the same mission of usefulness and you get a kind of compound interest of concentrated mischief. Or at least a potentiality which may quickly develop into actual rebellion.

From some experience in visiting prisons I am convinced that the herd danger arising from select companies at select street corners is at once a menace and a threat to law and order.

It is really quite unnecessary to emphasise the matter. We all know it exists. If, however, there is a distinct danger arising from idleness before the prison period, what about the idleness arising after?

You must bear in mind that prison in apt and often does produce a certain sullenness of spirit which only requires opportunity to revenge itself upon society. I do not include all ex-prisoners, but the description does apply to a good many.

And yet the State seems quite indifferent as to whether its late charges once again qualify for another visit to gaol. Now, it is all very well to say that no force in the world can restrain the criminal instinct. This is not true. A crime is often the result of vicious circumstances. He comes into prison for the first time as a direct outcome of evil surroundings. He comes a second time for precisely similar reasons.

The question is as to the responsibility of the State towards the ex-prisoner in the matter of providing work and maintenance. Recently I have had a revelation. It so chanced that a young fellow in whom I was interested

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by the Discharged Prisoner's Aid Society to a certain Church Army Home. I went to see him. I have to confess was genuinely surprised. He had only been at the Home a few days, but had already earned ten shillings. His was to saw wood for the purposes of firewood. He received so much money for so much work.

It was a bright, pleasant, airy Home. Facilities were provided for washing clothes, for taking a bath, for recreation in a very cheerful apartment. I saw the sleeping room. Separate beds for each lodger. Dinner was being prepared and I was amazed at the quality and variety of the food. Hours of labour—8 to 5, with intervals for meals.

The instructions from Headquarters were to make the Home a reality. The Captain in charge assured me that he did his very best to make the men comfortable and happy.

Now, why have I mentioned all this? Simply by way of object lesson. I know the scale of action is on an infinitesimal degree, for the Home only provides for 30 men. But all the same it should surely act as a specimen of what could be done on a grand scale.

Let us call my friend the ex-prisoner, John Smith. He left prison without money, without character, without prospects of work—simply a human derelict. What more natural than that he should find his way back in a very short time? But instead salvation. Within a few hours he was comparatively independent. There is a reasonable prospect of him making further advancement. Such is the picture of simple reality. If the Church Army can rescue John Smith and say 29 other John Smiths, why shouldn't the State make it possible to rescue 300 or 3,000 John Smiths?

It may be said that trade conditions would not allow of economic trial. Why not? In this particular Home the men contribute largely towards the expenses of the place. They receive rather more than the local rate for their labour.

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This Church Army Home is really a Workhouse plus a Guesthouse. The latter makes all the difference in the world.

The State ought to provide a similar opportunity. Or, if perchance the State could not see its way to the establishment of similar places, it ought to render very substantial assistance to the enterprise. A subsidy should be a national thing.

A self-supporting centre for workless, characterless discharged prisoners should be the object in view. At least an experiment on State lines should be attempted.

I have alluded to the Discharged Prisoner's Aid Society. From the very nature of circumstances this Society represented in its various branches can do very little by way of support.

The Government grant is small. The public contribution to a certian extent. At the very most the D. P. A. S. can only offer a temporary palliative: The strongest and most enthusiastic supporter of the Society would admit that in no wise does it even attempt to solve the problem.

A Prison Visitor.

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THE PATHWAY OF NATIONAL REGENERATION[1]

By K. S. CHANDRASEKHARA AIYAR, B.A., B.L.[2]

AMONG the problems which exercise the minds of all earnest lovers of India, two there are which are pre-eminently important, and as difficult as they are urgent.

One is the problem of an Indian Nationhood: how to uproot the weeds of separatism which threaten the still tender growing of a national consciousness; how to weld the numberless loose units into one strong harmonious entity.

The other problem, intimately bound up with the first, is that of Self-Determination: how to hasten the Day of Fulfilment, when India shall enter upon her true destiny as a free and equal partner in the great Commonwealth to be, the undisputed mistress of her own home, the sole judge of what is good for herself and for the children of her bosom.

These two problems, great and difficult as they are, are but aspects of the still more comprehensive, and for many a year more the insistent problem of India's Regeneration.

The history of our country for the past thousand years and more is truly a painful record of division and dissension, of selfishness and self-seeking, and, till the establishment and consolidation of British rule, of internal weakness and anarchy offering constant temptation to outside aggression and domination.

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One prime factor in all this has been the exaggeration of a simple and logical differentiation of temperaments and social duties, which was probably suitable and sufficient for the days of old.

Another factor has been the rise, in comparatively modern times, and as the cumulative effect of the impacts of strong self-centred elements from outside, of a spirit of sectionalism; and this, in its turn, has become intensified in quite recent years as the communal spirit, so called.

Now there are many honest people who though they have lived long in this country, remain to the very end outsiders in sympathy and understanding as in everything else, and are never tired of repeating that India not only is not now a nation in the true sense, but has not in her the makings of a nation at any future time conceivable to them, that she is destined to remain under alien tutelage for ever. They fix their eyes exclusively on the obvious diversities of race and creed and caste, on the assumed absence of a homogeneity or community of tradition, on the non-existence of a single common vernacular for India, on the ignorance and superstition in which the masses are steeped, and, above everything else, on the persistence of violent communal antagonisms. As against these oracles of despair may be set the much more valuable, because well informed and impartial, opinion of a publicist like Sir Stanley Rice, who has seen something of India from within, and who, in a recent letter to *The Times*, London, points out:

> India, like Italy, is marked out by Nature to be a self-contained whole. The vast majority of her population live under a system of culture peculiar to her, and they have in caste an organisation which is found nowhere else. She has now a federated system of Government which combines the roles of sovereign and suzerain; in her attitude towards other countries she acts as a single whole, and she possesses a Zollverein which includes all British India. Even the Muhammadans, who have separate traditions and a separate religion, have more affinities with India than with any foreign land. . . . country . . . There is a tendency to regard Nationality as

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a rigid thing cast in a single pattern . . . To those in India maintain so passionately that she is already a nation, the sition of these contemptuous shibboleths must be exasperating The plain truth is that, if Hinḍūs and Muslims could compose differences by a really lasting peace, not an armistice, or a or any other superficial device, the main, if not the only, cle to Indian Nationality would disappear, a Nationality not gs on the well-knit pattern of the British Isles, but at least a ration comparable to those found elsewhere. The remedy lies the hands of the Indians themselves; but movements among vast les are necessarily slow, and we must not look for results to-day o-morrow.

We who belong to India, and know her strength and her kness, can not possibly despair of her future; we are not be discouraged by gloomy, hetero suggestions as to the ossibility, the inconceivability, of an Indian Nation. ery true son and daughter of India dreams vividly of a t time coming for our country; most believe that India is on the way to become a nation, if indeed she is not ady one for many purposes; and not a few there are who ready to sacrifice ease, energy and life itself to further cause of India's unity. A faith that is firm must needs on a fact, and, if it persists, cannot but achieve itself.

At the same time, we know that for the construction of a e edifice of any kind there is required, not only good *ding* material (bricks, stones, etc.), but also good *binding* erial (mortar and cement). In so far as our future edifice Nationhood is concerned, we have at least a sufficiency of former: we have a compact, self-contained territory, tinental in extent, with great mountain ranges and the e ocean as Nature's defensive works; a congeries of races ich have made it their common home for ages and have lived more or less amicably, side by side; a distinctive type culture, the result of the commingling and interaction of civilisations during a thousand years and more; a vast em of communications—roads, railways, canals, posts and egraphs—which closely connect all parts of the country

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together; a complete political and administrative unity achieved as the outstanding result of a hundred and fifty years of comparative peace, consolidation and settled government under Britain's rule, together with that other inestimable convenience of a ready-made common language, widely understood and used for purposes of business and general intercourse throughout the land; a more or less complete identity of economic interests among the bulk of the people and a real identity—even if imperfectly realised for the time—of political interests; a burning desire, common to all Indians who can at all rise above purely sectional concerns, to see their Motherland united, respected and free. We have all these most necessary and valuable elements ready to hand.

What we want is something that will firmly and permanently hold the structure together, other than by loose communal fastenings, which are apt moreover to cause friction among the moving parts, or by brittle and unnatural affinities such as the mere antipathy to the spirit of the West or to the products of Western civilisation as such, or even the sustaining hatred of alien rule. The permanent bond of union that is needed for the construction and stability of the national edifice must be sought in the impetus of some great inspiring sentiment, some living human ideal, which will touch the hearts of the people at large—most of all the hearts of the young generation—which will fire their imaginations as well as appeal to their intellects, and nerve them to all the steady effort, the patient sacrifice, that the achievement will entail.

In connection with this matter, the eminent preacher Dr. R. J. Campbell, has spoken some apt words of homely wisdom; he says:

> One wonders, what might happen in the modern world if the emotion of the ideal is given a fair chance. We should see the millennium leap into being in a day. Neither heredity, nor physical environment, nor cold reason, can for a moment compare in power with the impact of an idealistic enthusiasm upon the mind of

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The oft-repeated saying that human nature never changes is Human nature does change—sometimes very suddenly—and power to change it in the mass resides in the leaders and teachers. statesmanship could only be got to believe this, there is almost no to the glorious possibilities before mankind in the coming age. common assumption that better conditions of life are a slow and ual growth is not borne out by history. Progress and reaction come swiftly, often unexpectedly, as by a series of explosions. few years can suffice to alter out of all recognition the life of any or any people. Set youth on fire with noble and unselfish aims perfectly easy thing to do—and most of the vile things which t us now and hold us in bondage will vanish like a summer fog.

Where then, it may be asked, are we to find that source spiration which Mother India needs for her rejuvenation? ave bestowed some thought on the question, and this is answer I have arrived at. India wants (and so, for that ter, does the rest of the world) a new social conscience with a fresh standard of civic and social duty; not really in itself, but tuned to a higher key. All the inspiration she needs is to be found within the compass of a great , one of the oldest in the world since men began to live her, the idea of Brotherhood and all that it means and ies. Based as it is on our common humanity, it is an sanctified by the highest spiritual and moral teaching, ht and enforced by all history and tradition, and developed strengthened by a common citizenship.

Our love of country is only true and pure and perfect to extent that we recognise our bonds of brotherhood with others who own the same country as their Mother. riotism is a virtue which we all cherish more or less. But we sure that our patriotism is free from all taint of narrow-, selfishness and fanaticism? Do we always remember our neighbour has as much a place as ourselves in the ense of national life, and as good a right to fill it in his way? Further, is our patriotism so organised for service we are ready and willing to subordinate personal feelings prejudices to the common good, to work whole-heartedly

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with others on things we are agreed upon, ignoring the differences?

It is this conception of what I may call the Nation as a larger family, where the idea of fraternity rests side by side with that of liberty, where duty shares equally with rights, which I propose to develop in some of its bearings on the future destiny of India. I shall try to show what an immense difference it will make to present conditions if the ideal of Brotherhood of the Nation becomes a definite rule of life for every one, instead of remaining a visionary sentiment, a pious dogma; how, if it is treated as an established principle (so to speak) of the national constitution, if it comes to be recognised as the final test to which all acts and measures, all usages and conventions, should conform, and by which their utility and expediency will be strictly judged, the problem of National regeneration, together with all the other problems involved in it, will have found their natural and complete solution.

Brotherhood within the Nation, I may remark in passing, is a great step on the way towards International Brotherhood which, by promoting mutual respect and understanding among all peoples, and abolishing the curse of exploitation and the fear of war, will itself usher in the millennium on earth.

It is obvious that in a true national brotherhood, with its existence we will assume, the prevailing spirit in all departments of life will be one of harmony and good will. All forms of intolerance will be ruled out at once as unbrotherly. Provided the safety of the State is not jeopardised, nor the just rights of others invaded, nor the decencies of social life violated, every one will be free to hold any beliefs and express any opinions he likes, and to act in any manner he thinks proper; but, at the same time, he will be careful not to parade his differences needlessly to the extent of causing just annoyance or aggravation of feeling. Every minority and every group will receive

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equal hearing. Differences of opinion and method, provided they are dominated by a brotherly spirit towards all, will indeed be encouraged as tending towards variety and fullness and richness of life. What will not be tolerated, as being distinctly unbrotherly conduct, is the fomenting of disharmony, of communal jealousies and disputes, under whatever pretence or excuse it may be carried on. The spirit of class antagonism will be banished from public life. All controversy will be carried on with good humour and restraint, unsullied by coarse personalities or imputations of unworthy motive; and, needless to say, the journalism of the land will likewise be pervaded by the same spirit. People will look for the good points in others and ignore, as far as possible, the bad ones; and they will be eager to recognise nobility and greatness wherever they may be found.

I have begun with tolerance first, because it touches one of the burning questions of the hour. But in my opinion, the most important incident of the new dispensation will be the recognition of the right of every one born in the country or belonging to its citizenship to make the best use possible of his life; and, corresponding to this, the duty of the State to provide him with all possible conditions for achieving this object.

Let us see what follows from this conception. Every one will be entitled as a matter of course to the necessaries of life—food, clothing, shelter, medical aid, and some measure of life's comforts. Those who can earn will provide these things for themselves, and as much else as they want in addition. Those who cannot do so, by reason of age, debility or defect, will be helped by the State to the extent required. In extreme cases the State will itself look after the helpless and the disabled in suitable homes. But, on the one hand, there will be no room for able-bodied beggars; and, on the other, no one can claim to enjoy avoidable luxuries. It is of the very essence

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of a polity of brotherhood that one brother should not be callously indifferent to the wants and sufferings of another; and if out of his superfluities, those wants and sufferings can be removed or minimised, true brotherliness requires that it should be done, and cheerfully. In a state of society governed by the rule of "Each for all, and all for each," and not by the present cut-throat competitive idea of "each for himself and the devil take the hindmost," selfish indifference to the needs of others will be felt as nothing less than a disgrace to the individual and as a crime against humanity and the State.

The important point is, that people will not be left to shift entirely for themselves, as they virtually are under the present social system. The State, and local bodies under the State, will see to it that there is sufficient occupation for able-bodied persons, and that no one is unemployed merely because there is no work to be had. A man will only have to notify the proper authority that he is in want of work, and work of a suitable kind will be readily found for him.

Service, particularly domestic service, will no longer wear the badge of slavery; it will be free from every trace or suggestion of inferiority or contempt. Workers will not be treated as mere working machines, but as men and brothers. All useful work will be regarded as a service to the community; consequently, those who do exceptionally unpleasant work—such as scavenging—will not be looked down upon but treated with the consideration that is due to all people to whom the community is particularly indebted. Everything will be done to make unpleasant work endurable. The conditions of labour will be materially improved, and the hours reduced to a minimum. The relations between employers and employees will be characterised by mutual friendliness and respect; and more and more, as the spirit of brotherhood and co-operation develops, the distinction between

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employers and employees will itself tend gradually to wear away.

In a co-operative commonwealth based on brotherhood, every person over the age of majority who has completed his education and training, and who is not absolutely disabled for work, will be expected as a matter of course to follow some vocation suited to his taste and capacity, or, if it is unnecessary for him to work for his living, to take up some piece of service to the State that is most to his liking.

Every one, indeed, will feel that he has a duty to serve the State to the best of his ability; will feel that he is a true public servant, and will put forth his best in whatever he does. In consequence, thoroughness, integrity and reliability will come more and more to characterise all such service, whether paid or honourary.

It is a common idea that men are only prepared to work efficiently and well for the greed of gain, but this is demonstrably untrue even at the present time. Some of the most capable men have indeed worked ardently for the race without any thought of personal gain.

While greed of gain will no longer be the ruling motive when the spirit of brotherhood pervades the nation, every one who works will at the same time be assured of an income sufficient to maintain him and his family in reasonable comfort. The aim will be to raise the standard of living for all and not simply to pull down the level in respect of those who can afford a higher standard. The rich will not give up their culture, but will live in a more simple manner; the poor, on the other hand, will be lifted up to a higher plane.

An equally powerful if indirect factor in the removal of present inequalities of wealth will be the realisation that a man's position in society depends solely upon his personal qualities and the respect he inspires among his fellows, and not upon the extent of his worldly possessions.

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As for men of genius, there is no reason whatever to suppose that they will be rarer during the reign of true brotherhood than under a regime of rank selfishness. It will be true then as now that, given adequate opportunities to express itself, genius is largely its own reward. At the same time we may feel sure that the ideal State will be always on the alert to discover and encourage talent of all kinds, and to reward meritorious achievement in all directions. Thus it will recognise that science is an important part of national education, and one of the main elements of national strength and prosperity, and will zealously promote and generously support scientific research. The scientific man, for his part, will work, not so much for material gain or personal gratification, as for the enhancement of the well-being of his fellow-men. The case will be very similar with regard to literary, artistic, musical, and all other forms of creative and cultural work.

The quality of brotherhood which we are contemplating is as far removed as possible from the easy good nature which thinks to help an inefficient man at the expense of the general interest by putting him in an office for which he is unfit. When the country's resources are properly developed and organised for the benefit of the nation, there will probably be a large increase in the number of appointments controlled under Government control, due to the expansion of national activities and to the absorption of many businesses now owned by companies and private agencies, and these will doubtless provide places for many men of ordinary capacity; but no one, we may rest assured, will be pitchforked into a position the duties of which he cannot properly discharge. And, so far as the more difficult and responsible kinds of work are concerned, only the best men will be chosen, and, for the highest places, men of exceptional and outstanding ability and worth.

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In a society based on the ideal of the family, the health of the common people will be the special and constant care of the State. Bad housing is one of the principal causes of ill-health; and hence the provision of healthy residences, with all necessary and possible conveniences in respect of ventilation, water, lighting, drainage, scavenging, etc., will be taken up on a large scale as a national undertaking. The great sums at present spent in battling with disease and ill-health will be utilised for providing people with healthy homes, in place of the filthy, insanitary slums in which the poorer classes are now compelled to pass most of their lives.

Prominent among the activities of the future State will be the training of its citizens, both men and women, to play their parts adequately in life. The key to all progress is education; and everything possible will be done, in the way of right education and healthy environment, to develop the good qualities and instincts and to starve out the undesirable ones.

Education is a very large subject, and I do not pretend to touch more than a fringe of it in these passing remarks. A certain measure of literary instruction, as much at least as may be a sufficient foundation for the exercise of the elementary rights and duties of citizenship, (and the standard of attainment will no doubt rise with the lapse of time and the extension of facilities) will be free, universal and compulsory; but higher education will be optional and paid for according to means.

All teaching will be adapted to the varying needs and capacities of the learners. For instance, that provided for the agriculturist will be of a fairly simple kind, but such as to give him a better understanding of the soil and its fertility and of the possibilities of raising new and improved varieties of crops. On the other hand, some kind of appropriate practical instruction, which will be at least a direct stepping-stone

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to a systematic course of technical or vocational training later on, will be a necessary part of school and college education.

Scouting is most useful training for citizenship, not only because it develops the instincts of self-reliance, leadership and social service, but also because it helps, as nothing else can, to bring about a real feeling of brotherhood among young people irrespective of distinctions of caste and creed. And every boy, and every girl, too, for that matter, will be trained to be a Scout; and every young man over eighteen will be put through a regular course of military training.

The exclusive employment of a foreign tongue—foreign in structure and idiom and foreign in spirit—for the imparting of all higher instruction in educational institutions has had very disastrous results. Among other things, it has led to the almost entire neglect of the vernaculars of the country; it has created a barrier in understanding and sympathy, in attitude of mind and habits of life, between the English-educated and the rest of the people; and it has interposed serious obstacles to the normal wrowth of a common literature and a common culture. The best means of rectifying all this will therefore be among the earliest of measures to receive attention. We need not trouble ourselves now to guess at the various alternative ways in one or other of which the problem will find an ultimate solution. But of one thing we may be tolerably sure, that English, which is already in a fair way to become a world language, will be for India the medium for the interchange of ideas with the rest of the world, and will also remain for a long time, that is to say, until we are able to evolve a common indigenous language of our own, a principal medium of intercourse between the different parts of India.

While education is necessarily one of the great questions of the future, the education of our women will assume special

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portance, and will therefore be given exceptional encouragement, on account of the immense impulse that it will give to the building up of a free, forceful and modern type of nationality; for it is an obvious truth that a new type cannot be born of men alone without the co-operation of women. We may take it that the education given to our girls, while largely identical with that given to boys, will take due account of natural differences and of differences of duties and functions in society.

Not only will there be abundant opportunities for every one, in an atmosphere of brotherhood, for cultural development and for enjoying and making the best use of life, but the amenities of social life will be multiplied beyond present conception.

All public buildings, and works of artistic merit, sculpture, painting, etc., will be carefully conserved on behalf of the nation. The enclosing of large open spaces for private pleasure will be firmly discouraged, as also the appropriation by individuals of natural scenery, woods and forests, waterfalls, lakes, and other objects of outstanding beauty. All these will be looked after by the State and made available for common enjoyment.

It is needless to say that all public streets, tanks, sources of drinking water, and the like, will be among the things that men can use as of right. Artificial canons of untouchability are incompatible with true brotherhood. If any one is found untouchable, or unapproachable, it must be because of dirt, disease or foul manners on his part, not by reason of his birth in a caste or of the unreasonable prejudices of others.

Brotherhood stands for ordered freedom. That being so, religious belief will be perfectly free for every one, as also the choice of worship. Differences on doctrinal points will cease to be a disturbing factor in social and political life, as is now largely the case in many western countries. At

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the same time, we may look forward with some confidence to a time, not far distant, when the various religious sects instead of trying to keep out people of other persuasions from their temples, will be eager to welcome all who wish to attend their services in an attitude of reverence and devotion. It will indeed be a common incident for persons of all faiths or of none in particular, to join together as a congregation to hear the prayers of all the religions recited by qualified followers. We may even now begin to dream of a time when places of public worship will be erected, in which there will be regularly conducted a simple ritual of common worship such as all can join without prejudice to their particular beliefs; nay, we may carry our vision forward to a period when all separate religions will have merged in one great all-comprehensive Wisdom-religion pervading and influencing the entire life of the Nation.

By other ways of labour saving and co-operative organization, a great deal of the time and labour now absorbed by domestic drudgery and worries will be economised, leaving every one sufficient leisure to enjoy life and to cultivate a sense of beauty and harmony. Women, for one thing, will have more time for recreation and self-improvement. They will be able to develop the whole of their nature, instead of that aspect which is concerned with the subserving of the pleasures and comforts of men. This in no way implies that they will neglect duties which nature has primarily assigned to their sex. Child welfare and mother-craft will always be regarded as among the most important and essential of national functions, and one in which all girls will receive training as part of their regular education.

But, while the rearing of children will be the duty primarily of the mothers and the fathers, it will not be left entirely to them. The children of to-day are the adults of to-morrow, who will carry on the life of the nation in the

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generation, and their proper care and upbringing will be recognised as a matter of national concern. Special arrangements will be made throughout the country, through child-welfare and other honorary associations, or where these do not exist, through paid agency, to ensure healthful conditions, proper food, pure milk, clean warm clothing, etc., for the children. Tenderness towards the young will be insisted on as a sacred duty, and will become an ingrained habit in the folk.

The health or sickliness of children is largely dependent on the physical condition of the parents of whom they are born; and this takes us to the heart of the very important question of marriage. In a State based on the Ideal of the Family, marriage will be largely a matter of mutual inclination, guided, where the parties are still young and inexperienced, by the advice of their friends and guardians. But the community will be vitally interested in seeing that the parties are sufficiently developed in body to be able to enter into the responsibilities of the marital condition and to procreate healthy children. Marriage will not therefore be consummated where the bride is below the age, say, of sixteen years; and if in exceptional circumstances the ceremony of marriage has gone through in anticipation, it will be regarded as having no more legal effect than a betrothal, which is only to be effective after consummation on arriving at the proper age. This will largely solve the grave problem of child-widowhood, which is such a sad blot on our present-day Hindū civilisation; and besides, the re-marriage of widows will be recognised as perfectly legal, and will no doubt be habitually practised without entailing ostracisms or disabilities of any kind. On the other hand, a life of single-blessedness for women will be recognised as quite in order for those who wish to lead such a life, and will doubtless be deliberately adopted in a large number of cases. The social and economic system will,

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we may take it, be such as to give no room or countenance whatever for unscrupulous exactions in the form of dowries and marriage presents. It may be expected, too, that the leaders of the community in each place will deem it a public service to actively interest themselves in helping young men and women, directly or through their guardians, to secure suitable mates. On the other hand, the perfect freedom of marriage may have to be restricted in the interests of national health, to the extent that no one shall be allowed to enter into sexual relationships who is mentally, morally or physically unfit; but any restrictions to be imposed will always be carried out in a spirit of kindness, and accompanied by all such alleviations and compensations as the case may admit of.

Chivalry to women, special tenderness to the weak, gentleness of speech, and refinement of manner, will be prominent characteristics of the future citizen, instilled into him from his youngest days.

The element of cruelty is one which, consciously or unconsciously, enters largely into our dealings with each other and with the lower kingdoms at the present time.

A glaring instance of unconscious cruelty is the way in which we shut up numbers of the feeble-minded of all ages and sexes, in every stage of progress, in one asylum with lunatics. Occasionally they are housed as in the Asylum at Bangalore—in an overcrowded locality and in premises being adapted for the warehousing of stores. The pervading atmosphere of restraint, misery and gloom is as a rule almost enough to drive a sane person mad. What we want for our feeble minded brethren is not an asylum for lunatics—which suggests nothing so much as a sort of cage for wild animals—but a Mental Hospital, not merely by change of name, but really intended and equipped as such, and run on up-to-date scientific lines, and if possible on a sort of colony system

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ample provision for farming and gardening and other-
keeping the wretched (and mostly illiterate) minds
ibly engaged. It seems a pity to wait for the perfect
of brotherhood to carry out so humane and necessary
eform.

Our treatment of criminals, which may serve as an
nce of more or less conscious cruelty, is still charac-
ed by much unnecessary harshness. The whole system
ndeed dominated largely by the idea of vengeance for
ng done and by the thought of inspiring fear in others,
er than by a sense of pity for an erring brother, the in-
ation to find just excuse for a momentary yielding to
tation or impulse, the desire to wean him from evil
encies, to reform the moral character. But of course all
means considerable trouble and expense; and so, as the
st way to protect the community from his evil presence,
clap the offender in jail, but do little for his own reforma-
. The proper treatment of criminals is a large subject
ch I cannot go into now. I may just observe in passing
, in a state of society based on true brotherhood, where
tations to dishonesty and violence will be largely absent,
ordinary classes of crime will tend to disappear, and the
ual ones will be dealt with on humane and sensible lines.
Cruelty towards animals is such an ingrained habit even
g men professedly civilised and humane, that it can only
ccounted for on the ground that, because an animal is
and cannot speak out its feelings in words, it is assumed
it has no strong feelings, no capacity for suffering. We
ually overwork the ox, the horse, the donkey, breaking
any spirit of resistance by the most callous ill-treatment.
dogs are even now in many municipal stations in India
tched with unspeakable incidents of cruelty and horror.
and similar varieties of ill-treatment are very common
dia, and will only cease wholly when men begin to see

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the same divine life in animals as in themselves. But some thing may even now be done to minimise the grosser forms of systematic cruelty by honorary societies of the kind already working in several of our large cities. It is rather strange, by the way, that the premier city of Bangalore still lags behind the Civil and Military Station, where the highest citizens from the Resident downwards take personal interest in a Society working systematically to prevent cruelty to animals. People again, chiefly men and women of rank and wealth, go out with guns and spears and fishing rods to places where God's creatures lead a wild happy life of their own, and kill them off in their helpless anguish, and call the destruction "sport". Animals are still habitually sacrificed among the superstitious to propitiate a jealous or angry divinity.

But it is the still more cruel superstition that man needs flesh for food which is responsible for the awful daily slaughter of countless numbers of sheep and cattle to please the gross animal palate of the civilised man. As long as this superstition continues to flourish—and I am not sure that brotherhood alone will justify forcible interference with the widespread, deep-rooted hankering for flesh—humanity requires at least that the slaughter shall be as painless to the victims as possible, and always in enclosed secluded places and so as not to offend the feelings of refined and sensitive men and women.

And now with regard to the question of intoxicants. Provided a man does not act violently or make himself a decided nuisance in places open to others, nor behave so as to operate as a bad example, especially to the young, and so long as he does not hurt himself by excessive indulgence—in which case the State will have a right to restrain him as well in the common interest as in his own—, he may have to be left free to his tastes and weaknesses. Public sentiment will, however, naturally exercise a strong pressure upon

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's inclinations. And this, at any rate, is quite clear, the State of the future, (unlike existing ones, which e not and do not profess to be based entirely on the inciple of brotherhood), will not trifle with the liquor blem, will not soil its hands by the manufacture or sale of icants, nor permit their open sale or advertisement by ers; much less will it dream of deriving from the vices, knesses or miseries of its citizens an addition, however stantial and convenient, to the public revenue. It is also e expected as a matter of course that, with the very largely roved conditions of life and the universality of comfort social amenity, the temptation to drown care, sorrow and gue in drink or drugs will disappear, as surely as the ptation to steal, murder, or commit suicide.

It is needless to go on multiplying illustrations of the sibilities which will open out when the powerful engine Brotherhood is harnessed to the service of the nation. It ld be manifest, from what has already been said, that it is ndantly capable of initiating and supporting the most derful and desirable changes in all directions, of creating eritable revolution in the conditions of our national exist- e, a revolution of which we can now form only a very rfect and inadequate conception.

The vital question now for all who own India as their her, by birth or choice, is how to make Brotherhood a iciently real and operative influence in the public life of country. More constitutional reforms, greater political leges and powers, further safeguards for minorities, and on, are good and useful things in their way, and for the e; but they cannot by themselves build up a vivid sense of cality among the masses in the absence of some strong e impulse towards union. A true change of heart is what eeded; and this is not to be brought about merely by perficial changes in outer conditions.

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A great National Ideal is a living force, born of strong thought and sustained emotion, quickened by high resolve and evoked and strengthened by opportunity and exercise until in the end it seizes hold of the popular imagination and sways at will mighty forces there concealed. There is a deep truth behind the words of Edmund Burke:

> If a great change is to be made in human affairs, the minds of men will be fitted to it, the general opinions and feelings will drive that way, every fear, every hope, will forward it; and then those who persist in opposing this mighty current in human affairs will appear rather to resist the decree of providence itself than the mere desires of man.

The clear steady thought of Brotherhood held by a large number of earnest people, the contemplation and working out in the mind, as well as in action, of its infinite possibilities in the sphere of national life, and its constant inculcation and practice by old and young, will help to build up a strong mental mould for the Ideal we seek. The innate feeling of love of country, the contagious example of one-pointed devotion to unselfish causes, of steady enthusiasm for service, of firm loyalty to principles, a discriminating admiration for greatness wherever it may be found, the attractive and uplifting force of great characters and personalities—all these will help to supply the emotional factor.

There are indications from all sides of the deep longing for peace, harmony and unity that exists among the better and more thoughtful and serious elements in the country. What is lacking is the will, the resolute compelling purpose as well as a clear conception of the means to be adopted.

The present seems in every way a unique opportunity for the preaching, in an intensive form suited to the hour and the need, of that great ideal of practical Brotherhood which has been enjoined by all religions alike. It is true that the sublime Christian teaching, that God is Love and he that loves not his brother whom he has seen, cannot love God whom he has not

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—does not seem to count very much with Christian
ians in their dealings either with other races or with each
er. The similar great saying of the Prophet Muhammad that,
you love God, you must love your fellow-beings first, has
en carried out to this extent that all believers in the faith are
ted as equal and one in the brotherhood of Islām, though
has not yet been extended to men of other faiths. The
damental doctrine of the Unity of All Life, proclaimed by
Sanātana Ḍharma, remains, it is true, for the most part a
osophical idea, without materially influencing the Hinḍūs
whole to realise that oneness of life in their relations with
fellowmen either within or without the caste system.
all this is because, as it seems to me, world conditions
erto did not imperatively call for, or at least sufficiently
rce, the thorough-going practical application of so high
difficult an ideal as Brotherhood. But experience and
aring have taught men, and particularly Indians, a great
Also critical times require drastic remedies; and a
dard of behaviour which may be impossible in easier
mstances will perhaps be readily accepted if it is found
ffer the only efficacious principle of unification among a
ber of divergent elements, the best and most fruitful solu-
of all our troubles and difficulties.

How glorious a thing for India it would be if all public-
ted men, irrespective of party and community, could agree
ce to discontinue as well as discountenance separative
ities, excitements and pre-occupations of every kind;
ey would pledge themselves, at least as a beginning,
for a brief interval of five years from now, to ob-
a rigorous moral self-discipline, to consist in the
king, speaking and practising of true brotherliness to
fullest possible extent! If they would only do this
erservedly—and nothing less will suffice—it would indeed
a most valuable example and object-lesson to the

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less intelligent masses; it would materially help to organise and to direct into useful constructive channels the abundant energy, ability and enthusiasm that are now largely running to waste in a multitude of useless and even destructive courses; more than all, it would create a mighty wave of steady, resolute enthusiasm which must inevitably carry India straight to the goal of national unity and self-determination. The end, too, in that case would have been achieved by her own will and choice; not grudgingly by sufferance of others, but as the assumption by her of a right which none will question or oppose.

If the elders of our day will not grasp the great opportunity, but persist in ploughing the sands of futility, then Mother India must rely for her redemption on the younger generation of her sons and daughters, the educated, unsophisticated minds of her youth, brought up in the atmosphere of brotherhood in class room and play ground and scout camp, nurtured on lofty ideals of non-sectional, all-Indian patriotism and determined when the time comes to devote their lives and energies to the task which their elders have neglected, self-dedicated to the service of their country as valiant Knights of the Order of Brotherhood of the New Age.

May the spirit of Wisdom help every one in this critical time to find the true pathway and to tread it unflinchingly to the end!

K. S. Chandrasekhara Aiyar

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ADYAR

HERE nature ever smiles with graceful charm,
There's nothing night or day to cause alarm.
E'en violent storms, which leave the sky so clear,
Rumble away, as tho' intruding here.
The cawing of the crows, the chirp of birds,
The bull-frogs' croak, the bleating of meek herds,
The fern, the palms, the cactus, all day long,
Express one life, one source, one goal, one song.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

Thousands of fallen blossoms spread our way,
As tho' to make our pathway ever gay.
Sweet Adyar, pilgrimage of young and old,
The charms of which are never fully told.
The dwellers in this paradise for men,
Who come from mountain, valley, moor, and fen,
Are they who live as one community
Without restraint of personality.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

So long as liberty we ne'er abuse,
We work or play or seek the gentle muse.
Hindûs, Buḍḍhists, Christians, other creeds,
Pray the same God together for their needs,
Divesting surplus trimming from their shrine,
They find the source of consciousness divine.
The Brahmavidyā Āshrama is here
For all to drink of wisdom's cup so clear.
Garden of golden dreams without alloy,
Garden of happiness, garden of joy.

To synthesise their work, each one his part,
Science, Religion, Philosophy and Art.
World University without compeer
For those who strive to be a saint or seer.
We find our Master here at every turn
Waiting to teach us Truth, if we would learn,
From action, knowledge, wisdom purified
By sacrifice: and so, joy magnified.

Adyar Day, 1927

CAXTON HALL.

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CRAFTSMANSHIP

By R. J. ROBERTS, A.M.I.E.E.

CRAFTSMANSHIP is, I find, a greatly misunderstood and still more under-appreciated quantity. People talk of the craftsmanship embodied in a piece of furniture for instance, but we may be sure that nine out of every ten persons who use this term have none but the haziest notions as to what they intend to suggest, (or if they intend anything) by using the term Craftsmanship in this sense may be defined as the quality which resides in an article which has been produced by work and normally it is accepted as presenting in some indefinite concrete form some representation or reflection of the spirit of the worker. When this hypothesis is considered, a question might readily be asked "Does craftsmanship reside in all work, or rather in all articles upon which human work has been expended?" The answer to this pertinent question must undoubtedly be "Yes". Otherwise the term could possess no universality of application and would immediately condemn certain products as unclean in a spiritual sense. Again, could we consider craftsmanship to reside in, say, a pound of flour as well as in a poem or any other work of art? I should most readily assert that it does so but perhaps not to a like degree.

To understand what this Craftsmanship really is, let us examine it further. Let us question how it is attained and how given to product. Here we are on firm ground and we all know that the power of craftsmanship is acquired by

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practice under proper conditions. Thus a tradesman may learn his craft by producing only the crudest and simplest possible articles; and would be less likely to gain as great a quality of craftsmanship as he who had worked upon and been taught to produce elaborate as well as the simpler products. This quality is then a virtue which can be attained by hard work, it may be encouraged by tuition but teaching alone cannot make it grow.

It is commonly assumed that craftsmanship may be imparted to an article and the amount (if a virtue may be measured) imparted depends upon the skill of the craftsman; but this is not all. A highly skilled man may, by wilful negligence produce an article containing little craftsmanship. Here we come to a further understanding of this quality, inasmuch as the amount imparted to an article depends not only upon the skill or craftsmanship of the worker, but also upon the time he assumes to enable him to produce a good article. That is the worker to embody his best craftsmanship in his work must of necessity bend all his skill, thought and energies to the work. Thus a highly skilled craftsman may produce with comparatively little effort a piece of work for which a lesser skilled man would require greater effort, even if capable of reaching at all the perfection of the better workman.

All types of craftsmanship are, however, not of the same quality or degree. Neither can all crafts be capable of including a like amount of craftsmanship; but, it appears to me, every work is capable of including craftsmanship, even as truly as it may be asserted that any worker may become skilled and may be able to give this stamp of craftsmanship to his work.

Let us go back to the dawn of modern civilisation and see if craftsmanship could there reside in articles which, crude as they may have been, could then be produced only by great expenditure of energy and, after its kind also, of skill. Wheat used to be ground in a quern, a crude stone

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pestle and mortar. Most certainly craftsmanship was re-flected in the fineness and general quality of the product when the flour had been made into dough and baked. Look for a moment at the flour in the cakes King Alfred allowed to burn and enquire if our modern machine-produced-flour possesses an equal, less or greater craftsmanship.

Flour to-day, we all know, is made by power-driven machinery and no human hand touches it directly or indirectly from the moment it enters as grain to its despatch as flour in bags from the mill. The workmen employed in the mill attend to the various machines, adjust the conditions and observe that no breakage or alteration occurs to spoil the product or to hinder the normal running of the machines. They are machine tenders, of their kind probably highly skilled, but may we call them craftsmen? The machines were designed by craftsmen undoubtedly, and they were built by craftsmen (in spite of the modern employment of machinery to produce more machinery). If the modern flour miller does not give all his thought, attention and skill to his work there is little doubt that the quality of the flour would suffer. The craftsmanship of the flour miller is embodied in the flour and, dependent upon the use or misuse of it by the cook, aids or spoils digestion. Apart from the miller's efforts may we not quite as truly assert that the craftsmanship of the machine designers and builders resides in the machines, and these machines, vicariously perhaps, are able to pass on some of this quality to the flour? Personally there appears but few difficulties in accepting the possibility of this hypothesis; and, I am unable to consider the influence of machinery in modern life, as essentially bad.

Modern machinery plays a very great part in society although bad in some cases, plays very important parts in our lives. Machinery can be used and is used with very great benefit to all but there are abuses of machinery. Mis-

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been made in the application of machinery to produce
cles which could be made of much better quality by hand.
has not compared pressed wood designs to their hand-
ved prototypes and found such machine produced stuff
pressibly ugly.

A story is told of a holy well in a part of Germany which
heavily devastated in the thirty years' war. As the war
ged to an end a straggling village of hovels was built by
riving peasants near a spring. There came in Winter
a poor wandering carpenter who in exchange for shelter
lood erected over this spring a beautiful little house to
ect it from beasts and weather in Summer and Winter.
poor villagers prized their spring, and through exaggera-
and mixed memories of folk-lore, it was found to possess
al healing virtues; and in time became a holy well of
ive powers much visited by pilgrims. This well
essed real power and might we not ask how these were
ned? There is little doubt that, but for the strange
ner-Schreiner-iunggesell (the carpenter journeyman) there
d have been little holiness noticed and no miracles
rmed at this well. This well may previously have been
t's spring, but far more likely is it that the craftsmanship
e little house really gave to it all its holiness.

So much for craftsmanship in its every-day aspect.

All things have their places and purposes in life: the
as well as the good, the true and the false, the ugly and
beautiful. What are their places? We may recognise
uty," the universal, the all-compelling, not by any
ised empirical standard of a school nor yet because
e general consensus of opinion. No, we recognise it, by
sistant quality which is felt as a force or urge suggesting
endly environment—one in which we feel joy, an eleva-
of spirit and kindliness to all. This feeling of beauty is
-sensual, but the super-sense of the reaction to beauty is

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reached through the usual senses of sight, hearing, touch, etc. Ugliness engenders, on the other hand, feelings of discomfort, disharmony, discouragement—all contrary to those of beauty. Joy is the reaction to beauty—pleasure but an excitation of the senses.

Absolute values do not rule in physical life and absolute beauty is humanly not capable of being produced. In fact beauty may be likened to a mirror which is held up to our consciences, to our sub-conscious memories if you will, and we react to that beauty which the mirror shews us. Absolute beauty, truth, and the absolute good, exist in God, while although a great imminent reality to many cannot be expressed or defined, except by examples of some of the abstract quantities.

Theosophy teaches as an almost necessary corollary to universal brotherhood that we have attained soul growth through a series of lives or incarnations. If we humans are brothers in the eyes of God, then, as His creatures, are we not the brothers of all that exists? We Anglo-saxons are brothers (elder brothers perhaps) to the Zulu, to the birds and beasts of the field, the spider in his web, the trees on the hills, the grass in the valley, the whale and the sea anemone, the stars in the heavens, and the atom in the dust. If we are brothers, some must be older, and how could we attain such growth or age as souls excepting by a series of lives?

Do we not know that the African negro finds that beauty in the crude rhythm of a tom-tom which we may find in a Beethovan symphony? Why? There can be two answers. One that we are special creatures created for little joys and little sorrows to some purpose, is one we cannot understand. The other is understandable and suggests that we have known music in a multitude of forms and are thus able to appreciate the more elaborate ones. The distilled memory of our past lives abides with us as conscience.

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Our appreciation of beauty in any of its many forms is the reaction of the spirit to the essential memory of previous joys reflected in that form of beauty. But a view of the absolute beauty can come only as a vision of God.

Has a craftsman aught to do with beauty? By making a piece of work he emulates the creator of all and by the quality and will of his work approaches near to or far from the God-ideal. In the universe there is much of beauty and much of seeming incompatible disharmony; but does not this disharmony serve to throw up the beautiful into higher relief?

Our environments, and we ourselves, contain much ugliness and many uglinesses; and the true craftsman will endeavour to build into his product as much as he may of some particular quality of beauty. He strives by the elimination of the ugly towards the arch beautiful in sound form or colour. And since the message of beauty is lost if unnoticed, he frequently incorporates an ugliness to attract attention by contrast. A work of art may not be one of any one particular phase or vein of beauty; and the artist may attempt to shew beauty of aspiration though not of colour, beauty of form though not of sound, beauty of conception though not of form, and so on.

The artist and the craftsman work for their public—be it to-day's or to-morrow's—but the work of the greatest endures the ages and is appreciated centuries after the original influences vanished. Know we not still to-day the beauty in the works of Homer, Plato, Phideas, Sophocles?

Originally (if we may speak historically of the beginnings of art) the artist and the craftsman were one. In ancient days the painter painted his picture and only seldom were the frames made by others and then only by painting not printing, the sculptor carved his own statues, the poet read his own lines, the dramatist produced his own play, etc. It is still true to-day that the true artist and the good craftsman are one. It is a

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modern convention only which separates the two; and the artist who is not content to complete his design loses a very great deal by permitting a lesser or even a better skilled crafts man to do his work for him. In the vision of the artist—for remember that the artist is essentially a seer, a seer of things as they are—the conception and realisation of the work are one. Conception is the building in mental matter; of such subtle material that the subject is created an objective reality as soon as the mind grasps the basic idea of construction. The reception of an idea not only suggests the possibility of its translation to the physical plane but is a promise in realisation. And who is more worthy to shew the idea in physical matter than he who received the inspiration. He alone can tell who truly sees, and only he with the vision may translate. A book is so often spoilt in the translation because the translator saw the words only and not the spirit of the words of the original author. Rabindranath Tagore rightly translates his own words into English where this is required. Should, however, the inspired craftsman's conception exceed the capacity of his craftsmanship so will the product fall short of the ideal, and he will know he has failed.

Craftsmanship, the proper wedding of inspiration, mind, emotions, and the physical body with all its senses and capacities, is absolutely essential to great and good work. Inspiration is open to all but only the genius is able to receive and to translate the intangible into the tangible, the formless into the concrete. So truly may the genius be described as an infinite capacity for taking pains.

The craftsman binds all forms to his will. He may use the beautiful in form together with the ugly to produce the effects he desires. But either as an end in itself may be insipid or vicious. The ugly is but a shadow of the beautiful and therefore requires complete understanding and appreciation before use can be made of it. An excess of the ugly

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contained in good work even as an excess of beauty may vicious. Some of Hogarth's pictures are particularly ugly as things of beauty and therefore as works of art they are much to be preferred to the sugariness of some of the would-improvers on Watteau.

In the same way one poet may be superior in craftsman-ship to another who is a greater poet. Swinburne might be considered the better craftsman but Burns is undoubtedly the greater poet. So we see that craftsmanship is not all. Inspiration is the material given to the mind and the craftsmanship resides in the hard work. The material is given but work is done only by sacrifice of effort and time.

We are taught that the really substantial in existence is the spiritual plane, the co-existent, the co-eternal with the Godhead in man. It is our duty and our privilege to build the spiritual "Where neither moth nor rust doth corrupt, nor where thieves do not break through nor steal". But the spiritual is built only by conscious effort, and craftsmanship is only one of the many roads to the spiritual.

A thing of beauty is not necessarily a beautiful thing; whether is a beautiful thing, of necessity, a thing of beauty. This is not hair splitting. A beautiful thing only becomes a thing of beauty amid suitable surroundings; but a thing of beauty is always that. A tulip in bloom is always a thing of beauty, but some humans only appear as things of beauty when dressed to the part.

A thing of beauty is a joy for ever:
It's loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.

We may only recognise a thing of beauty; we cannot be it and learn it as one. This recognition is the acknowledg-ment of the meeting of the Godhead in us with something on the same plane. Craftsmanship is one way by which the

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descent of the spiritual to the physical is made possible. It is the will and the way.

Let us consider the effects of an application of craftsmanship. Something of beauty, *i.e.*, physical material has consciously directed work, expended on it so that something of the spirit may be noticed, has been created. What are its spiritual or superphysical effects?

A beholder of this thing of beauty notices a friendly environment which gives him a temporary or permanent access of joy which may help him in turn to shift his burden of care, ever so little, to think more kindly for a moment of a friend or enemy, to greet an acquaintance more cheerfully, to be a little more courteous to a servant, to treat an animal a little less cruelly or to turn his attention away from worldly things if only for a moment. The majority of us are the slaves of our environment and the qualities of our actions are governed to a very great degree by these, our conditions. Are we not more cheerful on a sunny day than on a dull one? The beholder's capacity for reacting to this thing of beauty is dependent upon his development. The perception of beauty is like good health, mainly a question of habit. The more beauty we see around us the more likely are we to be beautiful in our thought, speech and actions. A child brought up in a beautiful country home might naturally be more beautiful and good and true than her sister of the slums. Therefore we may say that the beholder of our thing of beauty is consciously or unconsciously the better for the creation and shewing of this thing of beauty.

How fares the Creator? The first effect upon himself of his good work is that he is able to see improvements and to make something still better, something more nearly perfect and something nearer to a reflection of the God within. True aspiration is an attempt of the Godhead to burst the prison bars of the flesh. God appears in Nature in thousands

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of millions, of forms of beauty; and the God within has
ually numberless aspects of beauty and truth. The Creator
s made a conscious effort and is rewarded by an added
acity—thus virtue has its own reward.

Your true artist is not concerned so much with the
ired object as with its creation. He does not love the
ished work of his hands as did Pygmalion of old. He
es the work, not the creature of his work. The craftsman
ing done his work moves on to the next.

The story is told that the original builder of the famous
k in Strassburg so loved it that at night even he would
leave it. This was truly a grievous sin in the artist and he
his reward and punishment when the townsmen took
blinded him lest he should go to Paris and build there
ther clock for the Notre Dame.

The increase in the capacities of the creator does not end
e benefits he may receive, and the results might be des-
ed in this way. The conscious perception of the beauty by
beholder revivifies a thought form which, being a portion
reflection of the artist's original thought, returns to him
added force. If then the artist is engaged on other
this added force gives him greater power to create anew.
ought may be a prayer and the thoughts of the perceptive
rong even as the prayers of the just avail much.

Should, however, this hypothetical object of beauty be
en away or destroyed, what are the results? The creator
es an access of capacity from his work; but, if he has
ly or wilfully kept it from other people, he must lose
power by the disuse of an opportunity. He loses also
nspoken prayers of the probable beholders.

Every thing we find has its action and its reaction. No
puts a body in motion without an equal and opposite force
ntered by the kick. If true on the physical plane, this law

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is equally true on the spiritual planes. As you give so you receive. The law of progress is the law of sacrifice. We come into this world to work—we are driven to it (if we will not make an effort) by hunger, sorrow, grief, envy, hatred, malice and other unpleasant things. All have their places in Nature. We work to grow and we grow to work, and there is little peace. Peace is attained as joy, a transient phenomenon with most; and the most sure method for obtaining joy is that of creation, when the Godhead ceases its urge for a moment before another and greater effort.

Sacrifice is giving. The greatest gift is the gift of thought. The gift of material is something, the power of emotion is greater, but the power of thought inspired by love is greatest of all. A penny may give a beggar a meal, rhetoric may inspire him for a time to small or great deeds, but loving thought may help him permanently to the eternal.

We are able to give on any of the three planes, the physical, the emotional and the mental. Let us attempt the highest and learn to give something of beauty. By attaining craftsmanship may we learn to reflect the beautiful; and, with the beautiful, the good and the true (as each of us perceives it) may we all go forward.

Therefore, on every morrow, are we wreathing
A flowery band to bind us to the earth,
Spite of despondence, of the inhuman dearth
Of noble natures, of the gloomy days,
Of all the unhealthy and o'er darkened ways
Made for our searching: yes, in spite of all,
Some shape of beauty moves away the pall
From our dark spirits.

R. J. Rober

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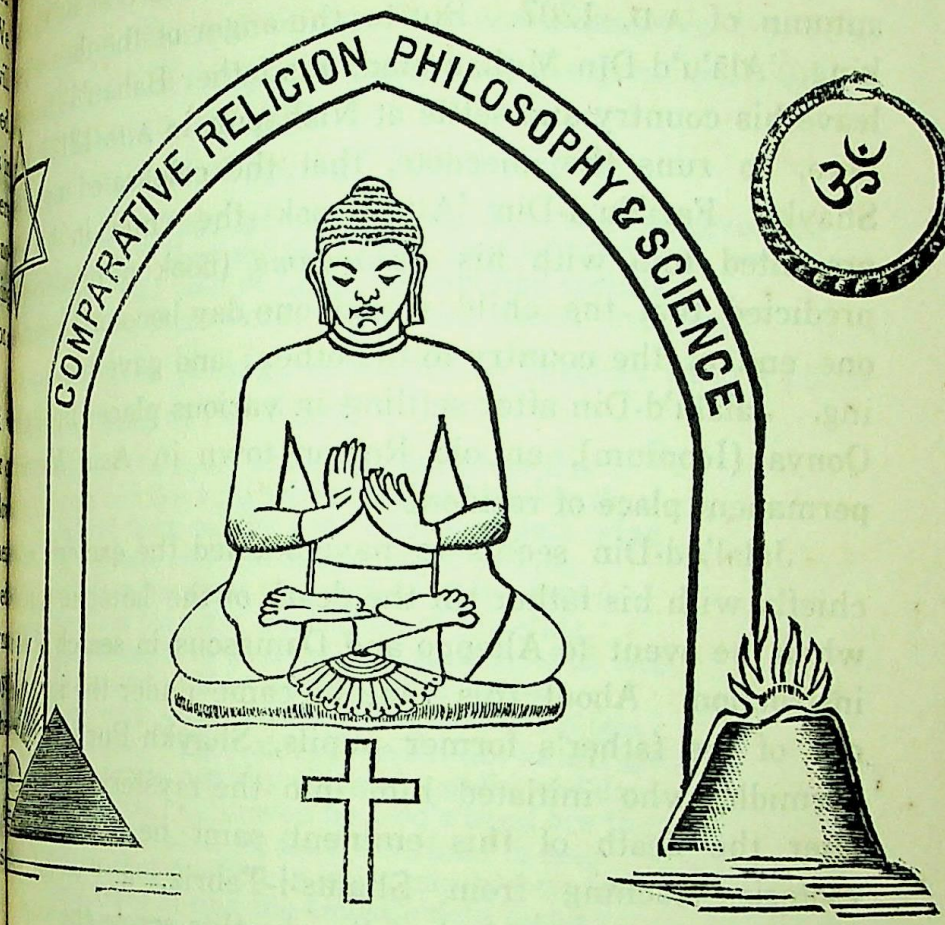

THE PERSIAN MYSTICS

By C. NARAYANSWAMY

(*Continued from Vol. XLVIII, p. 680*)

ave said a little while ago that the three great Sūfī poets are outstanding figures in Persia. They are like oases in e vast Sahara. No Sūfī poet in modern times rose to the ssence, to the giddy heights, to which they reached. Of e three, Jalālu'd-Din Rumi, the author of the great immortal asnavi, and of the collection of lyric poems well known as

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Diwān of Shams-i-Tabriz, unquestionably carries the palm of greatness amongst the Persians. He was born at Balkh in the autumn of A.D. 1207. But to the anger of the then reigning king, 'Alā'u'd-Dīn Muhammad, his father Bahāu'd-Dīn had to leave his country and settle at Nishapur, in A.D. 1212. It was here, so runs the anecdote, that the celebrated mystic poet Shaykh Fari'du'd-Din 'Attār took the child in his arms, presented him with his *Asrarnama* (book of mysteries) and predicted that the child would one day become famous from one end of the country to the other; and gave him his blessing. Jalalu'd-Din after settling in various places finally made Qonya (Iconium), an old Roman town in Asia Minor, his permanent place of residence.

Jalal'ud-Din seems to have studied the exoteric sciences chiefly with his father till the death of the latter in A.D. 12[illegible] when he went to Alleppo and Damascus in search of further instruction. About this time he came under the influence of one of his father's former pupils, Shaykh Burhanu'd-Din of Tirmidh, who initiated him into the mysteries of the Path; after the death of this eminent saint he received further esoteric teaching from Shams-i-Tabriz, a "weird figure wrapped in coarse black felt, who flits across the stage for a moment and disappears tragically enough". Our young poet's acquaintance with this mysterious personage began in December, 1244, at Qonya and lasted with ever increasing intimacy for about fifteen months, till it was suddenly brought to a close in March, 1246, owing to the sudden death of Shams. He was considered to be a child prodigy and as is usual with such eminent men, a great many stories are told of his deeds wonderful to listen to and strange to believe. At the age of six he is said to have seen visions, taught his playmates philosophy and done many marvellous feats like flying in the celestial regions, etc. The order of Dervishes known as "Maulavis" originated from him. Music and dance form

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peculiar feature of the rites of this order, they were
efore called "Dancing Dervishes".

The great Masnavi which was commenced in A.D. 1263
as completed just before the death of the great poet, which
ent happened in A.D. 1273.

In the "Festival of Spring" Rumi writes:

Come! Come! Thou art the Soul, the Soul so dear, revolving!
Come! Come! Thou art the Cedar, the Cedar's Spear, revolving!
Oh, Come! The well of Light up-bubbling springs;
And Morning Stars exult, in gladness sheer, revolving!

following is a passage rendered in English from a poem
led "The song of the Reed":

Nightly the souls of men thou lettest fly
From out the trap wherein they captive lie.
Nightly from out its cage each soul doth wing
Its upward way, no longer slave or king.
Heedless by night the captive of his fate;
Heedless by night the Sultan of his state.
Gone thought of gain or loss, gone grief or woe;
No thought of this, or that, or so-and-so.
Such, even when awake, the Gnostic's plight:
God saith: 'They sleep': recoil not in affright!
Asleep from worldly things by night and day,
Like to the Pen moved by God's hand are they.
Who in the writing fails the Hand to see,
Thinks that the Pen is in its movements free.
Some trace of this the Gnostic doth display:
E'en common men in sleep are caught away.
Into the Why-less Plains the spirit goes,
The while the body and the mind repose.
Then with a whistle dost Thou them recall,
And once again in toil and moil they fall;
For when once more the morning light doth break;
And the Gold Eagle of the Sky doth shake
Its wings, then Israfil-like from that bourn
The 'Cleavers of the Dawn' bids them return.
The disembodied souls He doth recall,
And makes their bodies pregnant, one and all.

Yet for a while each night the Spirit's steed
Is from the harness of the body freed:
'Sleep is Death's brother': come, this riddle rede!
But lest at day-break they should lag behind,
Each soul He doth with a long tether bind,
That from those groves and plains He may revoke
Those errant spirits to their daily yoke.

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O would that, like the 'seven sleepers,' we
As in the Ark of Noah kept might be,
That mind, and eye, and ear might cease from stress
Of this fierce Flood of waking consciousness!
How many 'seven sleepers' by thy side,
Before thee, round about thee, do abide!
Each in his care the Loved One's whisper hears:
What boots it? sealed ere thine eyes and ears!

The above lines give an idea of the trend of the myst poet's thoughts and the deep occult knowledge that lies buri deep in the lines penned by the author. You will a perceive therein that the soul, at night, becomes a embodied spirit and soars in regions unknown to the peop who are tightly tied to the worldly ties. The Nature of s is also shown as nothing but a kind of death, the o distinction being in sleep one comes back and re-enters body, while in death, the soul does not return to the s body. The term 'Cleaver of the Dawn' is a title given God in the Korān; the phrase "Gold Eagle of the Sk means the sun, and the term "seven sleepers" used ab refers to the people of the cave taken from a verse in Ko dealing with the "Chapter of the Cave". The beauty of verses and play of the words can only be felt and perce in the original. However perfect and true a translat may be, still the hidden meanings conveyed by an auth rarely brought through in a language different to the orig and specially by persons who belong to different faith nationality. It is difficult for such persons to enter into the sp of an oriental mystic poet with the result that not half ideas and thoughts conveyed by the author in his origina made plain, but even in some cases an ugly tinge covers meaning. The translated works of this mystic poet suf from this defect and it is very difficult to form a cor estimate of the author from such translations.

In the East, the Diwan is much less read. The Mas forms an inseparable companion of the young and the

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In Persia you will find groups of men squatting round on the ground and trying to interpret and extract out of the book meanings which they consider the author intended to convey. Although the Diwan is read less, still, considered from a view-point of poetical merit and originality, it is matchless. The poet Sa'di himself, when asked by the—Prince of Shiraz, to select and send to him the best ode, that he knew of as existing in Persian Literature, chose out, from the Diwan in question, saying: "Never have more beautiful words been uttered, nor ever will be. Would that I could go to Rūm (Asia Minor), and rub my face in the dust at his feet." One such ode I quote below from a translation by Nicholson:

Lo, for I to myself unknown, now in God's name what must I do?
I adore not the Cross nor the Crescent, I am not a Giavour or a Jew.
East nor West, land nor sea is my home, I have kin nor with angel nor gnome,
I am wrought not of fire nor of foam, I am shaped not of dust nor of dew.
I was born not of China afar, not in Saqsin and not in Bulghar;
Not in India, where five rivers are, nor 'Iraq nor Khurasan I grew.
Not in this world nor that world I dwell, not in paradise neither in hell;
Not from Eden and Ridwan I fell, not from Adam my lineage I dew.
In a place beyond uttermost Place, in a tract without shadow of trace,
Soul and body transcending I live in the Soul of my Loved One anew.

You will notice that herein, the poet attempted to express the idea of universal brotherhood which is now so much in the air and to attain which we try tooth and nail. Here also you will perceive that the idea of original sin derived from the fall of Adam is not encouraged. For the author takes you far, far beyond the night of time to impress on you your lineage. This fact is borne out by the recent discoveries in Egypt, which takes you back, at least for the present, some twenty thousand mortal years.

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Shamsu'd-Din of Tabriz saw the light of this world in A.D. 1201. It is said that he was the son of Jalalu'd-Din "Naw-Mūsulmān," the prince of Khwarazmshah, who utterly reversed the policy of his father, a friend of Ismailis and other occult and mystic Shiah sects, and declared himself an orthodox Muslim, whence he was known as "The New Mūsulmān". It will be interesting to notice incidentally that of such a parentage, a soul that was to overshadow another great soul like Jalal and the minds of the Shia world, was born.

Shams had earned the nickname of "Paranda" (the flier) by his extensive travels and flighty wandering. He is described as of an "exceedingly aggressive and domineering manner," and as "a most disgusting cynic." Nicholson in the following words has best summed up his character :

> He was comparatively illiterate, but his tremendous spiritual enthusiasm, based on the conviction that he was a chosen organ or mouth-piece of Deity, cast a spell over all who entered the enchanted circle of his power. In this respect, as in many other, for example his strong passions, his poverty, and in his violent death, Shams of Tabriz curiously resembles Socrates ; both imposed themselves upon men of genius, who gave their crude ideas artistic expression; both proclaimed the futility of external knowledge, the need of that 'sweet reasonableness' and moral grandeur which distinguish the sage from the devotee.

He seems to have had great personal influence with Jalal, went with him into solitary places and there discussed profound mysteries. This strange union of two great souls wonderful in its character and mystic in its influence, is extremely difficult, some writers say, to fathom. But to the Eastern mind, used to the relationship of Guru and Chela, nothing seems so strange as the strangeness of European mentality.

Now we shall turn to Faridu-Din Attar about whom Rumi says that he was a master of mystical verse and

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s prior to Shams a teacher of Rumi. Rumi in one place gs of Attar in the following lines :

Attar was the spirit, and Sanai its two eyes ;
We come after Sanai and Attar.

The poet's full name was Abū Tālib Muhammad, generally wn as Faridu'd-Din 'Attar. Attar means a druggist, and s said that he dabbled in medicine and kept a sort of rmacy, where he was consulted by patients and made up wn prescriptions. In this pharmacy-Daru Khana—which s frequented by five hundred patients daily, he composed *ibat-Nama* (The book of Affliction) and the *Ilahi-Nama* e Divine Book). Of his biography little can be gleaned those who attempted to write of him, and even that icious little is anything but accurate. From several of his ks and of those of his contemporaries, Attar is said to have the light of day in the city of Nishapur, spent thirteen rs of his childhood by the shrine of the Imam Rida, elled extensively, visiting Ray, Kufa, Egypt, Damascus, cca, India and Turkistan, and finally settled once more is native town Nishapur. It is said that he lived from 1157 to 1197. The exact date of his death cannot be said certainty.

For thirty-nine years he busied himself in collecting the es and sayings of Sūfī saints and never in his life, so he did he prostitute his poetical talents to panygeric. Like i and Shams, he too, it is said, saw the Prophet in a m, received his direct and special blessing.

His later works show a decline in his poetical diction, ough they show considerable tendencies towards Shia-ism. cially the publication of his work styled *Madharu'l-'Aja'ib'* nifestation of Wonders) show a marked inferiority of its e to his previous works. The publication of this poem, believed, aroused the anger and stirred up the persecuting of a certain orthodox theologian of Samarqand, who

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caused the book to be burned and denounced the author as a heretic. He was driven into banishment, his house destroyed and his property burned.

Out of his many poetical works, *Mantiqu't-Tyre*, "Speech of the Birds" is the most celebrated. It is an allegorical poem consisting of 4,600 couplets. Its subject is the quest of the birds for the mythical Simurgh, the birds typifying the Sūfī pilgrims, and Simurgh the God, the Truth. The hoopoe bird harangues them in a long discourse, concluding thus the account of the first Manifestation of the mysterious Simurgh:

When first the Simurgh, radiant in the night,
Passed o'er the land of China in its flight,
A feather from its wing on Chinese soil
Fell, and the world in tumult did embroil,
Each one did strive that feather to pourtray;
Who saw these sketches, fell to work straightway.
In China's Picture-hall that feather is:
'Seek knowledge e'en in China' points to this.
Had not mankind the feather's portrait seen,
Such strife throughout the world would ne'er have been
Its praise hath neither end nor origin:
Unto what end its praise shall we begin?

In this you will notice that even the Prophet Muhammad wanted the people to acquire knowledge from every source and he did not restrict that wisdom and knowledge to the Holy Korān. For, it is said that the phrase "Seek knowledge even in China" which occurs in the above poem was a well-known traditional saying of the Prophet. In this long poem when the birds assembled and the above quoted harangue of the hoopoe bird was finished, they decide upon the quest. No sooner was this decided upon, than one bird after another begins to make excuses, which is quite common with mortals, and tries to stop away from the quest. The nightingale pleads its love for the rose and cannot get away from it, the parrot is imprisoned for its beauty in a cage, so to get out is an impossibility for him; the peacock puts forth defence of

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worthiness because of its connection with Adam's expulsion
Paradise; the duck cannot live without water; the
ridge cannot do away with the mountains; the heron is
ached to the lagoons; the owl to the ruins; the huma to the
er of conferring royalty; the falcon to its place on the
ds of royalty; and so on without end. All these excuses
the quest of things of the Spirit, the hoopoe argues by a
es of anecdotes peculiar to the Persians. Then after
ribing the difficult and perilous road which inevitably
st be taken in the quest of Simurgh, he persuades the birds
ndertake the journey, which they decide to do under
guidance of the hoopoe. Then the journey is continued
ugh the seven "Valleys of Search," love, knowledge,
pendence, unification, amazement, destitution and annihila-
each wanderer ultimately purged of all self and purified
their trials, finds the Simurgh; and in finding it, finds
self. The concluding passage treating of the finding of
Simurgh and in it finding themselves, so well illustrates
Sufi conception of "Annihilation in God," that I am
trained to place before you the prose translation rendered
E. G. Brown:

Through trouble and shame the souls of these birds were reduced to utter Annihilation, while their bodies became dust.

Being thus utterly purified of all, they all received Life from the Light of the Divine Presence.

Once again they became servants with souls renewed; once again in another way were they overwhelmed, with astonishment.

Their ancient deeds and undeeds were cleansed away and annihilated from their bosoms.

The Sun of Propinquity shone forth from them, the souls of all of them were illuminated by rays.

Through the reflection of the faces of these thirty birds (si-murgh) of the world they then beheld the countenance of the Simurgh.

When they looked, that was the Simurgh: without doubt that Simurgh was those thirty birds (si-murgh). 10x30

All were bewildered with amazement, not knowing whether they were this or that.

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They perceived themselves to be naught else but the Simurgh,
while the Simurgh was naught else than the thirty birds
(Si-murgh).
When they looked at the SIMURGH, it was indeed the Simurgh
which was there.
While they looked towards themselves, they were si-murgh
(thirty birds), and that was the SIMURGH;
And if they looked at both together, both were the Simurgh,
neither more nor less.
This one was that, and that one this; the like of this has
no one heard in the world.
All of them were plunged in amazement, and continued
thinking without thought.
Since they understood naught of any matter, without speech
they made enquiry of that Presence.
They besought the disclosure of this deep mystery, and
demanded the solution of 'we-ness' and 'thou-ness'.
Without speech came the answer from that Presence, saying:
This Sun-like Presence is a Mirror.
Whosoever enters IT sees himself in IT; in IT he sees the two
and soul, soul and body.
Since ye came hither thirty birds (si-murgh), ye appear
thirty in this Mirror.
Should forty or fifty birds come, they too would discover
selves.
Though many more had been added to your number, ye
selves see, and it is yourself you have looked on.

In the above lines the whole beauty lies in the Per
word *Simurgh* which is a compound word meaning *Si* (th
and *murgh* (bird) and the one simple word *Simurgh* mea
a mythical bird. The whole piece is pregnant with
mystical meanings and those who understand the impress
one obtains while in the monadic plane, would follow
above lines wherein it is said that all the thirty birds felt
they were *Simurgh* that is *Truth*. This extract also sug
that occult instruction is given in silence and without spe
they are imbibed.

With a light heart we turn to Jami, the second o
three poets, of whom I spoke in the beginning.

Nur-addin 'abd-alrahaman Jami was born in Jam
November 7th, A.D. 1414 and died at Herat on November
1492. He is more familiarly known simply as 'Jami'.

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considerable faith in the company of holy men and sedulously he sought contact with them. He attached much importance to a certain Shaykh who took him on his knees as a child. As a man he was not of wide sympathy, still he lent the helping hand of kindness and generosity to the poor and needy. Amongst the literary men of his period his fame seems to have been a good deal eclipsed. Jami seems to have done very well during his scholastic career, being of a sporting temperament, he seems to have paid little attention to his studies, though he admirably kept up the appearance of religiousness by the satisfaction he gave to his teachers. Qazi Ilm, before a large assembly, said of Jami:

> Since the building of this city (Samarqand), no one equal, in sharpness of intellect and power of using them, to young Jami, has ever crossed the Oxus and entered Samarqand. Professed Sūfī as he was, his conceited attitude towards others of literary and philosophical fame, marred the greatness of the man. He was swelled headed, even from his infancy, and instead of being indebted to those from whom he derived his note-worthy erudition, he looks down upon them with an attitude absurd in itself. Although Jami came in contact with really holy and spiritual ascetics, still he had no great opinion of them. For he says in one place: "Alas I can find no seekers after TRUTH. Seekers there are, but they are seekers of their own prosperity."

I will give from his well-known work some quotations in its literal translation in English. He is pre-eminently a Sūfī mystic poet and the perusal of the book *Gulshan-i-Raz* just quoted will repay for time and energy spent upon it and make one wiser. The poet sings:

> The lamp of my heart shone by the Divine Light; and by His blessing, illumination spread on both the worlds.

In the same book in another place he sings:

> Go, sweep out the chamber of your heart,
> Make it ready to be the dwelling place of the BELOVED.
> When you depart out, HE will enter in,
> In you, void of yourself, will HE display His beauty.

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This incidently gives you a key to the mystery of Jesus leaving his body and making room for Christ to begin His ministry.

It is in the silent chamber of the heart, far away from the din and turmoil of the babbling world, that we can perceive and feel and be "in tune with the Infinite"—our BELOVED; and forget the toil and moil of the world in the Great Peace which no one else but HE can give.

I have purposely refrained from introducing Sadi earlier and did not follow the chronological order, for I wanted to take you theoretically on to the top of the Sūfī mountain peak so that the sublime and the most beautiful panoramic sight might be spread before you—mystical and occult in effect; and then I wanted, again theoretically, to bring you down to the bottom of the mountain, there to perceive the practical world with the eyes of a centenarian. No Persian writer enjoys to this day, not only in his own country but wherever Persian language is cultivated, a greater reputation than Sa'di. His full name is Musharrifu'd-Din b. Muslihu'd-Din Abdu'llah. He was born in Shiraz in A.D. 1184 and died more than a centenarian in A.D. 1291. His tomb lies three miles from Shiraz, in a place commanding natural beauties and real heavenly charm, is to this day well kept. I had the great privilege of passing many a happy day there ruminating over the scenes of his time and of the manner in which he commanded great reverence at the hands of the Shirazis in particular and of the Persian speaking countries, including India, in general. His odes enjoy a popularity second only to those of his fellow townsman Hafiz.

Sadi is a poet of different type from those about whom you have already heard. He represents on the whole the astute, half-pious, half-worldly side of the Persian character. It may be said in the main that worldly wisdom rather than mysticism is his characteristic feature. No doubt

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sentiments and aspirations can be traced in his prose
poetical works in abundance; but they are eminently
ctical and entirely devoid of visionary mystical quality
ich is visible in the writings of other Sūfī poets. Like
y of his predecessors, he was sent to the celebrated
ege known as the Nizamiyya College of Baghdad, where
lived till A.D. 1226. While there, he came under the
uence of a certain Sūfī Shaykh, but he does not appear to
e imbibed all the Sūfī teachings as others have done. For,
I have said, his writings belie the hopes entertained by his
stic teachers. As his writings were on a large scale, so
travels were also extensive. He visited Balkh, Ghazna,
Punjab, Somnath, Gujerat, Yemen, the Hejaz and other
ts of Arabia, Abyssinia, Syria, Asia Minor and parts of
rth Africa. He travelled, in true Dervish fashion, in all
s of ways and mixed with all sorts of people. Sadi is
lly known both to the young and the aged by his 'Gulistan'
rose garden' and Bostan.

As he is well-known to many, it is but futile to speak of
in extenso. I will only place before you a free rendering
erse of one of his, out of many, metrical attempts:

Precious are those heart-burning sighs, for lo,
This way or that, they help the days to go.
All night I wait for one whose dawn-like face
Lendeth fresh radiance to the morning's grace.
My friend's sweet face if I again might see
I'd thank my lucky star eternally.
Shall I then fear man's blame? The brave man's hearts
Serves as his shield to counter slanderer's dart.
Who wins success hath many a failure tholed.
The New Year's Day is reached through winter's cold.
For Lyla many a prudent lover yearns,
But Majnun wins her, who his harvest burns.
I am thy slave: pursue some wilder game:
No teacher's needed for the bird that's tame.
A strength is his who casts both worlds aside
Which is to worldly authorities denied.
To-morrow is not: yesterday is spent:
To-day, O Sadi, take thy heart's content.

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One can talk *ad infinitum* on the subject of the Persian Sūfīs, but time is limited and like Sadi we are required to be more practical in these days of practical philosophy. Baba Tahir of Hamadan (1055), Sa'id b. Abi'l Khyr (A.D. 104[illegible] is described as the first master of theosophic verse, the first to popularise the quatrain as a vehicle of religious mystic and philosophic thought, and to make the focus of [illegible] mystic-pantheistic irradiations, and the first to give [illegible] presentations and forms of the Sūfī doctrine those fantastic and gorgeous hues which thenceforth remained typical of this kind of poetry; the great Sanai of Ghazna (A.D. 1131); Hafiz of Shiraz, whose Diwan-i-Hafiz is considered as next to the Korān in importance. It is a regrettable matter that very few non-muslims have tried to probe into the Islāmic mysticism. "Full many a gem of purest ray serene," with which the dark unfathomed caves of that much neglected religion of Lord Muhammad is replete, yet how few are there daring enough to enter them. The Sūfī ocean is so full of pearls that, alas! divers appear to be few but wearers in abundance. The object of this paper will be gained, if only a sympathetic interest is created in the pursuit of this sublime and ethereal subject.

From what I have placed before you, you will note most of the salient facts and peculiarities of Sūfī thought and diction. Pre-eminently, there is the fundamental conception of God as not only Almighty and All-Good, but as the sole source of Being, and Beauty, and indeed the one Beauty and the one Being, "in whom is submerged" as one writer puts it "whatever becomes non-apparent, and by whose Light whatever is apparent is made manifest." Inseparable with this is the symbolic language so characteristic of the Sūfī singers and nearly of all the mystics, to whom God is an out and out "Friend," "the Beloved," and "the Darling," "Ecstasy" meditating on Him," the "Wine," and "the intoxication"

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There is also the exaltation of the Subjective and Ideal the objective and formal. Last, but not least, is the st tolerance which sees Truth in greater or less measure ll creeds. "The ways unto God are as the number of the s of men," and as Hafiz has declared: "Any shrine is r than self-worship."

C. Narayanswamy

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THE JOY OF THE RETURN[1]

By C. JINARĀJADĀSA

THERE comes a time in the soul's evolution when experiences blend into one supreme experience, that is returning to THAT whence he came. In his many lives, he but partially knew that mysterious Some towards which he ever turned as his sole solace and com Sometimes it was to him his God, his Master, his Lord, kn by him by many names life after life; sometimes it wa Ideal, the betrayal of which was the supreme sin without giveness. But in all his long past he looked upon his G his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on that all he has prized as himself—his convictions, his t his worship of God, his love of man, his flame of aspira to be perfect and holy—are not his at all. He has for so thought of himself as his "individuality" composed o thoughts and feelings, of his hopes and dreams, that it first impossible for him to realise that these things are ne he nor his acquirements nor his possessions. But after first intellectual wonder regarding his non-existence, comes to him then the inexpressible joy of grasping wit heart and mind, with every particle of every one o vehicles, that all his hopes and dreams, his virtues an aspirations are but streams pouring through him, coming

[1] From *The Messenger* (U.S.A.).

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Source which he cannot grasp, but going to an End which can love and worship.

From this moment, his "I" is dead, nay more, remains once even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an inward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then but God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thence-forth become to him joyous streams which sweep him on and on—not his streams but the streams of THAT called out from every atom of his being. How lovely it is then to lose all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of the "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I," then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from THAT, begin one by one to return to THAT through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from THAT has ever as its driving force a power which causes it change from good to better, from better to best, blindly returning to THAT whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are "cabin'd, cribbed, confined," and must patiently await the day when the path begins for the return. So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain tops whisper, "Brother, take us with you"; the clouds close on him saying, "Take us, take us." Each dumb beast,

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each sinner among men, all despairing souls feel in His presence the joy of the return, and sense for a while the alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and the "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning —"This returns to THAT." All acts become one act—to go on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

C. Jinarājadāsa

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SOUND WAVE INTERFERENCE

By WILLIAM V. HUKILL

MUSICAL "beats" are cited by physicists as proof that sound waves destroy each other by interference, the theory being that when similar phases of two systems of waves coincide they reinforce each other, and when opposite phases come together they destroy each other to the extent of their perfect opposition. And I take it as indisputable that so far as sound waves are not destroyed by direct opposition to each other they must consist of something more than condensations and rarefactions in the air.

There is a simple experiment that may be tried by any one, and that appears to me to give importance to this subject. Take two tuning forks the tones of which are of the same pitch, the larger they are, the better. Change the tone of one of them slightly by sticking a bit of wax to one of its prongs. A few trials will enable you to regulate the pitch of their rods so that when they are sounded together you will hear distinct pulsations of sound, or beats, followed by comparatively silent intervals. You have changed the rate of vibration of one fork, so that one of them vibrates more rapidly than the other, gaining a complete swing after a time; and if they are held side by side their prongs will move in the same direction and their sounds blend only after certain equal intervals of time. And midway between these periods of coincidence they will swing in exact opposition to each other, and the condensations caused by one will fill the rarefactions,

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caused by the other, which will result in silence. This is the accepted explanation of beats.

Now take off a small piece of the wax, thus causing the forks to vibrate more nearly at the same rate, and you will find a longer interval of time between the beats. By continuing to take off small pieces of the wax you may still further lengthen the interval between the beats, and you will presently notice that they are gradually becoming less perceptible, and they will become entirely imperceptible before the wax has all been removed, and while the same periods of coincidence and opposition that were the cause of the beats are still following each other exactly as before except that they are longer. The beats vanish just when one would suppose they should be louder and more distinct if anything different from what they were before. The remainder of the wax may be removed without making any noticeable difference in the unison of the sounds, although it certainly affects it.

So it will be found that there is a considerable range in the approaching unisonance of the sounds within which beats are not heard, it being impossible to tell in this way when the sounds are of exactly the same pitch. They gradually disappear and are not heard below a limiting frequency, when the physical conditions necessary for them appear to be fulfilled as good below this limit as above it, for the more nearly the sounds are of the same pitch the more nearly equal will be their sound waves and the more complete should be the extinction by interference; and their coincidence and opposition are bound to alternate as long as the tones are not exactly the same pitch.

Now while it is clear that there are air waves that accompany sounds, and that they must interfere, we still have to deal with the fact that the sound beats are prevented in some way before the sounds are brought to the same pitch. They gradually become fainter until the ear can no longer detect

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them, and the sounds blend and become as one, while their air waves are alternately reinforcing and counteracting each other with as much force as they did when the beats were most pronounced. The sounds are heard continuously and with undiminished intensity, during the periods of considerable length of time, while the forks are swinging in opposite directions and sending off sounds that should certainly interfere if they consist of nothing more than air waves. Then as there is no air wave interference at this stage of the experiment we have no right to assume that there is at any other stage of it.

In Mrs. Besant's little book, *Popular Lectures on Theosophy* on page 18, she says: "In the ether there are different densities—different as solid and liquid are different—and these yield what we call electricity, sound, light, heat, and so on. I am not forgetting that science calls sound vibrations of air, but those are secondary. There is one density of ether the vibration of which is the kind of electricity by which a tram-car moves, the vibrations of which kill a human body. In that same kind of ether are the vibrations of sound which set the air waves going which are sound. Another density of ether is thrown into the vibrations we call light, and by these you see."

Here Mrs. Besant clearly postulates a soniferous ether. The ether vibrations "set the air waves going which are sound". And the air vibrations "are secondary". And just when an ether is necessary to explain the absence of beats when the sounds of the tuning forks are nearly though not exactly of the same pitch.

To me it seems impossible to doubt the mechanical necessity of the interference of mere air waves without the intervention of something to prevent it, and to prevent it when it is prevented in this experiment that something must accompany the air waves in their passage to the ear.

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Therefore they are reinforced by waves of a soniferous ether, the waves of which do not interfere. Hence its particles are frictionless among themselves, and its so called waves are not waves at all in the physical or material sense, for material wave motions depend upon friction.

I think this little experiment affords an independent confirmation of what Mrs. Besant says in regard to what we may call a soniferous ether, and shows plainly that the interference does not occur at all in the free air or medium of the sound. Then in this instance it must be in the organism of hearing, which is a receiver for the sound that is especially susceptible to the vibrations. Two opposing sounds may interfere and destroy each other in a resonant chamber, but that is only another instance of a special receiver, in distinction from the general action of the air as a medium. No doubt it will be found also that light rays do not interfere except when they fall upon a material object capable of responding to their vibrations, as the retina of the eye, or perhaps the surface of a screen.

William V. Hu

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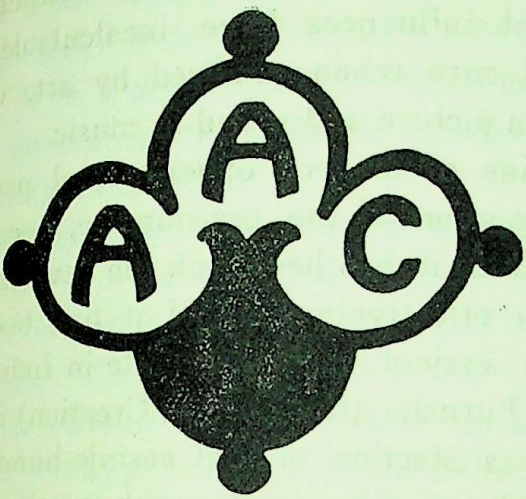

ART AS MEDICINE[1]

By JAMES H. COUSINS, D.LIT.

THERE has been in recent years a considerable development of the use of the power of vibration in medicine ugh the medium of colour and sound. In mental cases as been found that the subjecting of patients to certain or tones for a considerable length of time has a marked ence, through the neural system, on the mental state. influence, both as a prophylactic and as a therapeutic would be immensely increased if the scientists called their aid the investigations of the occultists who have ated colours and sounds in sequences and relations to man temperaments that give material for at least a trial. if the use of such material even as a simple experiment *ra dignitatem* to science, there awaits thorough investi- on of the matter of the allying of vibration with the creative ulse of life which expresses itself through the arts.

[1] A lecture delivered in the Brahmavidyā Āshrama, Adyar, and before the Students' Association of the Medical College, Madras.

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Whatsoever of good resides in colour or sound as such, there are those who believe, because they have experienced it, that these beneficent influences have incalculable potencies of prevention and cure when vitalised by art, when colour is made living in a picture and sound in music.

The doctrine of modern experimental psychology, that art is an expression of the sex-impulse, because it has an element of truth in it, has held back the development of art medicine more effectively than if it had been a complete falsehood. An ancient observer of life in India declared that the nature of Purusha (the Lord of Creation) is desire. The means to the satisfaction of that cosmic hunger was figured as the spinal column of humanity, with ganglia through which radiated the cosmic energy transformed into various types of creative expression. At the lowest point it was the creation of physical forms; at the highest it was the spiritual imagination. This was an ancient formulation of a verity that discloses itself to those who look into the *arcanum* of their own nature and of the universe with which they are affiliated. A creative impulse is obviously in all degrees of life. It is equally obvious that sex is only one of its phases. Single parenthood (parthenogenesis) is seen in nature. The creative impulse in humanity expresses itself not only as physical creation, but as emotional creation in religion and art, and as mental creation in philosophy. There is, of course, a pornographic element in the arts. The lasciviousness of humanity has poisoned much of modern music. Many of the paintings of to-day are only means to salacious indulgence in the imagination of young. Song and story are almost exclusively concerned with men and women in a state of sexual febrility at a lower level than the regulated and purposeful passion of the beasts of the field. Those who have experienced the thrill of absorbing themselves in the emotion of oriental audiences at a drama of the aspiring soul of humanity, who have seen strong men moved to tears

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by an art-expression of a philosophical concept, who have lifted octaves in experience by the music of India, know the sex element that dominates western art is not the le of art. It is a pathological condition on which can be ed no true generalisation as to the inescapable, noble and ting impulse to art-creation.

Far from art being but an expression of sex in the limited e of that word, it is the healing herb that nature has ed in the midst of the sense-alluring and ultimately soul-oying jungle of lusts and habits that humanity has rated for its chastisement. To take up any of the arts clean hands is to put oneself in touch with the power of nsion, for it is the very essence of art to draw forth the from latent vagueness into fulfilled realisation of cities and aspirations. But such development is controlled, sified and raised by the very limitations of the means and s of the particular form of art that is practised. No nt of disordered egotism or arrogant desire will drag a ment on relativity out of a statue, or make intelligible from canvas and colour. But a sane effort to respond to cosmic art-impulse within the limitations imposed by time space leads to the *ānanda* or bliss of fulfilment that the s of India saw as the condition of universal life.

All development under discipline, or expression through ations, leads to intensification and power. This is the e law behind the fact that the artist is always an indi- al of mark. Where the art-impulse in an individual is of ascensive order it carries with it a power of transmutation higher degrees of quality. Where it is deflected through luted imagination it strikes lower and lower and becomes ruption in the individual and a pestilence in the com- ty. The force engendered in the singing of a song may, ding to the focal point and direction of its radiation from nger, invoke angels or raise devils, or let loose intense

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potencies among sensitised hearers that will infect them with the singer's aspiration or passion. The power of art, as such, has a natural pull towards the higher nature, for its source is in the spiritual centre of man's being. It is the call from the inner to the outer, inviting the outer homewards. Where it follows that call it is of the future and has the savour of immortality. All else is doomed to dust. The capacity to deflect and pollute the art-impulse is one of humanity's responsibilities. But the degradation of that responsibility rests with the artist, not with his art. The illegitimate offspring of a famous singer, now dead, are not so many proofs that art and sexuality are synonymous terms. Art is, in fact, the anti-toxin of sex, but its expression must be in the direction of the spirit in man. This is the sign of its quality to those who have eyes to see. Its ascending graph is subtly traced in the words of a poem, the lines of a painting, the pose of a statue. All great art is of this kind. It directs the imagination of the normal beholder from the gross towards the fine, from the body towards the bodiless spirit, from the form of the Venus de Milo to the indwelling beauty. Most, probably most, of the art of to-day outside Asia leads in the contrary direction. It translates the divine quality of life into gross forms and the hysterical glamour of the process of their production, and sets in front of the white light of the spirit the incarnadined glass of sensuality.

The ancients of India, who symbolised the cerebro-spinal system of humanity as a flute on which the creative breath played the music of the world, knew the medicinal properties of art. They did not counsel suppression which would lead to "complexes" of future trouble; neither did they advise the free "expression" of the desire nature, for they knew that expression does not exhaust desire but increases it. They found the middle way which is between and above the extremes, the way of *sattva* (balance) instead of the

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tamas (suppression) or *rajas* (expression.) They therefore escribed good pictures as means to the higher citizenship d freedom from the lower influences of life. To close a e on the flute of life without opening an equivalent at a gher level was to court disaster. All the stops had their n place and function and their own special beauty when rmally used. But over emphasis of one note threw the ody of life out of key. Here we are on the verge of the cient disciplines (*yoga*) of India, the transmutation, through velopment under control, of the powers of the body (*karma-*, the path of action), of the powers of the emotional nature *kti-yoga*, the path of devotion), of the powers of the mind *ana-yoga*, the path of wisdom), of the will (*rāja-yoga*). To se will yet be added the disciplined development of the ative powers of the human spirit (*ānanḍa-yoga*). This is path of art. We cannot here enter on a consideration of se more profound aspects of art, but must pass, with the going matters as a justification, to an indication of some ys in which the transmuting powers of pure art may be in the prevention and cure of disease.

In my experience as Principal of a large College for boys India, I have found that the participation of boys in creative gave them work which arrested their attention, imparted sure, released energy and helped them round the danger- corner of adolescence. Where physical energy is dant and crude, the more strenuous forms of art may be , such as long practice in Boy Scout bugle-calls. I am vinced that organised art-practice in schools would elevate sweeten the whole tone of school and college life and ce if not entirely eliminate the physical and neural mor- y that exaggerates and perverts the physical creative ses in boys. As it is, they crowd together in cramped ions in which the normal chemistry of body and mind is erted and soured. The normally healthy processes of life

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are defeated by being turned into a *cul-de-sac*. There is need for relief in some form of rhythmical exercises or of hearty choral singing between classes.

But, turning away from the repulsive but unfortunately inescapable aspect of human pathology that has necessarily occupied our thought, we find that in general conditions, the arts are of high service as medicine. In a state of fatigue the placing of the soles of the feet against a pianoforte on which good music is being played will bring a complete restoration of energy. I know a musician who, when depressed, brings herself back to normal cheerfulness by playing a series of pieces which rise from the mood of the moment by stages towards relief. Herein lies a hint as to musical "dosology". The remedy for a lethargic state is energetic music. The remedy for hysteria and fidgets is calm music. But the sudden application of the "Marche Militaire" to an individual in melancholia may only drive the patient deeper into the blues; and a sudden application of the first part of "The Moonlight Sonata" might drive a neurotic to desperation. There should be a gradation of application from the mood of the patient to that which is desired to be induced. The development of broadcasting makes possible the giving of regular doses of musical medicine. In private cases this can be regulated according to needs by reference to published programmes. The same can be done with the gramophone. But loud-speaker broadcasting to a ward of patients in various pathological states has obvious disadvantages. Once, however, the therapeutic value of broadcast music is realised it may be possible to have short programmes of special kinds of music such as a dance programme, a march programme, a sacred programme, which hospital superintendents can utilise according to the needs of groups of patients who are in a receptive state to hear music and can probably be assembled in a room for the purpose.

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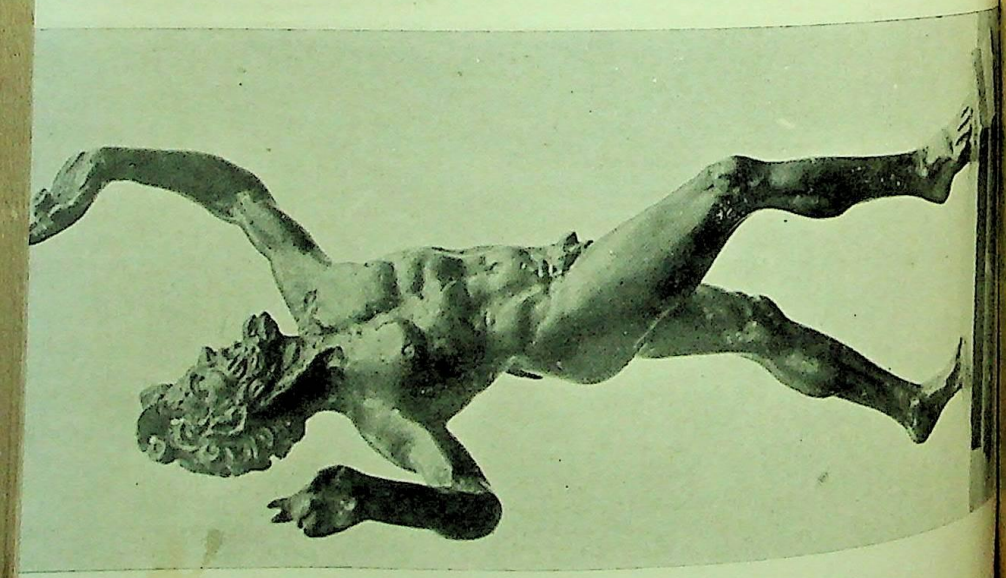

FIG. I. THE DANCING FAUN OF POMPEII. 300 B.C.

FIG II. THE RESTING MERCURY OF HERCULANEUM 300 B.C.

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similar use may also be made of broadcast speech. In cases the old familiar use of fiction and poetry and can be scientifically adjusted to the patient's needs. herapeutic power of pictures and sculpture has hardly ached. Hospitals look just like hospitals. They give a ling to a healthy visitor by their trim efficiency, their ated neatness. If a picture is on a hospital wall it in the same place no matter what may be its relation ate of the patient. A ship in a storm may make a ow for a wall in the hospital of a sea-port. But if a is admitted who has arrived in a state of collapse after voyage, the storm picture is obviously not calculated to e patient. In the hospitals of the future there will be ation department, as carefully run as the dispensary, ock of pictures and pieces of statuary of various kinds, selection of these will be prescribed by the properly doctors of the future as part of case routine. A case ession will not only be given internal tonics. The treatment will prescribe, for instance, the colour- "The Wave" by the Japanese artist, Hokusai, and -foot high bronze of the "Dancing Faun" of Pompeii, to be hung within sight of the patient, the other to ertain easy reach. For fever the prescription would be a "Fujiyama," a beautiful expression of mountain- and a statuette of a figure in repose such as the "Resting of Herculaneum". The Japanese know the power of ture. They place only one in the picture-corner of ing-room, and replace it as needed. When they expect they find out his or her taste in pictures and hang one

there is a natural relationship between pictures or and moods can be realised if one asks a number of to close their eyes, imagine themselves in a particular ace, and then make an impromptu mark with pencil

FIG II. THE RESTING MERCURY OF HERCULANEUM
300 B.C.

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The therapeutic power of pictures and sculpture has hardly en touched. Hospitals look just like hospitals. They give a k feeling to a healthy visitor by their trim efficiency, their decorated neatness. If a picture is on a hospital wall it mains in the same place no matter what may be its relation the state of the patient. A ship in a storm may make a d fill-up for a wall in the hospital of a sea-port. But if a ent is admitted who has arrived in a state of collapse after ad voyage, the storm picture is obviously not calculated to p the patient. In the hospitals of the future there will be decoration department, as carefully run as the dispensary, h a stock of pictures and pieces of statuary of various kinds, d the selection of these will be prescribed by the properly ned doctors of the future as part of case routine. A case depression will not only be given internal tonics. The tem of treatment will prescribe, for instance, the colour- nt of "The Wave" by the Japanese artist, Hokusai, and two-foot high bronze of the "Dancing Faun" of Pompeii, one to be hung within sight of the patient, the other to d within easy reach. For fever the prescription would be kusai's "Fujiyama," a beautiful expression of mountain- n, and a statuette of a figure in repose such as the "Resting ercury of Herculaneum". The Japanese know the power of picture. They place only one in the picture-corner of r guest-room, and replace it as needed. When they expect guest they find out his or her taste in pictures and hang one mit.

That there is a natural relationship between pictures or ures and moods can be realised if one asks a number of ple to close their eyes, imagine themselves in a particular rcumstance, and then make an impromptu mark with pencil

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on paper expressing their feeling towards the circumstance, say, watching a sunset, crossing a busy street, hearing a funny story, and so forth. There will be a similarity of character among the recorded marks, with certain variations. Suddenness will have one set of affined expressions, confidence another. These are the fundamentals of art. Every work of art has its characteristic line, which may be composed of a number of subsidiary lines, as a rope is composed of many strands. This fact rests on certain reactions inherent in the nature of humanity. The cave artists of France and Spain a millennium and more B.C. and the excavated temple artists of India in the first five centuries A.D. utilised the characteristic line as effectively as the most modern of the moderns. The creation of a piece of art is the turning of subjective states into objective form. The reverse process, the passing from the seen form to its unseen realities of thought and feeling, takes place in the contemplation of a work of art. But it must be true contemplation, not the casual butterfly movement from item to item that most people indulge in. To the convalescent, the æsthetical or subject interest of a work of art will at first probably be small. But the simple look at Hokusai's Wave will induce a motion of the eye along its characteristic energy-lines. This motion will be communicated to the brain of the patient, and will gradually and pleasantly awaken dormant energy. On the other hand, the quiet steady lines of his Fuji will impose their calm on the disorder of the nerves. It is not at all unlikely that the wisdom of the future will extend this application of art to building rooms in particular styles to suit special needs, as there is a very marked difference of inner effect between an old English room with beamed roof and a modern drawing-room. The one induces repose, the other fidget.

From what has been said it will be seen that the use of art as medicine is a matter of importance. It is not

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impracticable fad. It has been tried with good results, though not yet on a large scale. It will certainly be used extensively in the future; and one may visualise a time when the coming human life will be moulded in health and beauty, even as the Grecian mothers of old moulded their coming offspring by contemplating beautiful statuary; and when young life under education will be helped by true art to healthy power. With the influence of art thus free to exert itself in the elevation and purification of life, the need for art as medicine will be reduced to a minimum, and the office of the artist-physician will not be, as now, a struggle to defeat the natural consequences of wrong, and therefore inartistic, living on the part of humanity, but a gentle and happy leading of life, in its due season, towards a calm and radiant exit.

James H. Cousins

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THE HAPPY VALLEY FOUNDATION

By ANNIE BESANT

AMERICAN anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerously in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilisation begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand to-day. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we co-operate with it, with open eyes, by creating the conditions in which can be sown the seeds of the New Civilisation, sowing them gradually and with thoughtful care, and planting the New Order,

> To serve as model for the mighty world,
> And be the fair beginning of a time?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded in recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in profusion of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendour that I have only seen rivalled in Egypt or, in the rainy season, in India.

The Valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains barren and rugged, holding within their protecting arms the smiling Vale from end to end. Such is the setting for the cradle of the New Civilisation in America. It has already another cradle in the Old World, in Holland, where one of the Pioneers of the New Order gave his fine Castle of Eerde with its 5,000 acres of land

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...where a band of devoted workers is established, and is creating ...conditions for the growth of the New Civilisation. The second ...cradle is here, in the midst of the growing numbers of the new ...race. Already the Brothers' Association owns a small tract of ...land, on which Krishnaji lives--in preparation for this—with a little ...group of close personal disciples, devoted to him, and this suffices for ...his simple needs; this was originally about five acres and has ...been increased by a gift from an English friend to about thirteen, in ...order to ensure a quiet home for himself and those who work most ...closely with him, and regard him as their Head and as the vehicle of ...the World Teacher. The land chosen for the new cradle is distant ...from his house about a mile as the crow flies, but about two miles by ...rough road practicable for a car, in fine weather, and about five ...miles by a good but necessarily curving road over the ridge.

The Centre which is being formed here is to develop into the ...Civilisation for the Americas and the Teacher will spend here ...three months in every year. Those in America who seek His ...*personal* teaching can come here for short periods during those three ...months; the special discourses will be taken down and printed, as ...were those given at Eerde Castle last year, and will probably be given ...immediately before the Star Week in the Camp, which will be held ...this estate. The whole Order of the Star the world over believes ...the Coming of the World Teacher, who will found the New ...Civilisation, and accepts Krishnaji as His vehicle. It will there- ...re necessarily support this undertaking and will probably send ...ther a few representative settlers from abroad. The Centre of the ...ter of the Star for North, Central and South America including, of ...rse, Canada, will hereafter be in Ojai, and its magazine, *The* ...*er*, is already printed by the Ojai Publishing Company, and it ...l shortly be increased in size.

Settlers need not belong to any special organisation, but they ...st accept the following ideals which will be the bond of union ...ween all the residents, to whatever Faith they may respectively ...ng. Such an ethical and profoundly religious bond is imperative- ...ecessary for success.

We desire to form on this land a Centre which shall gradually ...n into a miniature model of the New Civilisation in which bodies, ...tions and minds shall be trained and disciplined in daily life ...health, poise and high intelligence, fit dwellings for the Divine ...developing the spirit of Brotherhood practically in everyday ...rangements and methods of living.

For the launching of such a Centre as is proposed, it is obvious ...very large sums of money are needed. For this reason, because ...are many all over the world who know and trust me, I have ...asked to take the responsibility of leading this movement and ...guiding its policy through its initial stages, until it is firmly ...established. I have accepted the task, because I know that behind ...the Masters Whom I have served for 38 years, under Whose

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directions I started in 1895 in Benares the Centre which is now the Headquarters of the Indian Section of the Theosophical Society, and in 1898 the educational institution which is now the Hindu University—a splendid Centre of Knowledge, where H.R.H. the Prince of Wales accepted its first Doctorate, the second being given to myself for my "unique services to Education". Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am "risking" on this new venture a reputation based on nearly fifty-three years of public work and all my financial future, which I might, without discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the Centre is secure, not only to help in its outer establishment, but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the Path that leads to Discipleship, that has led me to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States though I have many students here, guided by written instruction, but if this Centre is established, I shall pay annual visits.

Let me sketch the Ideals which should be those of this Centre for the New Race, to be realised in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. "Hitch your waggon to a Star," said Emerson, and we should follow his advice, however far off the Star may be; it will ever shine over us, inspiring and guiding us. We are "Gods in exile" and we are striving to return to our native land. So our Centre must have high Ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that must be resisted by every one of us. "Be ye therefore perfect," was a command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the Ideals of our Commun-

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalising character, purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of Nature surrounding them and by beauty in their homes and refinement in dress, speech and manners. A perfect physique must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

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Their emotions must be developed by friendly brotherly living, by exclusion of all suspicion, distrust, imputation of evil motives, abstinence from harsh judgments; all emotions that spring from e must be strengthened; all those that spring from hate must be oved. Even good emotions must not be allowed to weaken poise balance; exaggerated physical expression, save the continual ence that needs no words, should be gradually controlled. Emo- are best trained by high ideals and by daily practice in services ty and every kind. By those the life is made full of joy, and gh emotions are starved out unconsciously. The emotions that expression in Art and in the enjoyment of beauty, in music, ing, sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by ous thinking, and they must add to Education, Culture. Educa- can be given by others or gained by the study of books. But re can be attained only by the man himself, applying the results ucation to the understanding of human nature, by sympathy with n diversities and absence of prejudice. The outer graces of the refinement in dress and speech and manners, natural as beauty tural to the flower, are the results of Culture. Without these a Democracy is impossible.

For all this, our Centre must have a School for the training of e members of the Centre. In that the body must have its early ing, and this must include manual accuracy and dexterity, and vocational education at a later stage, fitting the boy and girl for nction they are to discharge later in life. Literature, Art, ce and manual occupations must all have their places. The e will send out many good citizens to the Americas in addition se who remain in it.

his school will offer to parents living in the Centre an education h will train their sons and daughters to be fit citizens in the Civilisation, developing the social virtues necessary for useful- therein, and learning in the life around them the happy results uly brotherly association.

Among our institutions must be, in addition to the School—ex- ing later into a College—a Library, a Club, a Temple for Worship Meditation, an Art Centre, a Co-Masonic Lodge, a Theatre, Play- ds for adults (in addition to that of the School for children), and hers for which there is a demand, as funds permit. These attract visitors of intellectual or artistic merit, men and s of originality and special type of ability, who might find ation in the atmosphere of the community and the beauty of the y for a time, though not desiring to become members.

For this foundation of a Centre for the New Civilisation large s are needed. We have agreed to buy land, the area of which is acres; it forms the beauty spot in a beautiful Valley. Some of it

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is under cultivation, the rest of it not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the Centre and will bear a ground rent; and it will be necessary to mark this out in plots, to make the necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed to start on the Estate a Co-operative Fruit Business (growing and drying), a Co-operative Store, and a Co-operative Farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines so that the Centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by cheque either to Dr. Annie Besant, Ojai, California, U.S.A., to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingelman and Mr. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact, when a handful of Indians and myself started the Central Hindū School and College which became the Hindū University, and we appealed to the Indian public, as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries, bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by the Organising Committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is intended to pass the control on to the Brothers' Association, incorporated under the laws of California.

I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realise the possibilities and the dangers of the coming changes in civilisation, and who desire to help in the peaceful preparation for these, a unique opportunity of serving not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the Coming of the World-Teacher—now with us—will eagerly help in laying the foundation of His joyous Message to the world: a new and brotherly civilisation to spread the leading of a more simple, more natural, more beautiful life by all; the making of the surroundings of all life inspiring and shaped by Culture; the glory of the recognition of the One Life, the Divine Life, which is Bliss. Shall we not build a Community, the members of which shall live the above Ideals, in

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...sing measure, as their Teacher already lives it fully, proving to ...world the possibility of living in the Real that is Joy, in the ...ce which is Freedom ?

...Vihara, Ojai, Calif* Annie Besant
...th January, 1927

ORGANISING COMMITTEE

The names of the Organising Committee for the New Centre are ...llows: Dr. Annie Besant, D.L., President of the Theosophical ...ety; the Lady Emily Lutyens of London ; Dr. John Ingelman, and ...Henry Hotchener of Hollywood ; C. F. Holland of Los Angeles ; ...in Max Wardall, Pasadena ; D. Rajagopal of Eerde Castle, ...nd ; Mrs. George Porter of Chicago ; Robert R. Logan of Phil- ...dia ; Fritz Kritz, Frank Gerard and George Hall of Ojai, Calif., ...e B. Hastings of Buffalo ; Louis Zalk of Duluth ; Spencer Kellogg ...den, Buffalo ; Miss Dodge ; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the Centre are ...ed, announcements will be published. The Ojai Valley is ...ely settled and accommodations are difficult to obtain. No one ...d come to the Valley without previously arranging accommoda- ... An Information Bureau has been established and all enquiries ...d be sent to Mr. Frank Gerard, Ojai, California.

The Valley is about 80 miles north from Los Angeles and can be ...ed over paved State highways by auto. There are frequent ...s and a train service.

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SEEDS OF INTERNATIONALITY[1]

THE Universities of America are now imposing upon the students of subjects ranging from the history of individual Nations to exhaus studies of all the political, economic and social factors which enter the subject of international relations.

Yale, for example, offers twenty-two courses on the subje international relations and the University of Chicago no less fifty-six. As neither of these institutions specialises in fo affairs, they illustrate the general trend of the American mind. international mind is in the making in America.

The Harris Foundation at the University of Chicago its existence to the conviction of the donors, that "a know of world-affairs was never of more importance to Americans to-day". It enables the University to draw a number of foreig American authorities to Chicago for three weeks each summer, by lectures and round-table discussions, examine in detail and different points of view a given region of the world. During the two years Europe and the Far East were thus placed unde microscope and last summer Mexico's problems were exam and discussed.

The Institute of Politics at Williamstown encourages each y number of experts from abroad to meet those of America in a de examination of outstanding world-problems. The members Institute are selected with special reference to their qualificatio contribute to the scheduled discussions, so that the conferences made up largely of special students of the subjects under cons tion. The Institute thus becomes a clearing-house of knowledge different points of view expressed on current world-problems.

The Institute of Pacific Relations at Honolulu and the Insti of Inter-American Relations at San Juan are striving to meet needs of special regions of the world. The Institute of Pa Relations held its first session at Honolulu in 1925, and bro together representatives of all people living on the shores of Pacific to exchange views on the problems affecting their interests. It is proposed to hold such sessions biennially.

[1] Extracts from *The Century Magazine*.

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The Porto Rican project is new-born. Its first meeting is to be held in September at the University of Porto Rico. The Spanish island under American rule has recognised its unique opportunity to serve as a lens through which Latin America and Teutonic America may see more clearly see each other, and the meetings of this Institute should afford a long-needed opportunity for a better understanding among the peoples of the Western Hemisphere.

The newly founded Walter Hines Page School of International Relations at Johns Hopkins University will make a genuine contribution to American thought on international affairs. In the atmosphere of scholarly research for which Johns Hopkins is noted among American Universities, a small group of professors and fellows will devote their time and abilities to research into the underlying facts and conditions of international life—including international law, international trade, economic relations, racial psychology, all the technique of international intercourse and diplomatic customs.

A promising thing, this, to begin the study of the science of peaceable international intercourse in the same manner and on the same scientific basis as we have studied the science of war. The material accumulated through the years by the workers at this school should give to the world a new appreciation of the facts and forces underlying the life of the Nations and make it as distinctive an American contribution to international life as the Constitution of the Federal Government has already made to national life. It should do much to strengthen the arms of our diplomats in their efforts to substitute reason and justice for passion and might as the arbiters of world-affairs.

M. G.

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BISHOP BROWN EXPOUNDS HIS HERESY

My Heresy, by William Montgomery Brown, 237 pages. (C
York: The John Day Company. Price $2.)

THIS is the story of "a new idea with a man" rather than
converse. The autobiography of this unrepentant Bishop, w
through the power of an idea was catapulted into another world, m
well cause reflection upon certain phases of ecclesiastical proce
that still linger, fossil-like, upon our planet. The title would s
to point toward the Middle Ages, but with a start one realises that
setting is A.D. 1926. It is a peculiarly stirring narration, this c
doughty, intractable old Bishop hurling defiance upon a shocked
pained episcopacy. One deduces that in the tight little worl
human arrangements there are, apparently, no "last" here
Institutionalism will not be deprived of its "heresy case de luxe".

The dedication of this book is full of significance. It is give
"the crucified son of man regardless of his race, colour or cre
When through the study of Darwin and Marx this most orthod
Bishops suddenly became the most audacious of heretics, he to
overboard his entire cargo of theology as so much dead wood a
its place he put the actual "brotherhood" of man. He has tol
story "all in one piece," as one newspaper correspondent ad
him. "The more you put it together," said he, "the louder
funnier it becomes."

It is not strange that the Bishop's universe should have va
completely upon his acquaintance with science. A glance at
background of this refractory prelate throws a searchlight on
sudden and dramatic "apostasy". In the light of his progress
Bill Brown the illiterate and half-starved farm-hand to the
William Montgomery Brown, his long unquestioned acceptance of
theologian's foreshortened view is understandable. A Civil
orphan, he was "bound out" when less than 7 years old to a Ge
farmer. Nine years later the county authorities, not liking
anemic appearance, removed him from the farm and placed him
private family. At 21 he went to Omaha and began a desper
struggle for an education. Some years later he chose missio
work as a career and was soon appointed Archdeacon of
Following this, he was ordained Bishop and elected to the
Arkansas. It was after his retirement in 1912, during a long
in which he read Darwin and Marx, that he went through the

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...clysm which issued in "Communism and Christianism". Although ...rdict of "guilty" was passed and he was deposed, through his ...ation as Bishop of the old Catholic Church he has retained ...rank.

With ample humour and sensitivity the Bishop describes his ...ming down with heresy". The symptoms developed, strangely ...ough, through his reading "The Origin of the Species". His ...rished conviction of his divine selection and of the monopoly of ...t contained within his bishopric began to seem childish to him. ...n what did this naïve, madcap Bishop do but write a letter to his ...ow-Bishops, asking them how they managed to reconcile their ...d with the known facts of modern science. The replies from his ...ow-Bishops were a "considerable shock" to him. Before such ...le questions, the whole Church seemed "bankrupt".

It is a moving and impressive drama, this mental cataclysm of a ...te, this emancipation and emergence from the morass of ortho- ... into an enlightened liberalism; from what to him now seemed ...ude literalism into a larger and more satisfying symbolism; from ...f in a capitalistic system to that of socialism. But what a ...strous heresy for a Bishop to "find Christ via Karl Marx"! Can ...wonder that something had to be done about it? What to do with ...weird metamorphosis of a Bishop? He must, of course, be ...ght summarily to trial. But—"there was no trial," comments ...Bishop, "there was a rollicking ecclesiastical comedy."

It was in 1917 that the idea of the Church's sanctioning and ...g the war began to worry the Bishop. What did the misguided ...now do but write to his Bishops about this matter, only to find ...at "all were for war but Paul Jones, Bishop of Utah, and he ...lost his job because of pacifism". Then came his further study ...arl Marx, until in "Communism and Christianism," he had ...n all of supernaturalism to the winds. "Ecclesiasticism," he ...ered, "is a thrice damnable thing! Religion does not yet dare ...ce the realities of life." On its title-page appeared "Banish gods ...the skies and capitalists from the earth".

One can hardly resist, but for restricted space, recounting stage ...age the metamorphosis of this man and the full progress of his ...i. He had, as he points out, followed in the path of Dr. Crapsey ...sh. Against this there stood the Church "reeking with the ...ecrity which this tyranny of orthodoxy had imposed". It was ...he was after. It could be attained only by an "untrammelled ...ch for it". But eventually came the sentence that he be deposed ...the ministry.

Dr. Brown recounts gratefully how at this time there came an ...ation from Dr. William Norman Guthrie, pastor of St. Mark's-in- ...Bowerie, to take part in a Sunday afternoon symposium on the ...tion "Do Heresy Trials Serve Any Useful Purpose?" He ...ciated this all the more because of the "unlimited courage of

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Dr. Guthrie, who although he had had a controversy with his Bish over purely ritualistic matters and was not himself a radical, wan to see justice done". He unfolds how his speaking was blocked. invitation by John Haynes Holmes, champion of liberalism, to spe in the Community Church followed. In a church filled to overflow ing the banned sermon was given and followed by a benediction William H. Francis, Archbishop of the Old Catholic Church. Wh was the horrendous message? Life, declared the arch here cannot be fixed in a single formula. It is a progressive revelation.

Obviously, *My Heresy* is "made in fire, as nature make The author has spoken, as a Spanish poet would have men spe through the mouth of his own wound. If he has not a finger nuances, he does have the feeling for horizons. For him the Mo of ecclesiasticism has given way to the temple of man. We ma may not go with the Bishop. There are undeniable inconsistenc But it is an absorbing record of courage. The Bishop survived change of belief and he "has no reason to believe that God did It is the search that is sacred".

MARY SIEGRIST in *The New York T*

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NERUPPUMEḌIṬṬAL

By ARTHUR GLÜCKLICH FELIZ

STERN friend, I can see you smile. You always smile when you
a story that you may not believe, though you do not know why.
do not want to appear impolite, and do like many others who
ly deny everything that does not fit in with their ideas of this
ld. So you prefer, not to say anything but just to smile in your
mising way. That is a clever, uncompromising attitude. You do
say "no," but neither do you say "yes". And it does not
vent you from thinking over the story, does it?

Well, I do not mind your smile, and the best proof of this is that
m going to tell you one of those stories that you will not believe
l you have seen with your own eyes, and then you will try to find
if there is any trick behind it.

It was the last day of October that a friend of mine invited me to
a small party to attend a Hinḍū festival for which he had been
ting two years or more. I was rather busy that afternoon, but he
ured me it would be worth while going. You cannot see such
tivals often; they are rare now-a-days and Westerners are seldom
wed to be present at them.

In a short while I found myself, in a small international company
Adyar, in the middle of the small village of Nungambakkam, near
dras. The cicerone of the little party had told us that we were
ng to see a religious feast where several people would walk
ough fire.

As we arrive, we see a large fire in the middle of the place
wded with people, both young and old. A drum and loud joyous
sicking around a merry-go-round—the universal by-feast of
nitive feasts all over the globe—in one corner.

The place is about 300×270 feet, one of the shorter sides of
rmed by the outer walls of the Temple. In the centre, or rather a
le nearer to the Temple, on a space 30 feet wide and 30 feet
, the earth is dug about 6-8 inches deep. In the very middle of
is square 6 to 8 men are busy keeping alive the fire.

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Now that we are on the spot and surrounded by young Hindus, we may as well try to get more information about the main fact of the feast. These young men proudly tell us that we shall see how sixty men actually walk three times through the fire. From their explanations we realise that it will take some time till the real feast begins, and we look somewhat suspiciously towards the sky. Let us hope we shall not get wet, but one of the lads, who followed our thoughts, assures us that we have no need to worry about that. "It will not rain to-day, we have appeased the evil spirit"; forthwith he shows us a huge earthy bas-relief, representing the evil spirit, to whom with anticipation they offered sacrifice, in order that she should keep away the rain during the ceremonies. The sacrifice must have been sufficient, it did not rain.

The men, both young and old, readily inform us that inside the temple, 60 men and children prepare themselves to walk through the fire. We gather from their information and from that of our kind conductor, that this feast called *Neruppumeḍittal* (a Tamil word meaning: "to walk through fire") is dedicated to Ḍrowpaḍi, the wife of the five Pāṇḍavas of the Mahābhāraṭa. She was dishonored by the head of the Kuru chiefs, and she made a vow that she would not rest until she had dipped her hair in the blood of the man who had abused her. After many years she succeeded, fulfilling her vow, and thus retrieved her honour. In commemoration of this, all who during the year were seriously ill and asked the help of the Goddess, making a vow to her that, if she would cure them, they would walk over the fire three times on her feast, thus expressing their gratitude to her. It should be mentioned, that if a woman takes this vow in the case of her own or her child's illness, in fulfilment of her vow in the latter case, the husband has to go through the fire with the child on his shoulder.

The men and children fast on this day, and take several baths under the supervision of the priests who perform the rituals, purifying their body and soul, thus preparing themselves for the sacrifice.

The priests start their preparations the day before the feast, and are very active in seeing that everything is done in the proper way, as no mistakes must be made, and nothing left undone. They have an interesting way by which they assure themselves and the people that everything is going on well, and that the Goddess is favourable to them in their pursuit. Yesterday they put up a most impressive signalling apparatus, which indicates at once if something goes wrong, or if the Goddess is annoyed, and has withdrawn her favour. In the Temple this curious signalling apparatus is placed, it consists of a big pot filled with water, and a long sword balanced on its point perpendicularly on the shoulder of the pot. The sword balances without any visible suspension or aid, apparently by the magnetic power of the priest and of the Goddess. This is the description we receive from unanimous information and our conductor from account, who, as we are not allowed to enter the Temple, was

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ially to see this sword. So long as the sword stands erect by
they know no fear; if it falls down, nobody will dare pass
ough the fire; the feast must in that case take place at another
starting everything anew. We were glad to hear that so far
erything had gone well.

The time goes on, but they do not start the ceremonies until
six o'clock, because on Sunday the time is not auspicious earlier.

It is already dark, and so they place powerful gas lamps on the
s of the Temple. By the light of the lamps we see that the place
cked with men, among them a few women. A few missionaries
e also to watch this impressive ceremony.

Though the fire has grown smaller, still we cannot stand very
the square in the centre, because of the heat of the red cinders
h burn the face.

It is half past six when we are told that they commence with
main part of the feast. A few minutes later we see them coming
d the Temple.

Sixty men and boys appear among loud cries of "Govinda!
nda!" The priests carry a small red statue of some lesser god.
go once round the fire, then round the Temple, where they dis-
ar to continue their ritual. Very soon they come out again,
rying the statue of Vishṇu. This is a statue about the size of a
sitting on a white lion and decorated with a palm leaf, a
ck's feather and all his attributes. They go once more round
fire, then round the Temple, and return in the same manner.
procession is repeated twice more. The sixty men take
h every time before they come out, and are decorated with
ers as they appear the fourth time.

They then go round the fire with the statue of Vishṇu only. The
who are about to walk over the burning cinders remain at the
d of the square facing the Temple and the statue of Vishṇu, while
priests stop at the opposite side of the square, nearest to the
e.

The logs are gone, the burning cinders are spread out in the open
, almost covering it, and forming a carpet of fire between these
l men and their God.

Everybody is silent, and naturally a little excited. We notice
they throw a few flowers on the fire, and then the sixty bare-
l men and boys run over the fire towards Vishṇu's statue. They
until all have passed over, then they run back, wait again until
rrive, and then the third time run over the fire towards the
e of their God. There they remain.

One young man jumps out of the square after the first steps with
t feet. Another is helped through by his friends. The little
ren are carried upon the shoulders of their fathers.

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They have fulfilled their vow, and can now safely rest with their God.

The processions are over. We start on our way home, but not before our friend asks us: "Now, do you believe that these men can go over the fire? Did you see that all was genuine?" What could we answer?

I see you smile. You may smile, but do not forget to think about it very seriously as well.

Arthur Glücklich Pa

THE SECOND FLOWER SHOW

THE second Flower Show was held at Adyar in March. Mr. Jussawalla is the guardian and manager of the gardens. We join in sincere congratulations that he secured four Ist prizes, for citrus, navel oranges, sapotas and papayas.

Last year we held the Show under the Banyan tree but this year another happy spot was chosen which could be named "the triangle" close to the river where the two main roads meet, one road to the quarters and the other to other parts of the compound; a very convenient spot not far from the main entrance and under old very beautiful casurina trees.

The gardens are worked under the usual difficulties of want of money and under these conditions we are very proud that these prizes have been gained, and we heartily join in the pleasure which Mr. Jussawalla must justly feel.

DRAGON P

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THE WOMEN OF INDIA

By MRS. MALATI PATWARDHAN

the last month's issue of this Magazine there was a detailed unt of the All-India Women's Conference, presided over by the ghtened Mahārāṇī of Baroda. It was pointed out that the part India's educated women had taken in discussing the education of r young was of world-wide interest. To India it has been a great toric event of vital importance. Never before in India in recent rs, have women assembled from nearly all the Provinces, women ifferent religions and views, women from the East and West, of grades of society and professions. They came to Poona as repre-ting India's women to discuss the training of their children. They e from their homes travelling, independently, several hundred es, ready to give their views on education—religious and moral— ary and scientific, artistic, as well as physical.

As one listened to the various speakers and the views they ex-sed, it was most thrilling as well as inspiring. One realised that needs the help of her women, intelligent, spirited and devoted, re she can achieve her true place in the Commonwealth of ions. This Conference proved their capacities and their practic-ities.

People talk of India with her many classes and castes, her rent religions, varieties of customs and dress, but no one who these women gathered together from nearly every Province of country, including the Indian States, could help realising that, in of outer differences, Indians are essentially *one* in all funda-tals which make the ideal Indian woman.

M. P.

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CORRESPONDENCE

THE COSMIC PLANES [1]

STUDENTS to whom diagrams appeal must feel grateful to Mr. Ji
rājadāsa for his many painstaking efforts to assist them. Th
given in the article under discussion are exceptionally helpful.

The attached diagrams are only intended to supplement th
and may help some temperaments to grasp the subject from a slig
different point of view.

Taking the Cosmos as a Sphere, a mode of thought astronom
and normal human intelligence can grasp, most readily, the Cos
Planes become Cosmic Spheres.

These are composed of matter—varied combinations of "bub
in Koilon"—with undifferentiated Koilon as the outer wall,
"ring pass not" of *our* Universe. The matter of each of th
Spheres interpenetrates the one "below" or "within" it, thos
greater "density," having a lesser exterior diameter in some
gressive ratio. Therefore, while the limits of any sphere "upwa
are its external diameter, yet "horizontally" or "through"
contacts all matter of *lesser* "density," while "vertically" it con
all matter of greater "density".

This is of the greatest importance in trying to answer the qu
raised by Mr. Jinarājadāsa. *It is the compensation to each*
sphere to enable its matter to contact the matter of all larger sph
and thus establish the necessary connecting link denied to
"upwards," due to its lesser diameter.

This can more clearly be established by reference to
diagrams.

COSMIC MATTER

When our revered investigators first informed us of the
of the ultimate bubble in Koilon, being the basis of our matter,
us tried immediately, mathematically, to split it up still further
supply the matter of the other Cosmic Spheres, but figures and
imagination failed us.

[1] See October, 1926, p. 39.

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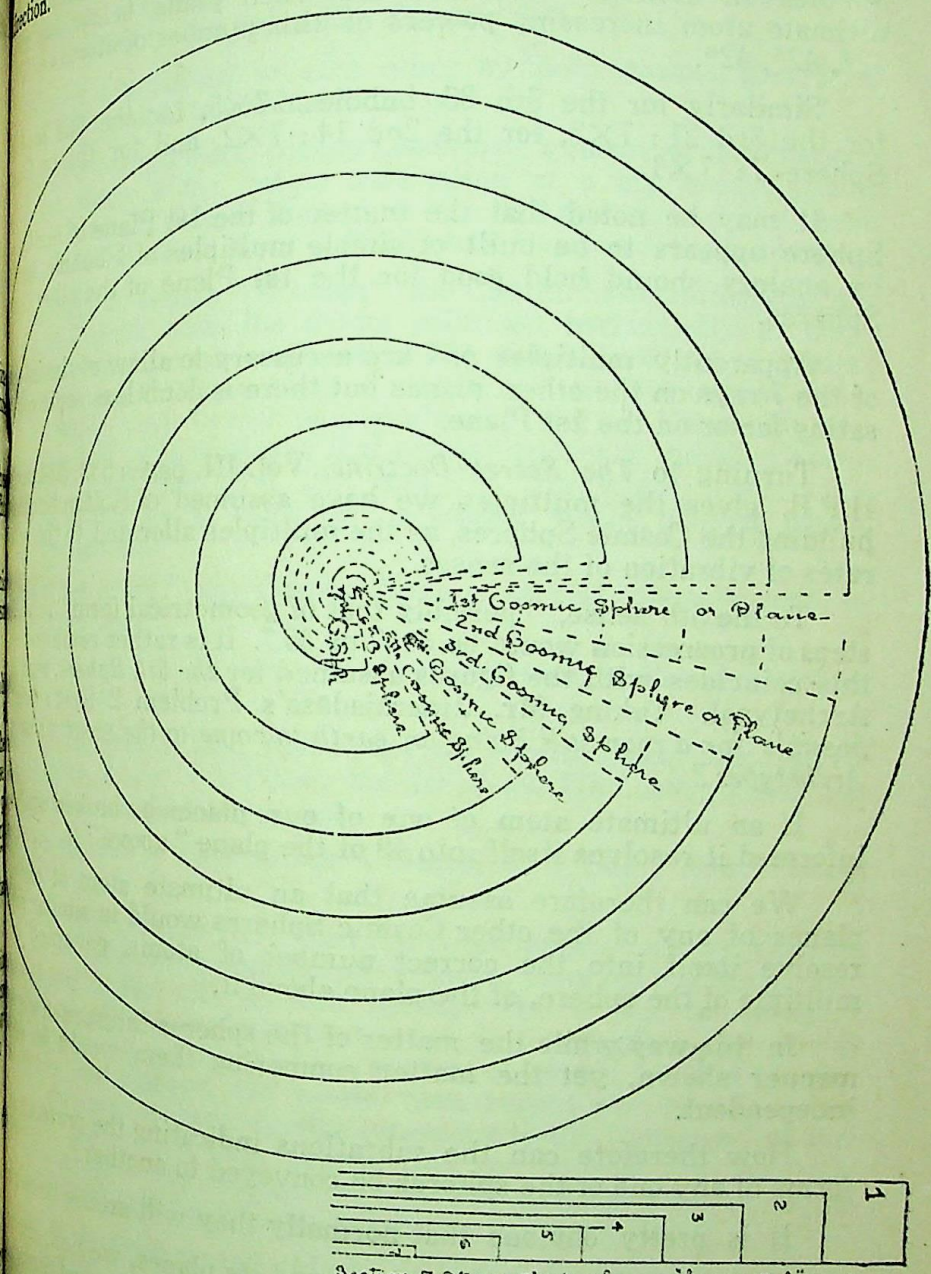
There appears however to be a simpler solution in another



Section 7 Atoms thick showing "horizontal" and "vertical" relationship between middles of all Cosmic Spheres or Planes.

Taking the matter of the 2nd Plane of our Cosmic Sphere—the we are informed that its ultimate atom is probably composed 49 bubbles in Koilon—7×7—and that each plane below has as its mate atom increasing powers of this number of atoms: 49^2, 49^3, 49^4.

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Dare we not suggest—from analogy—that the ultimate atom of the 2nd plane of the 6th Cosmic Sphere is probably composed of 42 bubbles in Koilon: 7×6, and that each plane below has as its ultimate atom increasing powers of this number of atoms: 42^3, 42^4, 42^5, 42^6.

Similarly for the 5th 35 bubbles: 7×5, for the 4th 28: 7×4, for the 3rd 21: 7×3, for the 2nd 14: 7×2, and for the 1st Cosmic Sphere 7: 7×1.

It may be noted that the matter of the 1st Plane of our Cosmic Sphere appears to be built of simple multiples of 1 bubble, and this by analogy should hold good for the 1st Plane of the other Cosmic Spheres.

Apparently multiples of 7 are necessary to allow of the interplay of the 7 rays on the other planes but there is doubtless some compensating factor on the 1st Plane.

Turning to *The Secret Doctrine*, Vol. III, pages 533, 534, we find H.P.B. gives the multiples we have assumed of Koilon bubbles in building the Cosmic Spheres, as the multiples allocated to the relative rates of vibration of the senses.

To the 5th sense, " possibly that of geometrical form . . . the steps of progression would be 5×7 or 35 ". It is rather remarkable that this coincides with the figures assumed for *the 5th Sphere*, that of the Archetypal. Taking Mr. Jinarājadāsa's Problem 2 first: *how is it possible for a man still living on earth to come to the great vision of the Archetypes?*

If an ultimate atom of one of our planes be broken up, we are informed it resolves itself into 49 of the plane " above " it.

We can therefore assume that an ultimate atom of one of the planes of any of the other Cosmic Spheres would in similar manner resolve itself into the correct number of atoms, governed by the multiple of the sphere, of the plane above it.

In this way while the matter of the spheres interpenetrate in the manner shewn, yet the matter composing them would be strictly independent.

How therefore can the vibrations indicating the presence of the forms of any one of the spheres be conveyed to another?

It is pretty obvious that normally they will arouse no response.

Taking our own Cosmic Sphere and its planes, we find, communication takes place say between the mental and physical through the astral in matter of the order 49^6—49^5—and 49^4 whether through these closely related combinations of atoms or directly through the astral short cut especially referred to by Mr. Jinarājadāsa.

Taking the 5th, the Archetypal, Sphere with matter on its mental plane of the order 35^4, the 6th with matter of its mental plane of

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...der 42^4 and our own mental plane with matter of the order 49^4, it ...s reasonable to suppose that the matter could be polarised so that ...mmunication "through" could take place, or even through their ...hysical" planes in the order 35^6 42^6 and 49^6.

Also they are linked to each other by their common basis; the ...ile in Koilon, and its combinations of 7.

Taking Problem 3 next, Bishop Leadbeater's recorded observation: *...mental plane is the lowest subdivision of a big mental plane. ...atomic part of Arupa Devachan is the tail end of a Cosmic ...l plane. The whole thing is like a chess board in four dimensions.*

If we take a section "through" the Cosmic Spheres imagining a ...7 atoms thick with the atoms polarised horizontally in their ... of density, a person stationed on the atomic level of our mental ...e would have his own class of mental matter next to him of the ... 49 while next to that mental atoms of the 6th Cosmic Sphere ...e order 42^4, and adjoining that mental matter of the 5th Cosmic ...ere, 35^4, next 28^4, 21^4, 14^4, and 7^4. He might regard this ...rough" or horizontal view as "a cosmic mental plane of which ...s was the tail end".

Also "vertically" the Cosmic Sphere mental plane would be ...ed in their order.

To one viewing it in terms of *direction* it might be expressed as ...er dimension.

Taking Problem 1 last, that *when the consciousness functions in ...t freedom on the Adi Plane, the 1st of the 7th Cosmic Plane, the ...of age-long evolution is reached.*

Let us assume a visit to our Cosmos, of a Being from outside ...mits.

Coming into contact first with the outer layer of our 1st Cosmic ...re, he would have to appropriate vehicles from each of its planes ...escending order, till he had reached the lowest or densest. ...g gained all the experience needed in each plane, he would ...n upwards till he reached the surface or atomic level of the 1st ...e of the 2nd Sphere, He would then repeat the experience of ...cting the worlds here, finally returning to the "surface" of the ...Sphere. He would then repeat this in the 4th, 5th and 6th ...y returning to the surface of the 7th and then he would be ...ed in experiencing our Cosmic Sphere.

When he had completed this he would return to the "surface," ...Adi Level of our Cosmic Sphere, having completed his ...ence of our Cosmos.

The mystery of the Monad has aroused a good deal of speculation ...g students.

Is it possible he is completing his evolution in something of the ...ewhat crudely suggested in the above illustration?

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If so, we see why, when his consciousness functions in full freedom on the Adi Plane, the goal of his age-long evolution is reached.

Darwendale, S. Rhodesia
S. Africa

JAMES CO

SNAKES[1]

I AM sending you a copy of a letter received in corroboration of correspondence regarding SNAKES.

It is a matter of general knowledge in India that snakes are found guarding buried treasures, though no rat ruts or other openings have been found to show how they get there. One of my aunts, who was told by an astrologer that some money was buried in a certain place her house and was frantically digging for it, distinctly heard the hiss of a black cobra after a hole, some 10 ft. deep, had been dug. No access whatever could be traced to this place from outside, but the snake hissed again and again, and the operation had to be closed for fear of the reptile. My aunt says that she distinctly saw the edge of the utensil when the hiss was heard, but she did not see the snake.

The fact that the snakes change their skins every year, I think denotes that they belong to a higher order of evolution, and should not be classed with the common herd of lower reptiles.

I think it is time that our revered Vice-President or some else who has got real information on the subject threw more light on the question.

Mohalla Khandak
Meerut City, U.P., India.

KANTI PRASAD V

LETTER FROM OWO VANDER BERGE TO K. P. VERMA[2]

IN the January issue of THE THEOSOPHIST I read your correspondence with Rev. E. F. Udney about Snakes.

I wish to draw your attention to the following. I have lived 7 years in Liberia (West Africa) and know of a wealthy Kroo-lady Monravia (?) who is married to a snake. When I first heard of disbelieved the whole story, but it seems to be an open secret. snake is a black cobra and is very often seen by the other inmates the house in the lady's private rooms, who does not try in the least

[1] See THE THEOSOPHIST, October, 1926, p. 105; also January, 1927, pp. 456-8.
[2] Dated, 29-1-27.

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reveal her secret. Moreover, the wealth she has acquired is attributed to this cobra.

Another story is of a former chieftain of Grand-less where I stayed for a year. The chieftain had to make place for a successor. The latter sent a snake to kill him. The snake actually came, but the chieftain expecting something of the kind was on the look-out.

Later in the day the snake assumed a human form, and then succeeded in doing his business. When the chieftain was killed, a black cobra was seen crawling away.

I have this story from a Roman Catholic priest who is a personal friend of mine and now Rector at the African Mission in North Nigeria.

Trusting these stories may be of interest to you.

OWO VANDER BERGE, F.T.S.

Grand Borsa
(Liberia) W. Africa.

SIGNS OF THE TIMES[1]

May I be allowed to correct one or two statements in the second article of Mr. L. C. Soper, which rest on some misunderstandings and on an ignorance of facts?

1. The Russian Intelligentsia is *not* the "middle class" of West-Europe: it is a class of fighters for Freedom and Justice, recruited from *all* classes of the Nation. It is *unique* and cannot be likened to the ordinary "middle classes" of the West. Unfortunately it is very small in proportion to the 150 millions of the whole Nation. Before the Revolution, it was said to be 3 millions only. It is not surprising that these were powerless at the critical moment of Russian history. The President of the Theosophical Society has given a beautiful testimony to the courage of Russian Intelligentsia in THE THEOSOPHIST and *Adyar Bulletin*, 1921, 1922, "On the Watch-Tower".

2. Mr. Soper writes that freedom is refused only to those who want to overthrow the Soviet Government. Apparently he does *not* know that the *entire* press is a Government-press and nobody has *any* initiative. All who think otherwise than the Soviets are *not* mixed in politics, they are peaceful culture-workers in *all* but they are not allowed to speak or to write.

3. I think that tyranny is *always* bad, whether exercised by the minority or the majority. But I affirm that in the present time it is not the majority which rules, but a minority, a party which has

[1] See February, 1926, p. 610.

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imposed itself on the people. We shall know the wish of the Nation when it is allowed to speak freely, not now, when there is a state of slavery.

4. Of course I endorse entirely the call of the President of the Theosophical Society and *believe* in the final triumph of Peace and Freedom. I believe also in Socialism, but in a socialism of love, true and co-operation, not in its caricature. May soon the great change come and may Theosophists be wise reconstructors of the New Age.

ANNA KAMENSKY,

General Secretary

of the Russian Theosophical Society outside Russia

5 Pl. Claparède, Geneva.

A THEOSOPHICAL MAGAZINE FOR THE BLIND

THE Theosophical Book Association for the Blind started the New Year with a new service to the blind.

Realising the great need for such a periodical, this Association has at last published a free monthly magazine printed in Braille. This new service is sure to be a boon to the many sightless ones who are interested in Theosophy and the Order of the Star in the East.

In this way the blind may now be able to read for themselves the latest Theosophical and Star news and reports, and also the lectures by the leaders in all branches of our many activities. It is earnestly requested that any one interested in helping the blind in this way communicate with The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

F. A. BAKER (in charge)

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THE THEOSOPHICAL FIELD

GREECE

THROUGH the *Bulletin Théosophique* we are able to give a few words about the Theosophical movement in Greece. Our Greek brethren have formed a Society of Editors, named "The Theosophical Publishing House of Athens". At the head of the Society are two eminent members of the Greek economical and scientific world, one of them director of the National Bank of Greece, the other professor of the University of Athens. Their first book published in Greek was *At the Feet of the Master*. Three other books are expected to be ready very soon. It should be noted, that though at present there are only four Lodges working, the Theosophical ideas have gained a comparatively large field during the short time since the T.S. three years ago got a foothold in Greece. Apparently there is a revival of occultism in Greece, for we are told many books on occult treatises are sold and different societies have been founded lately for occult studies. Let us hope that our brethren of the country, to which Western civilisation can never be thankful enough, will teach their people to see the Truth in Theosophy with equal and everlasting success as their ancestors taught the world to see God's Beauty in Art.

FRANCE

Socrates is the name of the new Lodge, that has been duly established in Paris during last December. We wish the members of the new Lodge the full realisation of their aims as stated in their programme to spread the ideas of Theosophy among those who are ready to receive them.

MEXICO

With the new Lodge, called Flor de Loto (Lotus Flower), the number of Lodges in Mexico is increased to 25. This at the end of 1926. Our Mexican brethren are fast workers and we give

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them the credit not only for the quantity, but also for the quality of the work done during the past seven years since the Mexican Section was chartered. When we celebrate the rapid growth of this Section, we may call the attention of the Theosophical World to the fact, that this success was obtained during a period of political and economical difficulties well-known to everybody. This success proves spiritual orientation of the Mexican people in the right direction, which will ultimately lead to a right-spirited political and economical reorganisation in that country. We are glad to know that one of the leading Mexican papers *El Dictamen* (Veracruz), which is of great value for the liberal thoughts promulgated in its columns, now regularly publishes Theosophical articles written by Augustin Ponte y Blanco, a well-known Theosophical writer. That this daily paper opened its columns to Theosophical articles is also one more proof that the Mexican public takes general interest in Theosophy. The Theosophical spirit little by little permeates every stratum of the Mexican people. Their Ex-Secretary for Education, Dr. Gastelum in his address at the last Pan-American Convention in Washington has expressed the following ideas: "The whole world tends towards the understanding of the new culture based on the universal spirit. The Western civilisation has not yet succeeded in freeing itself from flimsy nationalism, but gatherings like this are predestined to make us realise the great work of universality. Let us gather frequently, for every international assembly seems to destroy one frontier." The brethren in the Capital of Yucatan, Merida, surprised their fellow people last November by placards with Krishnaji's message: "Live Nobly, Be Happy," all the sign-boards of the city, on the doors of the houses of brethren, in the show windows and inside many commercial houses and last but not least, by slides with the same words in the main theatres. These brethren in Yucatan spent last year in the acquisition of the nice sum of dollars 3,500, out of which sum dollars went for charity purposes and the remainder to the Section. We cannot do less than congratulate our Mexican brethren on their work and leave the value of their right-spirited actions to be estimated by every member of the Theosophical Society.

NICARAGUA

The few members of the T.S. in Nicaragua are real pioneers in their country for the Theosophical ideas, who have to overcome the manifold barriers of inner and outer nature when

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to participate in the teachings of Theosophy. Though they few in number indeed, but strong in will to theosophise intelally and spiritually the leading elements of Nicaragua. Our araguan brethren have a harder task than most of us realise. send them our helping thoughts and good wishes for the success their arduous work.

CUBA

The members of the Cuban Lodges are busier than ever, so as enable them to fulfil a certain pledge they made among themres with reference to the increase of members in their Lodges. read in the *Revista Teosofica* of the Cuban Section that in this ion during the last six months eight new Lodges and nine new res were established, all working actively and increasing in bership. Thus our Cuban brethren have prepared more channels the Blessed Powers of the Masters. The Cuban brethren are king hard but joyfully and they know well that every effort must its result. In this spirit they are working for the sake of the k; they do not expect admiration, but imitation of their deeds.

URUGUAY

The new National Secretary, brother Francisco Diaz Falp, in appeal to the brethren of his Section, emphasises Harmony Service as the leading ideas in order that the Section should its mission and that the same should be an efficient and living of the T.S. Our very best wishes for the new National Secretary. his appeal have a resounding echo manifested in hearty coion on the part of those who are interested in the welfare of T.S. in general and especially in the Theosophical movement in guay.

ARGENTINA

In the December number of the *Theosophia en el Plata* er Arturo Montesano Delchi, General Secretary of the Argentine ion, in his character as a student of Theosophy—not as eral Secretary—in an article entitled "To those who leave," ues the causes that are responsible for members leaving the ety. He groups them into four main categories: (*a*) Their weari- (*b*) Economical reasons, (*c*) Temperament, (*d*) On account of pride, dissatisfied ambition and vanity. He ends by saying:

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"Notwithstanding all the desertions, deceptions, and even treacheries our doors remain open for everybody. Anyone knocking we receive with love, and those leaving us . . . we see them off with love too."

The value of our membership depends upon us; their valuation of the same is not our business. Yet many do not care to give it any value and some there are who value their membership wrongly. They all will come back the very day they find out that the trouble or reason why they left, was not in the Society, but just in their little selfish personality. They must first learn their lesson and then they will distinguish between their own little self and real Self which eventually must be the master.

A. G.

ROUMANIA [1]

The International Correspondence League in Roumania is awakening vivid interest among Theosophists, especially among unattached country members, the correspondence bringing them a note of joy and encouragement, as they themselves say, enlightening their solitary lives.

The languages generally in vogue in Roumania are, besides the mother-tongue, French and Hungarian, so this is a hindrance in linking the correspondents with the countries where English is spoken, and chiefly with India, which is so interesting for our members. But in order to correspond with so many fascinating countries as Japan, California, and so on, we hope to form English classes in Lodges. In this direction we have been splendidly helped by the kindness of Mr. and Mrs. Hiller, of California, who have sent us about 50 back numbers of THE THEOSOPHIST, *The Herald of the*, etc. In the name of our Section I have expressed our hearty thanks and gratitude to our brothers from California, as also to Mr. Rogers from England and Madame Vincent, Paris, who are sending us Theosophical magazines. Being very young, our Section up to the present did not possess any English books or magazines.

Great attention has been given to creating steady correspondence with Hungary and to make the relation between these two peoples so greatly separated after the Great War, more intimate and friendly. In short, we hope to inaugurate the League of Hungaro-Roumanian Approachment, having here in Roumania a number of people with

[1] From the International Correspondence League.

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join this League. I have published the information about our League and its work in various non-Theosophical Magazines.

I now hope to establish in every T.S. Lodge a special secretary for the work of the League and for holding "International News" Courses. (Miss Cotvici-Ghilevici, I.C.L. Secretary for Roumania, December, 1926.)

My ten days' tour through Gwalior, Nagpur and Akola leaves an impression of good Theosophical work being done in all these places, by an earnest set of men and women. A Hindi Magazine has just been started by a lady and has the inspiring name of *Hope* (आशा).

Gwalior Lodge has an ideal position on a hill, or mound, in the King George Park. The late Maharaja showed his broad-minded outlook by building in the same Park a Mosque for Muslims, a Temple for Hindūs and separate Temples for other religions. The Park itself lies at the foot of the Mighty Fort and the two well symbolise the wise and tolerant expansion of the future, as contrasted with the days of armed defence necessitated by constant invasions in the past.

Older members there help in the Schools and Colleges and in the prisons—another contrast between past and present; for right teaching of the young will do away with mere punishment of faults in the future. A Co-Masonic Lodge is also contemplated and is prepared for.

In the same Park is a splendid example of refined art in the memorial to his mother by the same enlightened ruler. It is a beautified white marble statue, under a dome and on a platform, all of white marble. My first glimpse of the statue in the evening, lighted by unseen, silvery electric lights, was very impressive.

Nagpur is comparatively a flat place; although it also has a fort on a rock, the fortifications are largely excavated, so that very little is seen above the surface, and the chief landmark is the group of tall masts of the wireless within the fort. The country around has its beauties in large tanks and well kept parks, gardens and up-to-date drives, where the wide sweep of the country recalls the African veld.

There is a good room where the T. S. Lodge has long met, but at present our members seem rather to concentrate on Star Activities and the Bhārat Samāj.

Akola has a well kept and well stocked Library. The Lodge membership does not seem large, but contains many men of trained

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intellect who could at any time start some helpful project and carry it through.

Some of the ladies there are being well educated and since 19[illegible] Mrs. Manubai Bapat has concentrated her life's energies upon a Ladies' Home Classes Institute. It was started for grown up women and widows especially to meet and work together at drawing, needlework to hear lectures and so on.

It has now moved into very good premises, cool and airy, and classes are opened for girls also. Much of the teaching is voluntary by ladies who have taken their degrees at Poona or elsewhere and the whole movement is full of promise.

A. J. [illegible]

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BOOKS RECEIVED

The following books have been received and will be reviewed in early number:

Rām-Sītā, by A. Christina Albers (The Book Company, College Calcutta); *Fiction in the Development of the Hindū Texts*, by Sankararama Sastri, M.A., B.L. (Vasantā Press, Adyar); *The Gorean Way of Life*, by Hallic Watters (T.P.H., Adyar); *The Art and Art of Speech and Gesture*, by Rose Meller O'Neill W. Daniel Co., London); *Asoka*, by J. M. Macphail (Oxford versity Press, London); *Indo-Aryan Thought and Culture*, by Shaker S. Shilotri; *Mary's Son*, by Ada Barnett (George Allen & win, London); *Uharna*, by Gervey Baronti (Dorrance & Sons, Philadelphia).

OUR EXCHANGES

We acknowledge with many thanks the following:

The World's Children (January), *The Australian Theosophist* uary), *The Calcutta Review* (January, February), *The Herald of the* (January), *Theosophy in New Zealand* (January, February), *Service* uary), *Modern Astrology* (February), *Bulletin Théosophique* (January), *El Loto Blanco* (January), *Revue Théosophique*, *Le Lotus* ruary), *News and Notes* (February), *Theosofie in Ned.-Indie* ruary), *The League of Nations Summary* (January), *Light* ruary), *Theosophy in South Africa* (January), *The Canadian osophist* (January), *Teosofia en el Planta* (December), *The Indian* (February), *The Servant of India* (March).

We have also received with many thanks:

Theologische Literaturzeitung (October), *El Heraldo* (November), *Vedānta Kesari* (January), *Rural India* (January), *Teosofesch*

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Maandblad (February), *Teosofi* (January), *The Beacon* (January), *Australian Star News* (January, February), *The Theosophical Broad-casting Station*, *Rincarnazione* (October, November, December), *The Jewish Theosophist* (December), *Theosofisk Tedskrift* (February), *Pewarta Theosofie* (February), *Shama'a* (January), *Advance Australia* (February), *Excelsior* (January, February), *The Young Theosophist* (January), *De Theosofiche Beweging* (February), *Theosophia Jaargang* (February), *Teosofia en Yucatan* (November, December), *Japan Magazine* (January), *Cherag* (January, February), *The Madras Christian College* (January), *The Scholar* (January), *El Mercurio* (December), *Yoga-Mīmānsā* (July), *Far Eastern Freemason* (February), *The Mahā-Boḍhi* (March), *Prabuḍḍha Bhāraṭa* (March), *Yuga Pratap* (February), *Revista Teosofica* (January), *Le Phoenix* (February), *Heraldo Teosofico* (January), *Co-operative Reader*, *The Purity Service* (March).

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues and Donations, from 11th February to 10th March, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
...s A. Wernigg, Port Blair, for 1927	15	0	0
...E. in Argentina, for 1926, £23	304	14	2
„ Austria, Balance of dues, for 1926, 10s. ...	6	8	0

DONATIONS

...ore Lodge, T.S., for "Adyar Day"	13	0	0
...rma Section, T.S., for World Congress Fund, for 1926...	10	0	0
	349	6	2

Adyar
...h March, 1927

J. R. ARIA,
Acting Hon. Treasurer.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 192[illegible] are acknowledged with thanks:

DONATIONS

	Rs. A.
Miss E. Treherne, Ceylon, £1-2-6	[illegible]
Mrs. Clara Holmstead and Mrs. A. Burr, Canada, £4-1-3 ...	14 [illegible]
T.S. Lodge, Ahmedabad, for "Adyar Day" ...	53 [illegible]
Mr. Frank L. J. Leslie, Harrogate, for Food Fund, £5 ...	11 [illegible]
Beauséant Co-Masonic Lodge, No. 760, Chelsea, S.W.3, £6-7-10	66 [illegible]
	230 [illegible]

Adyar
10th March, 1927

J. R. ARIA,
Acting Hon. Secretary & Treasurer, O.P.F.

NEW LODGES

Location	Name of Lodge	Date of Charter
Laguna Beach, America ...	Laguna Beach Lodge ...	10-7-[illegible]
Quincy, Ills., „ ...	Quincy „ ...	21-9-[illegible]
Chicago, „ „ ...	Finlandia „ ...	10-10-[illegible]
Peoria, „ „ ...	Peoria „ ...	19-12-[illegible]
Angol, Chile „ ...	Loto Blanco „ ...	27-12-[illegible]
San Diego, Calif., „ ...	Olcott „ ...	31-12-[illegible]

CHANGE OF NAME

The Ootacamund Lodge at Ooty has changed its name to Agast[illegible] Lodge, from February, 1927.

LODGES DISSOLVED

Location	Name of Lodge	Date of Revocation of Charter
Peoria, Ills., America ...	Peoria Lodge... ...	15-10-[illegible]
Milwaukee, „ ...	Slowacki „ ...	1-10-[illegible]
Santa Cruz „ ...	Santa Cruz „ ...	do

Adyar
9th March, 1927

J. R. ARIA,
Recording Secretary.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to every religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration after Truth. They hold that Truth should be sought by study, by meditation, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual reason or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the ignorant, not as a privilege they bestow, but as a duty they perform, for they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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May, 192

THE THEOSOPHIST

MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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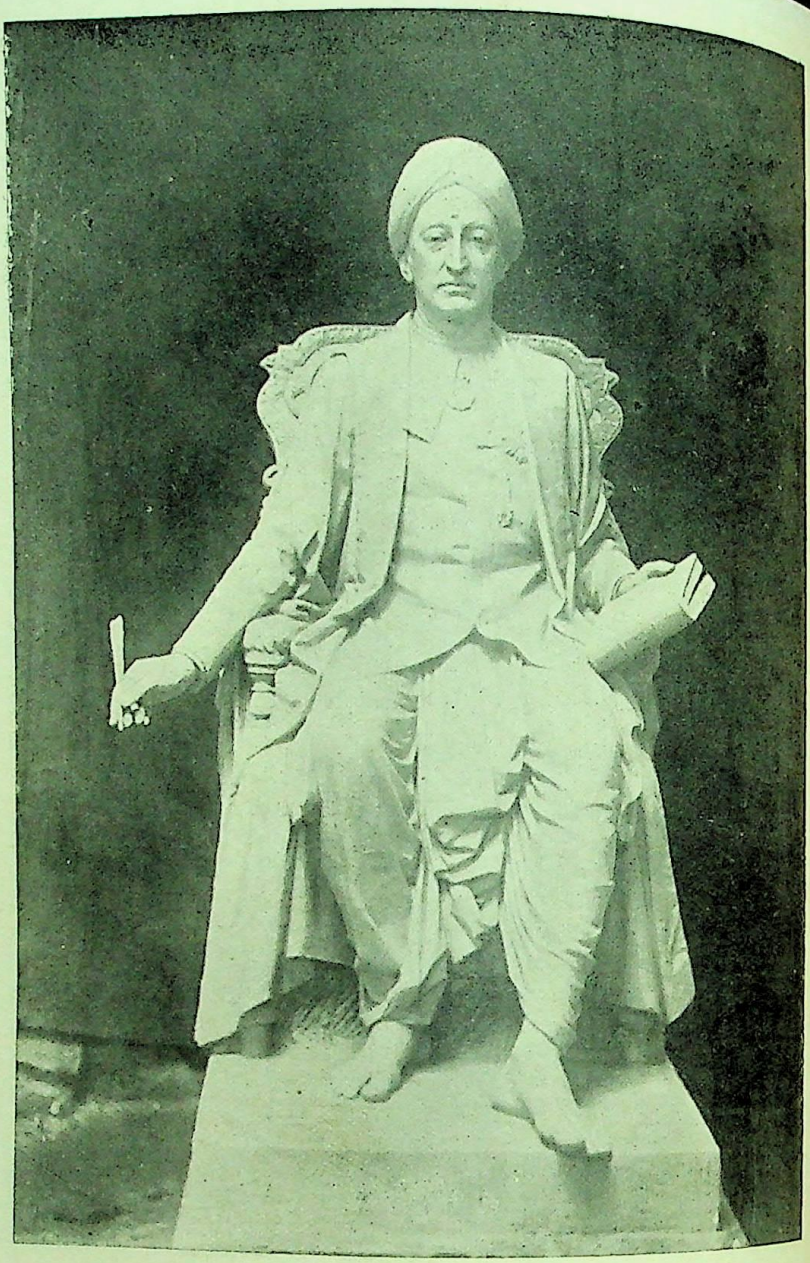

Dr. Subramania Aiyer was a faithful and devoted servant of the Theosophical Society from early days and a most loyal, staunch friend and adherent to its leaders. He was Vice-President of the Society from 1907 to 1911.

He was a hero in his gallant devotion for the liberty of his Motherland, serving her interest with rare courage and fidelity. As Judge of the Madras High Court, he was an ornament to the Bench and the pride of the Bar. The G. O. M. of South India cast aside his mortal body on December 5th, 1925, after prolonged illness and much suffering cheerfully borne, retaining unimpaired his splendid intellect up to the end. One of the Band of Servers, travelling down through the ages, he will come back soon to join his comrades in carrying on the work of the Masters in the cause of the New Civilisation.

Our Illustration is that of the bronze statue raised by the grateful public of Madras in loving memory of a great man; executed by M. S. Nagappa.

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VII No. 8

E THEOSOPHIST

ON THE WATCH-TOWER

lor writes:

as interested to read in the *British Weekly*, a London paragraph headed: "A Unique Prayer Meeting."

Gandhi arranged that December 19 should be made a cial prayer throughout India. At Salem—a large and city in Southern India—a prayer meeting was called, and thousand people—Hindûs, Muhammadans and Christians— open air in the centre of the city. The meeting was by Mr. C. Viziaraghavachari, ex-President of the Congress; raidu, who has been in jail for political propaganda; mana Chettiar, Chairman of the Town Council, and others. adan offered prayer in Arabic, a Brahmin chanted a prayer, Rev. W. J. Hatch, of the London Missionary Society, the audience and offered a prayer in Tamil—the audience tly standing and giving the greatest attention to the Christ- a unique event in such a city.

er does not know that such prayer-meetings have the school-work for many years at Theosophical and colleges in India; nor does it know that at the Convention of the Theosophical Society in 1925, at Madras, such a prayer-meeting opened every day;

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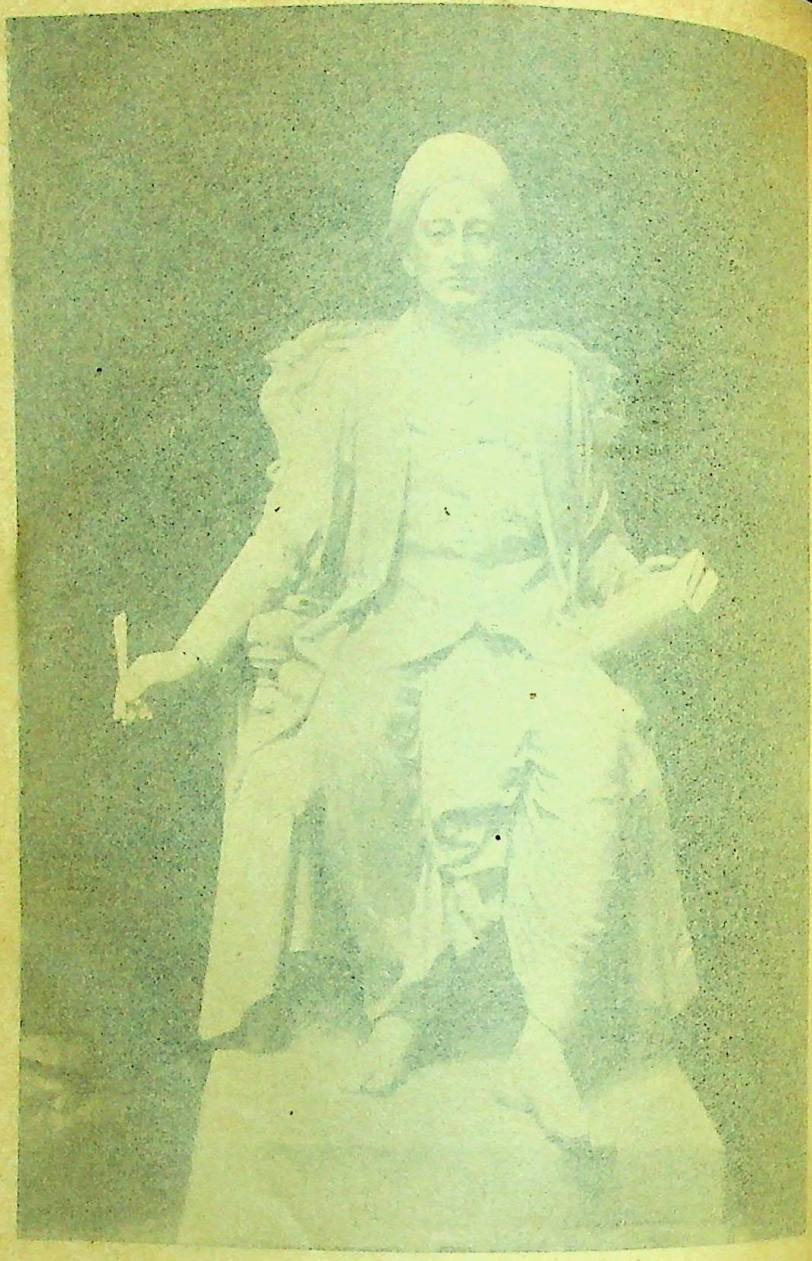

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The illustration is that of the bronze statue raised by the grateful people of Madras in memory of a great man; executed by M. S. Nagappa.

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. XLVIII No. 8

HE THEOSOPHIST

ON THE WATCH-TOWER

Editor writes:

I was interested to read in the *British Weekly*, a London r, a paragraph headed: "A Unique Prayer Meeting." ays:

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only there, instead of only three Faiths, seven were represented, and a prayer was offered by Hinḍūs, Pārsīs, Jains, Hebrews, Buḍḍhists, Christians and Sikhs, each in the sacred language of their Faiths, except the Christian, in which English was used. Many people who take up and practise Theosophical ideas, ignore or do not know their source. But that does not matter; the ideas spread.

OUR PLANS FOR THE IMMEDIATE FUTURE

It is dangerous to make plans these days. They have a habit of getting upset. But here is our latest plan, approved by the President, and likely to be final because it is the result of the upsetting of other plans. At the desire of the President we leave Sydney on June 1st by the Messageries Maritimes "Ville de Strasbourg," proceeding without stoppage at any intermediate port direct to Suez, which place we reach on or about June 30th. In the same vessel, of course, we proceed via Port Said, reached on or about July 1st, to Marseilles where we arrive about July 7th. We shall probably proceed direct to London for a short time, as there are dear friends there of whom we should like to have a glimpse. Then, with the Head's permission, to Ommen, possibly staying with Bishop Wedgwood at Huizen, with his permission, for a short time beforehand. After Ommen we proceed to New York *en route* to Chicago for the American Convention, which takes place on August 27th. After the Convention we tour America, and then may attend the Indian Convention, afterwards returning to Sydney where we shall remain until the 1928 Convention. After this our plans are not yet settled, and even the plans already made may be entirely changed before I write to you again. I think not, however, and

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...inly hope not, for I do not at all like changing plans, at ...not more than once or twice!

...If you can write to me either to Suez, to reach there on ...15th, or to Port Said, to reach there on June 16th, I ...be glad to hear from you. Letters should be addressed ...llows:

The Right Rev. G. S. Arundale, 1st Class Passenger
or Mrs. Arundale.
Passenger on Board "Ville de Strasbourg"
(from Sydney to Marseilles).
AT SUEZ (or PORT SAID), EGYPT,
care of the Cie des, MESSAGERIES MARITIMES.

...It will, of course, be a great happiness to us to see once ...many old and dear friends in Europe and to meet for ...first time in this life many old and dear friends in the ...ed States.

GEORGE S. ARUNDALE

The South Indian Conference is just over. It was held ...r the Presidentship of Mr. D. K. Telang. Each Con...ce has its peculiarity or outstanding feature; this one ...no exception. Each morning we met for the Universal ...er in different parts of the Compound. On the first day ...e beach at 6 a.m. the sun in all his glory showed the ...ence of his face in a wondrous orb of gold from behind ...shadow of a dark cloud, which by veiling his beauty added ...derful zest, just as the Hinḍū prayer was chanted. The ...cloud drew her skirt, as it were, aside to reveal the great ...and life giver, and all present, a large gathering, turned ...beheld; each offering of his best in homage, in worship,

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in love, in adoration. There was a wonderful impressio
to be gathered, a deep silence fell on all, a silence that is fe
within the ordinary silence in the presence of a prayer sur

The Conference had been opened on the previous day b
the Mystic Circle; around the great and holy Banyan Tree w
clasped hands and joined hearts and sang the words w
known to us all, "O Hidden Light, vibrant in every atom
We must have numbered more than four hundred and
was quiet and in order and still.

We had the usual lectures and talks, a Tamil Drama
the girls of the Theosophical College and School, also un
the Banyan Tree. The next day we met for the Univer
Prayer at the Bhāraṭa Samāj Temple. A ceremony, a
wards taking place there as is the usual daily custom.

The following day saw us once more assembled a
Buḍḍhist Temple at 6 a.m. It was a happy thought
brought us together in these different parts of this centre
the whole was a great joy to all, for one and all felt as if th
had received a Breath of the Mountain air of God, a respo
to their own silent prayer of—

"Breathe on Me, Breath of God,
Till I am wholly Thine;
Until this earthly part of me
Glows with Thy Fire Divine."

This Conference was just about, rather more than
double the size of the one held here at the same time
year and the spirit of friendliness seemed double the vo
so the whole was electrified; that is literally what many fe
that they had been electrified and must carry the current
to speak, far and wide to their own lands and homes
friends and neighbours. The President is ever present
these meetings, seen by some, felt by most; that one so
to her was the official president for the occasion makes

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more natural. Sometimes we are a little untheosophical, consistent in the way that we take these happenings, they e so natural and each one of us can help to make them more so by accepting them as such. We might make them sting happening, I believe, if we "expanded" ourselves to g it about.

Several lectures were given during this Conference in six ferent parts of Madras, besides those given at Adyar, so the ct of the work on these days spread in mileage far and wide. We give below an extract of the account which we have received:

Three public Lectures were given at the Tutorial College mises, George Town.

The first lecture was delivered on "A Sound Mind and in a nd Body" by The Hon'ble Justice V. Ramesam Garu. The learned urer began by explaining how a sensitive and subtle mind can t only in a sound body; by means of lucid illustrations he showed w a healthy mind and a healthy body were both interdependent. en, citing a number of examples of men who had lived to the age of 120 and even, longer, in very recent years, he said that what was sible of attainment for one man was equally possible for all men, ly they understand Nature's Laws and harmonised their lives h such laws. He accounted for the various ailments affecting manity in special, for the unnatural way of living in respect of d. Among other things, as a preventative measure against diseases d immature death, the learned lecturer emphasised three important nciples to be observed by all;

1. That polished rice should be totally eschewed as it has lost its vitamin, the vitality giving element in foods, in the process milling it.

2. That refined sugar should be totally wrung out of the land should be replaced by jaggery or native sugar.

3. That too much of pulses and chillies should be avoided.

The second lecture on "Theosophy and Service" was delivered Mr. S. K. Parthasarathy Aiyanger, District Munsif, Kumbakonam.

The third lecture on "Islām and What It Means" was delivered Mr. Gulam Ahmed, who briefly yet most enthusiastically touched the various aspects of Islām—such as Peace, Brotherhood, Kindness animals, Self-sacrifice.

* * *

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Nor must we forget a new feature in this Conference—a Meeting of the United Lodges of the Co-Masonic Order in South India. We gathered at our large and rather beautiful room in George Town, Madras, about one hundred and seventy present. The spread of this Order is very marked, new Lodges springing up on all sides and great enthusiasm shown.

***

The Vice-President attended the Italian Convention at the end of last month, details of which we have not yet received; he goes on to preside over the Convention of the French Section which I believe is always held in Paris. England and France are alike conservative in this, they prefer their capital city for I think that England has only once held the Annual Convention out of London and then it was held at Harrogate.

The President is to preside in England at Whitsuntide when the Convention has of late years been annually held.

She is expected to arrive in England in the middle of May.

***

In the Editor's absence I take the responsibility, as I have not been able to consult her, of issuing separately with this number a letter from Bishop Arundale on "The Presidential Election" in which the subject is carefully dealt with, so that every member can make up his mind as to what he wishes and by voting he will be able to show what he considers to be the best policy for the work of the Theosophical Society. If any one is doubtful in his mind, it would be well to read again "A Message to the Members of the Theosophical Society from an Elder Brother"—see page 436 of the January, 1913 number of THE THEOSOPHIST.

JULIA H. CANNAN,
Acting Editor

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THE LORD'S COMING

By V. SAVINKOV

all Beauty we seek only one thing—communion with the higher spheres of being. In some mysterious way man acts through beautiful forms, the Kingdom of Heaven. sic, poetry, painting, all arts are roads leading to this gdom. Nature, with its all-embracing perfection, is the est, the shortest, the easiest of all the roads into that hanted world, elusive, but not hidden from us; unreach-e, although we always live in the midst of it; so far from although this world is ourselves.

In one way or other we all long to enter that Kingdom he Spirit; we all knock at its various gates. But not to ybody do the gates swing open. Few are those who are nate enough to catch a glimpse of the world beyond, ugh the door unlocked by the key of Beauty.

But here comes Krishnaji and flings those gates wide n. "Come along," he calls, "here is the heavenly Light; , the Kingdom of Happiness; here the scents of the hanted Garden."

He who hears and sees Krishnaji, sees this Light, inhales scent, for Krishnaji is Beauty itself; in him live all the and the finest voices of Nature; for Krishnaji is a flower ich blossoms once in a thousand years.

Krishnaji cannot be compared to anyone. Dr. Besant, greatest of the greatest, who is ready to step into

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Super-humanity, has yet lived as all human beings live; has, perhaps, loved with ordinary human love; has, perhaps, gone through ordinary human suffering; has, perhaps, experienced our ordinary human passions. The others around her are still overcoming human things. The stamp of labour and struggle are still on their faces. Karma does not know exceptions and notes everything.

But Krishnaji!

Krishnaji has never lived the ordinary human life. As a child he has led the life of a child, and that is something quite different. As soon as the ordinary human life became possible to him, he was taken. That is why Krishnaji is so different. He is light, ephemeral, he is transparent, he is clear and crisp as a sunny, frosty morning. There is nothing human in him and at the same time he is the perfection of humanity. He knows and sees all—every flash of human thought, however lightning-quick; every shade of human feeling, in whatever darkness it may be hidden. And he knows them not because he has experienced all this, but because he has pierced it with his keen eye, has understood with his wisdom and love. He loves not the darkness but the sorrow. He loves us so fully, enters so deeply into our hearts, that in his presence one merges oneself into his light. This gives his beauty and harmony a special radiance; his smile is the sun itself; the blessing of a velvet southern night is in his look.

In the life of each one of us there was a time when on a hot, sultry day, we have worked without rest from morning until night. The day is over. The body is tired, the feet are of lead; the back aches; dust on the face, in the hair, inside the sleeves, behind the collar. And here is a river, deep and clean. In it, together with your fatigue, you leave all that oppressed you. You are tired, but the fatigue is no more heavy; the fatigue is only a sign of its strength and fitness

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fatigue contains the satisfaction of fruitful efforts. The deep river has achieved all this.

Is not Krishnaji like that? Like the river, he receives he invigorates all. Through him everyone finds satisfion in the labour and heat of life, and the readiness to a new day on the morrow.

It was said long ago: "Come unto me, all ye that labour are heavy laden, and I will give you rest". The same g was repeated on January 11th, 1927, in different words. now it was said: "I belong to all, to all who suffer".

When these words were uttered, Krishnaji was not there. ther was in his place. His power drove away all ng, all thought, all separate life. There was nothing but All was He. No more a river; an ocean, an ocean of thomable depths, of unthinkable width, an ocean including all mankind, all creatures, all being, and still remaining ; an ocean of stillness, light, love, and unutterable peace. The birds grew quiet, the trees stopped waving, the wind d still, as if entranced, the clouds were loth to go. Everyg dissolved itself in an all-compelling, all-embracing er. No human voice was heard. Life itself sounded. existing Being assumed an earthly voice, and this voice unded not from one mouth, but rose as hymn from every t, from every tree, from every cloud; every beetle, every ct sang with all their being the praise of the Lord of Love.

In Krishnaji's place stood Another. Through the familiar beloved face shone other, still more familiar and beloved, res, the reflection of which has been caught by all the ired painters of the world. It was strange to see those res, secretly nestling in the heart of all western people, ing through dark eastern beauty.

He ceased speaking. Down here nothing stirred. Up e everything aspired and reached up to unsuspected ds; everything dissolved in love at His Feet; everything

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lay blissfully in an embrace as wide as the world; everything merged into One ineffable Life and Love.

But hark! Krishnaji chants. As with rhythmic beats of wings he blesses with his radiant heart:

Shānṭi, Shānṭi, Shānṭi—i.

And everything stirred. The wind full of bliss, broke loose and carried along into space the blessed news, the clouds rolled ecstatically away, the trees silently shone with light and hosts of angels sped to all parts of the world. There was nothing, however small, however weak, however insignificant, which did not feel itself great, and did not burn with bliss because He gave Himself even to the smallest; there was nothing, however strong, however powerful, however great, which did not feel itself humble and was not consumed with bliss, because Boundless Greatness, the Lord of Love, was with us and spoke to us.

V. Savi

"EVERYTHING became part of Him, because all those who seek, all those who suffer, all those who are happy, are eternally His; and being in Him, I understood."

The Kingdom of Happiness, p.

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THE PATHWAY TO GREATNESS[1]

By THE RT. REV. G. S. ARUNDALE

BELIEVE myself, and I have believed for a very long time, that in greatness, or at least in a definite, sustained and determined approach to greatness, is to be found the solution of the problems which seem to confront us so hopelessly the world to-day. In India I have for a long time been carrying on a campaign for the recognition of greatness, and the endeavour to strive after it. And we have to a certain extent been successful. I think no less in this country [Australia] we should put before ourselves quite definitely the need that there is for every one of us to aspire to

[1] Report of a lecture inaugurating the Fellowship of Pioneers, delivered in Sydney. Revised by the author.]

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greatness, to recognise and reverence greatness, and to understand what greatness is and how each one of us may work in its direction, no matter who we may be.

If you look round you in the world to-day you see problems on all sides, and you see a definite incapacity on the part of our statesmen and politicians to find solutions for these. Look at the condition of the world to-day, after a war in which there was such great, such magnificent sacrifice. We are ever on the verge, if we are not already in the beginnings of a war which might prove to be no less disastrous than the war of 1914-1918. It is astonishing and in some way depressing that there should be such a crisis in Britain as the coal-strike. It is astonishing that there should be here in New South Wales the possibility of an approaching conflict in connection with the 44 Hours Act. It is astonishing and it is depressing. What is the matter with us?

Of course it is quite easy for each side to blame the other. Personally I can heartily agree with the writer in the *Daily Telegraph* who said a day or two ago: "We are beginning to be a little bit sick of party politics, of the way in which the country is misled by our party politicians, no matter to what particular party they belong." One does feel a little bit tired of this kind of thing. But however tired we may feel, and however easy it is to say we ought to do away with party politics and this, that or the other, it is another matter when one comes to the active administration of law. When one comes to be a member of Government, as I have been, one realises it is easy to talk; but it is quite another matter to act. It is easy to pronounce a panacea and to be emphatic about it, to be quite certain that in your own party you have the only and only solution. But when it comes to being a member of Government, to having to deal with Cabinet meetings and to administer a great department, then you realise how easy it is for a Minister to get lost in his machinery, for that is more

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the line of least resistance. Generally speaking the most politician in opposition finds it easier, and in fact cessary, when he becomes a member of Government to w the fires to die down to a considerable extent. It is h easier to attack than to defend. So one looks to see ther one can find other ways of dealing with this most ficult situation.

In all these problems there is always right on both es. Neither side is absolutely and fundamentally and trievably and irrevocably wrong. There is always some- g to be said on both sides. But what we are face to face h is the fact that the more these crises take place, the re these disputes darken our sky, the more is the British mmonwealth affected. Whatever happens ten thousand es away in Britain is in a condition of tendency to happen e. Whatever happens here is in a condition of tendency happen there. Where there is disease there is the danger it spreading. And so when one looks at this great crisis in tain one realises, and it is not an exaggeration to say it, the outlook is not quite all that we should like it to be.

Now I desire this evening to suggest a road to the solution these problems. I am here to suggest that each one of us ividually has a duty to perform in reference to all these blems of life generally, which, if attempted, would in the g run make an enormous difference. It is not in these trations, in the actions at law, in the compromises that we eavour to make and so unsuccessfully as it proves, that the ion of the problem will lie. It is true they are better n nothing. It is better to arbitrate than to fight in more al ways. It is better to compromise than to be at logger- ds indefinitely. But there are even better things than e. We see how even arbitration, even compromise, is etimes ineffectual, leads to nothing, drags down, as we e had evidence during these last few days.

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I want all of us to inaugurate what I should like to call a Cult of Greatness. We are a small population here. We can be comparatively easily reached. It ought not to be difficult for a people with the temperament of the Australian —it ought not to be difficult for such a people to make up its mind to a certain course and then to follow that course, to pursue it relentlessly, whole-heartedly. At least if we cannot expect the whole population to take that course—we probably cannot—we can expect a certain proportion, the true intelligentsia, not the merely clever people, not the people who have read books and can juggle with politics and philosophy and scientific names and theories, but the simple, plain, direct commonsense, intelligent men and women; more the intelligent, plain, commonsense woman than man. For I venture to think the hope of the world lies far more among the women than amongst the men—the men in the audience are at liberty to disagree with me if they like—if the women will rise to the level of their opportunities. Women can do so much more than men in many ways, and they can make us do so much more along many right lines if only they will take us in hand; and I think we need a considerable amount of taking in hand. I think we could do with it.

I want here in this city to start and make a definite pursuit of greatness, and in order to stimulate the spirit of greatness I am going to do a rash thing. I am going to give a series of readings on greatness and on the lives of great men, fortunately with the assistance of very kind musical friends. Music is very definitely ennobling. The reason for this venture is that we want to sound the note of greatness. And that brings me to the point as to what is this note of greatness each one of us has to endeavour to sound in his heart and in his life. Greatness from my standpoint implies two things: it implies first the capacity to attain it, and secondly the

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certainty of its attainment. And I must quote at this point the lines from the poet:

Lives of great men all remind us
We can make *our* lives sublime.

and we can. That is the whole point. Not necessarily as sublime as the lives of the greatest men and women of the world, but we can make them sublime in a small way, perhaps not recognised as sublime in the outer world. The outer world has great difficulty in recognising greatness, but we can lead great lives in our own small surroundings and so infinitely affect the whole of the world. It is what you do in the little field of your own personal activity that makes the best effect. It is the little things, sometimes done with difficulty, often performed with sacrifice—it is those little things that build up a great civilisation, because they come from a great heart, a noble soul, because they come from a dedicated life. Each one of you is divine in origin, in nature, in purpose, in goal, and has therefore the greatness of divinity implicit, inherent in him; and because you have that spark in you it is merely a question of fanning it into a great flame. You have to take hold of yourselves. You have to grip yourselves to make a determination, and then to begin to pursue that determination regardless of all outer circumstances, regardless of consequences. But we can do that because there is a certainty, a divine nature and capacity within us. Great men and women there have been in the world. God is justice and God is love, and therefore if there have been great men and women in the world it is divine justice, however little it may be human logic, that because there have been, therefore there are. Therefore we can be. Therefore we *shall* be.

Now let us look at one or two definitions of greatness to see what it is that we are driving at. One definition, a very familiar one, is: "An infinite capacity for taking pains." A

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very excellent definition so far as it goes. But it is rather the drab, drudgery side of greatness that is stressed. "An infinite capacity for taking pains." That is the thing that people do not want to do. People generally want to get there without taking pains. "An infinite capacity for taking pains" sounds rather a hopeless proposition. Most people say, not unnaturally: "Then I will not trouble about it. I will leave it alone." I am going to suggest a better definition than that. My own private definition which I present to you—there is no copyright, the more you use it the better—that *greatness consists in the future laying hands on the present,* the ideal clutching, attacking, permeating the present. I think that to be a very satisfactory definition. That is natural, because it is my particular "child". I hope you will encourage me in that. I will give you one or two more definitions so as not to appear too exclusive. Another definition from one of the poets: "A present intimation of immortality." A very beautiful definition. Perhaps I ought to bow before that. An intimation in the present of immortality, of the certainty of a glorious future, an including of it, an intimation of it, a sensing of it, a feeling of it. A very fine definition. Another definition. "An anticipation in the present of the future." The coming greatness casting its brightness on the present.

However, I will take my own: the ideal laying hands on, clutching, shaking up the present. That, practically speaking, means that to be great you must live in the world of ideals. You must have ideals. You must live in a world of purpose. You must live in a world of noble ambitions. You must live in a world of pure, fine, self-sacrificing, generous intentions. If you can live in a world of that kind you have no idea how happy it makes you. You have no idea how peaceful it makes you. The troubles of life matter so little, because you are living in the world of ideals. Then the obstacles,

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ficulties in the present do not matter. You take them in your stride. You remember how Kipling tells in his poem entitled "Horses" of a young child driving a train, he has a chair for the engine and a row of chairs for the carriages; the train is roaring through the tunnel. There is a great fuss and noise and hurry and everything else, and in the midst of the roar and rush of the express train, he sings. He has complete control of the situation. That is the whole point. If you live in a world of ideals you will see that it has far more power, is far more real than the actual. It does not make you less effective in the outer world but more effective, because you do not know despair. Comparing the ideal with the actual, does it not seem hopeless? No, because you know that sooner or later the ideal must become a reality. And since it is only a question of time, of energy, your energy and the energy of your comrades, you pour yourself into your work, no matter what the result, no matter how your efforts are met. So you throw yourself into your ideal; you stand for it. And either the ideal as it is, or some improvement or modification of it in your experience—something of that ideal will come down to the actual; and if in your particular life you do not see success or achievement, success or achievement of one kind or another shall still be yours, or better still it shall be the success or achievement of the whole world.

It is that type of individual that we need, the type of individual who has his everyday pleasures, who enjoys life, but works *from* the future. He works in the light of the ideal. He does everything from the idealistic standpoint, no matter how much what he has to do may to the ordinary person appear to be drudgery. If he is a clerk in an office with tedious work, he does not find it tedious because he is building up his character, he is thinking of the pen, every sentence that he writes and every addition

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that he makes in the account books is a means to an end. Some day he will go out into the world and become a leader of men. It may not be this year or next year, it may not be for many years, but sooner or later because of his carefulness and efficiency and application and all those things done in an idealistic spirit he triumphs over the small things; he makes the small things great. There is nothing small; everything is great if you can give it the greatness, or if you can see the greatness that is in it. So it is not a question of changing, not doing what you are doing, but of doing things in a new way, with a sense of determination and power, a sense of purpose, working clearly and definitely to a great end. We want everyone to do that in his own individual life, in the home, in his office, in his pleasures; to be discontented with the small things and to find satisfaction in the big things, the things that represent ideals. In that way a great purification might take place in our lives, a purification of our home, in our work, a purification of our pleasures and in our political life. And in that way it might be possible to do away with party politics—not at one stroke—but because in course of time we shall become able to choose the type of people we want to be our leaders, our statesmen and politicians.

Now, going a little more into detail. There are three main types of greatness, to one or other of which each one of you probably belongs. Professor Jung has written a book—a very unsatisfactory one, it is true—on psychological types, and most people know something about the various psychological types which the ordinary psychologist deals with. The first is the man of genius which we will call the wisdom type, and the pathway to it is the wisdom pathway. The second is the hero type, the type of the man of action, and the pathway is the pathway of action. The third is the martyr-saint, the devotion type, and his path is the pathway of devotion. You will find if you examine the great people of the

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told that some fall under the wisdom type—they are geniuses some are men of action, and some are of the martyr spirit, the saintly type, those who dream dreams and have their wonderful ecstasies. Many books have been written about these various types. To one of these types most of you belong. Do you know yourself? Have you analysed yourself? Most of us think a good deal about ourselves, think a good deal *of* ourselves, individually perhaps. But do we analyse ourselves, or we know ourselves so as to take the path of least resistance as to have some idea of the line along which we are going? Every single member of this audience is potentially a genius or a hero or a saint. Well, we may prefer not to be the martyr type at all events because that is rather messy and unpleasant. But the martyr does not think so. Some martyrs run very unnecessarily to court martyrdom. Some people want to be martyrs at all costs. They are small great people, and if they cannot find anybody to make martyrs of them they make martyrs of themselves. Some people do sometimes think of themselves as martyrs and are very sorry for themselves because they cannot find other people to be sorry for them. Some young people when they read *Jane Eyre* say: "I believe my relation to my family is something like the position of Jane Eyre to hers." And they go about with a feeling that they are enduring agonies under the delusion of an idea. It is an extraordinary thing!

I have therefore before me an audience of martyrs, of heroes and of geniuses, not perhaps having achieved these eminences, but at least working towards them. I am myself a genius, even though I may look like it. (Laughter). Apparently I do not. Very well. I am not a martyr. I tell you quite confidently I have not got the martyr-spirit about me, but I should like to be a hero. I am a man of action. I am really a politician. There is nothing I should like more than to enter into politics in this country.

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The fact that I do not know anything about political questions does not matter. I do not think many of our statesmen know more of the fundamentals of statecraft than I do—in principle at all events. I have been a politician. I am a man of action. Some day I shall be a hero in a large way. I am working to that end. I am trying to be a little tiny hero now. Some of you are trying to be heroes in small ways. Some of you are trying to be martyrs in small ways. Some of you are trying to be geniuses in small ways. That is what we want. We want to fan into flame the spirit of greatness in each one of us. So please do not forget what I am saying. It is so easy to forget. A lecture may be interesting, and you may be lulled into a comfortable state of coma; but afterwards your old life goes on just as before. What is the use of attending a lecture unless you become different for attending it? It does not help anyone to be soothed or, on the other hand, to be irritated. The only thing that helps is to get a move on.

Remember that the hero stage, the martyr stage, the genius stage are merely stages. There is something beyond that you and I cannot well reach, that we can hardly dream about, but which is the combination of all three. That is the ultimate goal—the great man, the hero, the martyr, the saint, the genius, all rolled into one. The very greatest are of this type—those on the summit. We need not bother about them. Let us take something smaller. Let us take one type and work towards that in our everyday life. Please do not think that it is necessary to speak on a public platform to achieve greatness. Anybody can speak from a public platform if he has little experience. I have a little; therefore I am speaking from a public platform. Anyone can utter high-sounding phrases; it may help a little if there is real sincerity behind the utterance. But the real value lies in the everyday life. If you live in the world of ideals you can do the difficult things joyfully. Nothing that happens to you from outside

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ers in the ideal world because those things do not come
o it. So if a person is abusive to you you do not care, be-
se you are very sorry for him and not for yourself. We are
posed, I believe, to knock a man down if he abuses us.
e really manly thing to do is to let those things go. What
they matter? If a man reviles me I am not going to
swer him. I have my work to do and am going to
it no matter what other people think or say or do. We
l not bother about what people think. We need not
er about what people do. We need not bother about
lic opinion. We need only to bother about our own
ness, and then we shall be really helpful, because then
shall never return evil for evil. If a person abuses or
ecutes me the only way to get rid of it is to have positive
odwill. We do not listen to all these others—that only
nsifies the evil. Our business is to stand against these
gs by not allowing them to have any shelter in our own
rts, in our own lives. So let people say what they like.
return goodwill, and goodwill must conquer over the
ess and the doubts and the suspicions and the hatreds.

I have said to you that there is a goal beyond—all the
e types rolled into one. That is the spiritual man. I
t to stress the spiritual man. I want to stress the differ-
e between the good man and the spiritual man. We are
t us very good people, some better than others. Nowhere
here anyone who is not good, neither here nor anywhere
We are all of us respectable, we are all conventional.
are all that we could be expected to be. But we have got
e more than that. However much we may be from the
de standard, from the conventional, orthodox, ordinary
t of view, there must be something extraordinary inside
something that is a well of power and of purpose. We are
ady good men and women. Let us get on to something
Let us become spiritual people. And the way to

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become spiritual people is to see how great men have lived their spiritual lives.

Now the essence of spirituality is a very wonderful thing. I do not know how far people as a whole have attempted to grasp what it really means, what the science of it is. Spirituality is a very difficult word and it sometimes means very little. But I have a definition for spirituality which makes it a definite practical thing which you can get hold of and I put it in this way. Spirituality is not a matter of belief or even approach to God. It is a matter of belief in and approach to man. If you can believe in your fellow-man it is far more important than to believe in God. Anyone can believe in God because it is worth while to do so. There is no credit in that. But it *is* creditable to believe in your fellow-man, so that your concern is to serve him. If much of the attention we pay to God were paid to our fellow-man the world would be a much happier and more peaceful place to live in; for the simple reason that God is not elsewhere but He is here. God is in our fellow-man and we are paying attention to God when we pay attention to our fellow-men and only then effectually. That is spirituality. The most spiritual men and women in the world are those who are supremely consecrated and dedicated to the service of God—yes, but God in their fellow-men. That is the way to become spiritual. That is the way each one of us has to become spiritual and that is the road to greatness: to believe in your fellow-men and know what awaits them, not to be disturbed or depressed or shocked or pained, not to be troubled by the exterior, but to realise the nature of the fire within, which is gradually burning away all the dross and leaving at last the refined gold.

Whomsoever you see has divinity in him and is approaching along his pathway to God. Supposing that a person is not congenial to you and you do not like him—well then,

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to be congenial to you. Everyone who is not a friend yours ought to become one, and it is your business, if you treading the path of greatness, not so much to make ds amongst the people you do not know but rather ngst the people you do know and do not like and so rge the circle of your friends. If you do not like some- , for very good reasons of course which you can no doubt ress at considerable length, he most probably dislikes you just as valid reasons. You may be quite certain that when are talking against another person over there he is just g exactly the same to a friend about you. We are six ne and half a dozen of the other. Every time that you something unkind about someone else, every time you cise someone else, take it for granted there is going on a icism of you by someone else. We waste a lot of time ussing other people. It is not worth it. Let other people uss themselves. Let us get on with the job. If only we d make up our minds to say a good word about everybody, e could only find out some good point and stress that t and fan it, not into a point but into a circle, we should doing that individual a great kindness and purifying selves at the same time. Try for a week not to say an ind word, not a cruel word, (I hope no one is very cruel), a word of harsh criticism—excepting in the course very definite duty. Try that for a week and you will out of the habit. One is so much occupied in the world the search for the good, that one begins to find it even in e one does not like nor approve. If a person says: "I do approve of such-and-such a thing," I get a little shudder. see the primness about it. It is so small to say: "I do approve." Who are *you* not to approve? It does not ter whether you do or not. The person who says: "I do prove," or tries to understand, that person is treading the to greatness. It sounds a strange thing to say, but it

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does not matter whether you believe in God or not. It does not matter whether you attend churches or not, or regard yourself as orthodox. Those things are merely crutches on which you have to lean; they may have their value. They are only forms and ceremonies. I am a believer in forms and ceremonies. I believe that lame people need crutches. Throw them away or use them, the forms and the ceremonies, but realise they are but reflections, shadows of the bright light within. And the bright light within is the brotherhood of men, the unity of all life. That is the thing that matters.

It does not matter whether you are a Protestant or a Roman Catholic or an atheist so long as you are dedicated to the service of man, because then you are sincere, you are honest, you are honourable. One of the greatest men who ever lived, in my judgment, was Charles Bradlaugh. He was persecuted; but he was a man. Nothing small about him. When we have our periodical celebrations in connection with the movement we have established called the Fellowship of Pioneers, to try to understand the pioneer spirit, we shall celebrate in this hall the lives of many great men and women. Charles Bradlaugh will be amongst them, and Abraham Lincoln and Joan of Arc, and men and women who have fought for freedom at all costs. We hope also to celebrate and pay reverence to Motherhood, so that the sacredness of motherhood may gradually become apparent. We want to do it here so that people may realise how the future of the race depends upon a beautiful and dedicated motherhood. If you are interested in the idea of celebrations, you will find a good deal about them in Dr. Hayward's "Book of School Celebrations," and there you will get the ways along which the quality of greatness may be pursued on idealistic lines.

Never forget that the recognition of greatness depends on its being aroused in ourselves. Emerson says: "That only which we have within, can we have without.

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meet no gods it is because we harbour none." Like
eals like. People say: "Oh well, this is not an age
greatness. We have no outstanding great figures to-day."
of the answer may be: "Is there anything in you of
nature of greatness? Have you the beginnings of greatness
you so that you can recognise greatness in others?" There
greatness in all parts of the world, and never so much as
such a time as this. Emerson again says: "It is easy in
world to live after the world's opinion; it is easy in
ude to live after our own. But the great man is he who,
he midst of the crowd, keeps with perfect sweetness the
pendence of solitude." He keeps in the crowd his ideals
mmed, and he makes them in the crowd the inspiration
motive power of all his activity.

George S. Arundale

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THE ḌHARMA OF RACES[1]

By P. K. Roest

ANTHROPOLOGY is at present unable to find facts which confirm the popular belief of a direct connection between race and culture, between physical type and civilisation. The existence of national temperaments however is a matter of common experience, and a certain temperament will naturally colour the people's civilisation. The fact that most nations are made up of members of different sub-races, or even different root-races, makes it impossible to link up the existence of national temperaments with the biological concept of race. Scientists do not deny a correlation between mental and physical characters, but frankly state that our present methods fail to reveal it.[2] They simply give the Scotch verdict: "not proven," while hundreds of pseudo-scientific articles and books continue to drug the public with "yellow danger" and "Nordic superiority" pills. What light does Theosophy throw on this problem?

Occult researches have revealed that, at least in their original purity, racial types showed forth distinctive temperaments and qualities, which tend to colour any culture they may later build, or enter. In fact we find the Manu segregating

[1] Substance of a Brahmavidyā Āshrama lecture.

[2] See *The Mind of Primitive Man*, by Franz Boas.

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...ps for long, long periods, giving them a special train-
...for the purpose of fixing distinctive qualities of mind
...body in his sub-race types. The possibility of doing is
...apparent the moment we remember that our mind has a
... side—our mental and astral bodies, which are definitely
...elated to the etheric and gross physical forms. Such
...nic correspondence explains the coincidence of a certain
...erament (or temper) with a certain type of body in the
...idual—the hobby of astrologers. It is the Manu's work
...ring about this harmony of organisation in the bodies of
...hole sub-race or Root-Race, and to build it in tune with a
...ite key-note. An almost infinite variety of over-tones
...se our musical symbolism still further), will leave room,
...in the racial group, for almost infinite variety of indivi-
...s. But the key-note is there!

When that has been firmly established, the sub-race is
...ched forth into the world, to contact and affect the other
...s and to enrich the choir of mankind with its own
...ctive voice. This contact naturally results in mixture
...any places, and mixture in apparent loss of the distinctive
... characteristics. But actually a blending of these
...acteristics takes place which is usually to the great
...ntage of both types.

Our subject now is the original racial character, which
...s to each fully developed type its special dharma. We
... the following not as the result of factual obser-
..., but of careful speculation on the few facts that
...have.

Each great Root-Race appears to concentrate particularly
... exclusively) on the development of a special principle
... aspect of consciousness, and of a special vehicle. The
... two Races (we consider only our 4th Round on this

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planet) may be disregarded, since they were "embryonical" not fully human. Perhaps they bear some correspondence by reflection, to the "formless" planes, outside our five planes of manifestation—Ādi and Anupādaka. Of the others we may say that they laid, or will lay, emphasis on the development of principles as follows:

3rd Root-Race:	Physical development.	
4th	„	Astral „
5th	„	Mental „
6th	„	Buddhic „
7th	„	Atmic „

We must not think of this, especially in the later Races, as reaching its perfection in all members of the Race, but as achieving this in its highest representatives and giving the organisation of bodies, which makes this specific development possible, to all its normal members. We should not forget the fact that all principles and bodies are related and influence each other, so that the concentration on a single one can never mean exclusion of the functioning of others.

We may now consider the planes from which the Races are directed, on which apparently the forces of the Hierarchy which mould their life are chiefly poised. It seems that the direction is at present on the Mental plane, that in the 5th Root-Race it was (and is) especially through religion—which at heart belongs to the Buddhic world—and we may gather from Bishop C. W. Leadbeater's description of the 6th Root-Race that it will chiefly be on the Astral plane that the Masters, through numerous devas, will influence its members. May we not suppose that, in the 7th Root-Race, They will walk amongst us freely, and that Their divine leadership will find no further obstacles even on the physical plane? If this be so, we find an interesting scale which runs in the reverse order

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the one just given for the principles, giving the effect as of ...go in music:

DEVELOPMENT	PLANE OF DIVINE LEADERSHIP	CHARACTERISTIC
Embryonical ...	(Ādi?) ...	
...	(Anupāḍaka?) ...	
" ...	Ātmic ...	Force; instinct or fear.
Physical ...	Buḍḍhic ...	Priest-kings; religion.
Astral ...	Mental ...	Democracy; science.
Mental ...	Astral ...	Brotherhood; intuition. (Socialism)
Buḍḍhic ...	Physical ...	Hierarchy; realisation.
Ātmic		

In the same way we may trace significant correspon-...es if we study the sub-races of the 5th Root-Race, the best known to us. If we consider, respectively, which ...ity is particularly developed in each, what their religious ...l is, and who were the great Teachers that appeared in ...world at the beginning of their ascendency, we find the ...wing:

SUB-RACES OF THE 5TH ROOT-RACE	SPECIAL QUALITY	RELIGIOUS SYMBOL OR IDEAL	TEACHER
1.	Spirituality (Will, Ḍharma) ...	The Self or the Sun	Vyāsa.
2.	Wisdom ...	Light ...	Thoth.
3.	Comprehension ...	Fire ...	Zoroaster.
4.	Harmony ...	Music; Law ...	Orpheus.
5.	Knowledge ...	Truth; Science ...	Buḍḍha.
			Shrī Kṛshṇa.
6.	Devotion to Mankind.	Goodness;	Jesus Christ.
7.	Service with Ḍevas.	Brotherhood ...	Krishnaji.
		Beauty; Art ...	?

Here too a regular gamut of qualities is run, at least up ...e 6th sub-race, the rest being filled in by analogy. It ...teresting to note that the order of qualities is exactly that ...the seven Rays. The first three are "independent," ...overt, concerned with consciousness more than with ...er. The last three are "dependent" (on the manifested

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universe), extrovert, concerned with the external world more than with the inner. The ancient Greeks are the turning point, where the harmony between the inner and the outer worlds is sought and expressed. While Hindûs sought the Divine in the Self, Egyptians in the Inner Light, Persians in the Inner Fire, the Race turned, in the Greeks and Romans from the hidden God to God Incarnate, in seeking harmony in sound or life, in music and in law. Henceforth the True, the Good, the Beautiful, are the ideals towards which the forces of the later sub-races will bend themselves.

We find the Teachers emphasise the sub-race dharma until we come to the fifth. Although the note of science, detailed knowledge, is clearly struck by three great Masters —Hilarion (5th Ray) at Alexandria, Pythagoras (then 5th Ray) at Krotona, and most strongly by the Master R. through Francis Bacon, we see the World-Teacher strike another note. The 5th sub-race is namely that in which the 5th Root-Race mental qualities are developed to their greatest sharpness, and no special emphasis seems needed on this principle of Manas. Instead, the Great Ones try to balance the excessive growth of separative intellect by emphasising wisdom-love (Buddhi, 2nd Ray), human love (Shrī Kṛṣhṇa, inaugurating the reign of 6th Ray predominance), and self-sacrificing devotion (Jesus, Head of the 6th Ray).

We are now at the dawn of a new era, which will flower with the maturing of the 6th sub-race, in which the seed of the 6th Root-Race will be developed (Intuition). This is likely to be best achieved by the cultivation of the higher emotions. Accordingly, we find the Great Ones leading up to this development in several big ways.

First: The Christ Himself, through Krishnaji striking the key-note of practical love: Brotherhood, which was

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racterise the new sub-race. Second: The inauguration of predominance of the 7th Ray, that of beauty, grace, cere- ial and social service. With it comes the revival of the steries. This 7th Ray will highly cultivate the finer emo- s, at the same time balancing that development by physic- action in harmony with others, so creating a strong sense co-operation (Masonry!). Third: The launching of a osophical World University, which will infuse scientific ght with appreciation for Religion, Philosophy and Art, which will be a radiating centre of dedicated, beautiful at the same time useful living.

Fourth: The regeneration of India, the guardian of the tuality of the Mother-Race, and her association with the ing sub-race in the British Empire.

Fifth: World-Movements for peace, such as the World- r itself, which smashed a false ideal of national growth, World Court, and the League of Nations.

Finally we may point to the increase of community life over the Western World, and especially to Dr. Besant's ly founded community at Ojai, which will try to *live* the it of the Future.

All in all, there is a fascinating music to be heard in the estic movements of the Ages. The Ḍharma of the Races ne mighty composition of the Master-Artist.

P. K. Roest

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THE INDIAN YOGĪ

I AM free; I break through the resistance of self;
No dark Māyā may hold me; my soul is with Eter
Truth;
Light and the rhythm of stars are in my veins;
I reach out; I breathe deep draughts of star-ethers;
The Elder Gods are my comrades; I go where I w
in the three worlds; there is nothing that I fe
I have come home; the Universe of Light and Tr
is my habitation,
And beauty is my garment.

PETER GRAY Wo

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THE PRESIDENTIAL ELECTION

Our members are aware, the third term of office of our President is about to close, and next year an election will have to take place. With the permission of the Executive Committee of the Australian Section, I addressed a private letter some months ago to every member of the General Council enquiring whether it would be desirable for the Society once again to offer Dr. Besant the life-Presidentship as a sign of the enthusiastic confidence of its members, or whether it would be wiser to follow the usual procedure and elect her for a fourth term, carrying her on into twenty-eight years at the head of our Society.

I have received replies from members of the following Sections, giving their unofficial views: Austria, Mexico, Norway, the Russian Section outside Russia, Brazil, Roumania, Poland, the Argentine, Hungary, France, the United States of America, Scotland, Burma, Dutch East Indies, Wales, Canada, New Zealand, Australia, Ireland, Bulgaria, Finland, Italy, England, South Africa, Porto Rico, Holland, Java, India.

All are emphatically in favour of the election of Dr. Besant as President for life. She would, it is thought, have an absolutely overwhelming majority and an enthusiastic welcome as life President. On the other hand, the General Secretary for Italy has well expressed the view of some members in the following words: "If [Election for life] is to render her honour, it seems to us that she will be far more honoured by constant re-election, the very fact of which would demonstrate and confirm the very high consideration she enjoys in the Theosophical Society. If she were elected President for life, she would be honoured once and for all, thus for ever preventing that renewed confidence which certainly will be shown her on the occasion of each election. Moreover, since she has already once before expressed her opposition to such a proposal, probably she will not this time allow it to be brought forward again."

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Personally, I think Colonel Boggiani's view, which he has, of course, expressed for himself and not on behalf of the Italian Section, the right one, and a view in which all Sections will concur, though some members feel that Dr. Besant *must* be elected for life. Needless to say, Dr. Besant knows nothing about this correspondence, and may, when she reads it, call me to task for beginning it. But, if I may respectfully say so, I am very thankful I did, for I have now a file of wonderful tributes to her from all parts of the world, and convincing testimony that to-day she enjoys a trust and confidence greater, possible, than ever before. The Theosophical Society stands solidly behind their great leader, immeasurably grateful to her for her unique service in the cause of Theosophy. Some there may be who do not agree with all she does or says. Shall I be misunderstood if I say—so much the better for the Society? Freedom to differ is a right the Society must cherish on behalf of every single member. Disloyalty does not consist in disagreeing, but in not throwing one's heart and soul into Theosophy as one understands Theosophy, and not maintaining a brotherly comradeship with one's fellow-members however much one may differ from them, recognising that many points of view are needed if our Society is to do in the world its great work.

But even those who may disagree on certain points recognise the supreme value of her leadership, and follow her in principle, though they may differ as to details. And she, like her colleague, Bishop Leadbeater, is more than thankful when her friends and comrades use their judgment and think for themselves. They are people who can originate, not only people who can copy.

In 1928, therefore, we shall proceed to re-elect Dr. Besant President for the fourth time, and may she complete half a century of years as President of the Theosophical Society. We want no other President, and will have no other President so long as she can serve, persuaded or "coerced" (?) to accept office. Long may she reign over us!

GEORGE S. ARUNDALE

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WHAT IS MORAL PERFECTION?

AN ANSWER FROM EUROPE AND AMERICA

By W. J. HEYTING

I. THE PROBLEM STATED

ethics be defined as the science of human conduct in relation to a mode of life which is conceived as ideal, will be seen to embrace two distinct though related blems. We at once ask what the ideal mode of life is. e also ask how that ideal can be, or as a fact is being, ained. The two questions involve each other. The second not be answered until we have a satisfactory answer to first. It is impossible to say whether we are approaching ultimate goal until we know what that goal is or in what ection it lies.

Much interesting though unproductive discussion has centuries been expended in the attempt to define the cal ideal as some objective thing that has an independent istence apart from us and our lives, instead of as a mode of duct or state of existence. Such a definition, if it is inable at all, is a metaphysical one and has really little do with ethics. The main difficulties which have beset attempts are due to the fact that the ideal is thought of something external to us and as something which would here even if we did not exist. Moral progress comes to mean the approach of humanity towards this thing whose creation or existence humanity has had nothing

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whatever to do. The ethical ideal of a perfect humanity is thought of as being set before it by some external agency. Then having realised what this ideal is, humanity is thought of as striving after it and the approach towards it is moral progress.

Such a conception of the moral ideal and moral progress expresses the same idea as that which an infant in its physical growth is striving after, a goal of maturity which is set before it. This goal takes the form of the external appearance which the child will have when it is full-grown. Such a statement is of course meaningless. When the idea is so stated, its absurdity is obvious, but when exactly the same process of reasoning is applied to moral growth, it seems sufficiently plausible to have exercised the minds of thinkers for centuries. Such a statement does not at all express the fact of progress, growth or striving. The whole sequence is inverted. We attribute to the past a knowledge of future conditions which have as yet no existence, and then we say that in the past those conditions were deliberately striven after. In the first place, neither the child nor anyone else has the remotest idea of what he will actually look like when he is full-grown, and not knowing what that appearance will be, it is meaningless to say that in growing he is striving after it; he would then be striving after something unknown. Secondly, even if that appearance of the mature child were known in every particular, the word *striving* has no meaning; we are saying that the child is striving after something which is inevitable, for the appearance after which he is striving is none other than his own appearance. It is impossible to say whether he is striving or not; in any case the result is the same, for the child cannot grow to look other than like himself. It is equally meaningless to use the word "successful" in such a connection, when the possibility of being otherwise does not exist.

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Since however the future appearance is not known, it is impossible to say whether the child is striving after it or not, or whether he is successfully striving. The impossibility of the argument is obvious, yet it lies at the root of the many attempts made to define the ethical ideal as an impersonal *summum bonum*—the greatest good; attempts dating from classical times have periodically been revived under different guises. The supposition that whatever the ideal may be it is necessarily outside ourselves, has made the attempt to define the ideal, even were such a definition possible, entirely unintelligible and meaningless.

Let us make it quite clear, before we proceed further, that it is in the nature of things beyond the capacity of a finite mind, which is capable only of dealing with finite and therefore relative concepts, to know in the first place whether there is an ultimate final goal or ideal to human progress and moral development, and in the second place, if there be such an absolute goal, what its nature is. If we were asked such questions, we would have to answer them by defining something absolute; being absolute it must be the end of all change and progress. We cannot conceive such a state. The only states of which we have any experience are states of change and becoming, states which are not final because capable of further change. We find ourselves involved in a process, which we cannot, while involved in it, watch from outside. We cannot even conceive the possibility of there being a state not involved in process. We are faced with the same difficulty which confronts the mind when it tries to imagine a beginning and end to the universe of which it is, itself, an integral part. If such a conception has any meaning at all, it can only be for a spectator from outside the universe who existed prior to it and will endure after it, otherwise such a spectator can observe neither the beginning nor the end. But this means that he cannot himself be part of the universe, for if he were

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part of it he would have come into being when it did and not sooner.

It will be asked: If we do not know what the ultimate ideal or end, if there is one, is, how do we know whether we are approaching it? We are in fact driven back to our first proposition that that question must also remain unanswered. We may state the position like this: We do not know whether there is an absolute end—a finality to moral progress. If there is, we do not know its nature. Therefore we do not know whether we are approaching it. Are we then forced to the conclusion that we do not know whither we are going, or in what direction moral progress lies? Fortunately we are not. A direction can be ascertained in two ways. One is by discovering the ultimate end at which we aim, this we are precluded from doing. The other is to discover in what direction we have been going—from what direction we have come—and then figuratively extending that direction in front of us. In this way, by continuing in the way we have been moving—the direction of moral progress in the past—we can arrive at the nature of the proximate end, if not the ultimate end, before us.

This method, which may be called the empirical or inductive method, as distinct from the speculative or deductive method, is one on which the predictions of all the exact sciences are based. It was first introduced into scientific thought by Bacon. All experimental sciences predict what shall be, not from a knowledge of a perfect totality but from what has been in the past. To apply this method to ethics will make that a science in the true sense of the word, although it will cease to be normative, the experimental method cannot fail to do for it what it has done for all the other sciences, namely, make thought expended upon it fruitful instead of entirely unproductive, as the speculative method has thus far proved. What we do then, is this: By

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mination of the successive changes in human conduct in the st, in their proper sequence, we predict the nature of human nduct in the proximate future, and then we can turn back see whether we are approaching that state. In this way do not arrive at a theoretical, absolute end, but we arrive proximate "end," which is the only "end" that has any ctical value or meaning.

When we speak then of the ethical ideal or end at which ral progress aims, what we mean is a proximate and not ultimate ideal or end. Though we use those words, we them not in an absolute but in a relative sense—the only se in which they convey any meaning. And further, n we speak of this ideal, we do not mean some self-exist- and independent objective thing, external to humanity, ards which we strive. We regard the ethical ideal as a e of conduct which must depend in its nature upon the ors of conduct, the things whose acts constitute conduct pon human characters.

Putting the proposition in another form: we regard the as a certain form of conduct; conduct is a particular kind of ying but continuous relationships under changing circum- ces between human characters *inter se* and between human acters and other objects. The nature of such relationship, the nature of every other relationship is determined by, depends on the nature of the things between which it s; that is, upon human characters and the objective s by which they are surrounded. Principally, however, epends upon human characters because conduct is that icular kind of relationship which is, through behaviour, lished and initiated by human character. That this was recognised as the basis of ethical science is evident from ery name—ethics, derived as it is from the Greek ἦθος, al) meaning character, or in the case of moral philosophy the Latin *mores*, meaning customary behaviour.

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Before going on to discuss the differences between the ethical ideal at which the European and American character aims, it is necessary to draw attention to a few fundamental principles which follow from what has gone before and which must be carefully borne in mind. In the first place, the reason for any differences we may discover must be sought for in the past histories of the two peoples, and in the second place, it is futile to attempt to say which of the two ideals of proximate ends is to be preferred, which is more in conformity with the ultimate end, for the simple reason that we do not know what that ultimate end is. Naturally the two ideals are respectively regarded by each as being the ultimate and only possible ideal. This arises from the fact already stated that each is involved in his own system and cannot, in the nature of things, conceive of there being another. That they are neither the ultimate nor the absolute ideal in its totality is clear from the fact that they are different. They may, and probably are, each a different aspect of the same absolute ideal—if indeed something absolute has aspects—but neither is it itself that absolute in its totality, nor is it complete or ultimate. If I were asked which of the two systems of ethics, that of Europe or that of America, approximates more closely to a perfect state, I have already given my answer, namely that such a question cannot be answered. If, on the other hand, I were asked which system appeared to me to approximate more closely to a counsel of perfection, whatever answer I should give, even though I put it in the absolute form, that the system in whose favour I pronounce, apart from my own opinion, really *is* deserving of greater merit, could have no authority whatever, except as indicating into which system I happen to have been born and by which my conduct has, in fact, been governed. Whatever answer I give to the question "which system is better?" the only question I have really answered, however it is worded, is "by which system has my

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duct been governed?", *i.e.*, "were you born in Europe or erica?" If an answer to such a question, devoid as it is y interest, can be of any satisfaction, I state quite frankly I was born into neither system, though both have played r part in a curiously mixed way in moulding my outlook. s however is a matter of personal biography which is not bject of this article.

II. The European and American Conception of the Ethical Ideal

In Europe the ethical ideal is a perfectly regulated form conduct in absolute conformity with certain fundamental tract principles of conduct. Human character, it is thought, itself become perfect, if its behaviour, which constitutes duct, is perfect. Conduct is perfect only when it conforms certain principles. Such a conception necessarily subordi- s personal inclinations towards certain types of action or ain kinds of behaviour to the abstractly conceived perfect em of conduct and may often mean the suppression of e tendencies to action altogether.

In America, on the other hand, a very different view is n; namely that perfect conduct is a secondary considera- which inevitably results from perfect human character. ect conduct, it is thought, can only be arrived at by giving greatest possible freedom to human inclinations towards n, no matter what the action is, because there can be no ect conduct (which is an internal as well as an external l on the part of partially developed, suppressed or critical characters such as tend to result from an outward rmity in behaviour to abstract principles of conduct t inner inclinations. The ethical ideal cannot possibly t in perfect conformity to a perfect system of conduct by perfectly miserable characters. Perfect conduct is

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the result of perfect characters which are of primary importance in ethics. An unhappy character cannot be a perfect character, and no character can be happy which is not free to act as it pleases but is restrained by outer checks. Therefore perfect human conduct and the perfect outer regulation of conduct in conformity with an abstract system of conduct, however perfectly conceived in itself, are two opposed conceptions.

In a word, the difference between the two systems may be characterised by saying that the one is Platonic, the other Aristotelian; the one is deductive, the other inductive, the one impersonally abstract, the other personal and particular. When so stated these ideas may convey only little, but when their practical consequences are examined enormous differences will be seen to exist. This we shall accordingly proceed to do.

It must however be made clear that it is not intended to convey the idea that these two ideals are consciously aimed at or indeed definitely and precisely formulated in the minds of the people of either Europe or America, for they are not. When I say, that in Europe the ethical ideal is thought to be arrived at by a regulation of conduct in conformity with certain abstract principles, what is meant is that the behaviour and general attitude of the people in Europe is such that if they thought about the matter at all, that is what they would say. The conclusion is rather inferred from their behaviour as it actually is, than expressly formulated by the European himself, but when asked for an explanation of that conduct they would undoubtedly justify it by a reference to such a principle as we have enunciated, though it would probably be nearer the truth to justify the aim or principle by a reference to conduct as it actually is and of which it is an *ex post facto* rationalisation. All this is in conformity with our preliminary remarks.

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The corollary to the European attitude is the subordination individual interests to the abstractly conceived interests of abstraction of human beings known as society, of personal iness to what is conceived to be the good of the social ier, of personal inclinations to a duty owed to the generality ankind. From these results also follow the extolling of duty having in itself moral value; the supremacy and sanctity of which endeavours to regulate human conduct and ich is thought of in much the same way as Cicero thought in his *Pro Cluentio* when he said "We are the slaves e Law that we may be free"; the lack of spontaneity in n; the respect to established institutions; the subordina- of the emotional life which is essentially spontaneous, not ated by principles and entirely absorbed in the thing of moment, to the mental life which finds the absence of tinuity and uniformity characteristic of the emotional life, lerable; the absence of imagination; the lack of originality; raising of the idea of personal self-sacrifice to the level of ligious virtue—a conception so entirely characteristic of opean Christianity, in which the central idea is the self- ifice of the personality of the Christ to an abstractly eived principle; the lack of personal courage in the face ublic opinion, which is in truth nothing more than the test common factor of the individual conceptions of what ethical standard is; and finally, the logical consistency ch underlies European international affairs in time of —a consistency carried to such lengths that it may well conjectured as being itself one of the causes of war in ch it utterly breaks down, and perhaps justifying Emer- 's remark that a foolish consistency is the hobgoblin of e minds.

The effect of extreme logical consistency, super- ed upon an evolving and progressive humanity, is ar to the legal historian and shows itself as Sir Henry

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Maine points out, in the fictions to which men have resorted to modify the law to suit changed conditions without appearing to have altered it at all—fictions from which modern law is not free yet, and which when resorted to in ethics we call with the far less dignified name of hypocrisy, where entire logical consistency is rigorously adhered to in the face of circumstances which are continuously in a state of flux and do not necessarily change according to human conceptions of logic. An increasing discrepancy results between conditions as they are and as they are thought to be, resulting ultimately either in the deadlocks so familiar in political and economic affairs—deadlocks which from this point of view are the clashing of opposed and inconsistent ethical systems, when carried to its illegitimate logical conclusion; or in the more serious national disaster of war when the whole system utterly breaks down, when there is a re-shuffling and when a modified system is embarked upon. The process is familiar to all, and the great changes in outlook and ethical conception after such an event are common knowledge even if they are not evidenced by the numberless new economic, political, religious and philosophical theories which pullulate from the press at such times.

What, however, is important in this connection is that it may with good reason be contended, that if the European mind had less regard for stubborn consistency and did not painfully feel the necessity of having a logical reason for its actions, such difficulties might well be greatly minimised. It may be urged that this does not apply to Latin Europe, but it is probably true that the Latin peoples are less influenced by abstractly logical considerations.

The American attitude however is entirely different. The American does not act in conformity with a logically consistent scheme of ethics, and does not pretend to. He does not feel the necessity of being consistent in that sense of

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...ks upon acts not in the light of a logical scheme into which ...y either do or do not fit, but rather from the actor's point ...view and as being their own justification. The American ...d sees nothing incongruous in acting one way on one ...sion and under apparently exactly similar circumstances ...a different way on another occasion. If this proposition be ...efully considered it will be found to lie at the root of the ...culty which the European mind has in attempting to ...erstand the mind of the American. The difference in ...tical result is very striking. The American acts spontane-...y nor has that Nation an abstractly conceived and con-...ent national policy in the way that the European Nations ...e. It is therefore with difficulty united, but when it is, ...interest of the Nation is not regarded as an honourable ...y to uphold but as an intensely personal thing, becoming ...the moment, part of, and one with all individual interests. Being more spontaneous, the American is more sym-...hetic and displays all those characteristics of the emotional ...which is at once illogical but intensely sincere and real. ...cerity is probably regarded as one of the greatest personal ...ifications, and the happiness of the particular individual ...more important than an abstract ideal line of conduct. ...this reason the American is impatient of conventions and ...no virtue in obeying a law merely because it is law. The ...nce of respect for law is only a reflection of the distrust ...suspicion of the validity of abstract principles governing ...duct. Self-sacrifice to such a conception has accordingly ...merit attached to it and tends to become laughable rather ...worthy of admiration. Self-sacrifice for something for ...ch one has no respect whatever, is ludicrous because, ...shly ill-proportioned, rather than sacred or virtuous. ...atianity, accordingly, is in America a curious anachronism, ...Christian Science with its self-sure confidence, is far more ...armony with its outlook. A religion in which the key-note

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is not self-sacrifice but sincerity, which is not negative in its profoundest climax as the yielding in self-sacrifice implies but firmly confident as is characteristic of intense sincerity— such a religion could be evolved, it would be far more in agreement with the American temperament.

On the whole the American is far more confident and mentally courageous than the European. Public opinion has little moral force, nor is it feared. Progress is rapid and often sudden because not tied by unchanging conventions, conservatism of which cautious movement is characteristic does not exist and, for this reason, experiments made on the spur of the moment are often fatal while frequently they lead to unimaginably wonderful results. Not being the slaves of an abstract logical system of conduct or ethics, the serious discrepancies and conflicts which in Europe lead to deadlock and war, do not exist in the same way. Their place is taken in America by the catastrophes which result from the opposite extreme of not being guided by any consistently logical system of conduct at all and recklessly experimenting in total disregard of any ethical principle. Such catastrophes are generally of lesser magnitude but occur more frequently.

But it is a mistake to suppose that the American mind is cynical; it does not regard the whole universe as being entirely fickle or irrationally fortuitous as a superficial knowledge of American ethics might lead one to suppose. On the contrary, it is convinced that to set up a system which presents a logical appearance to the human mind, and to suppose that it is therefore really logical and perfect, is an audacity of which none but a circumscribed intelligence could be found guilty and is tantamount to laying down the law for the governing of the universe by the puny intelligence of man. No such system therefore can inspire overmuch confidence or can be taken too seriously, and a safer guide is the spontaneous sincerity of human motives

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ich means that the ethical standard is in the last resort
tional or æsthetic rather than intellectual or logical. In
s respect the difference between the two is somewhat
ilar to the difference between the ethical systems funda-
ital in the civilisations of Greece and Rome, that of Greece
g comparable to that of America.

If it now be asked what the causes of this far-reaching
damental ethical difference are, our answer, in accordance
what has gone before, is that they must be sought in the
ory of the two peoples, and if it be objected that the
erican Nation originated in Europe and that therefore our
position must be wrong since their histories are to this
nt one and the same, our answer is that such argument is
nclusive. It would be equally logical to content that
use the best paper is the product of the purest linen, there
erefore no difference between them. While it is true that
American people sprang from European stock, there have
a great many intervening factors which have materially
ied it. That these factors are for the most part purely
sical, due to the nature of the land which the American
ple inhabit, cannot be denied, nor is it in contradiction to
principles we have laid down that moral concepts take
r rise out of the particular facts of life and the situations
which human characters are faced. Indeed, were it
erwise, ethical science could never be empirical or
ctive. Nor is there anything distasteful in the idea that
als should be in part determined by purely physical factors.
science of ethics is the science of human conduct viewed
elation to a mode of life conceived as ideal, but no mode of
can be in any sense ideal, which is entirely unadjusted to
physical universe in which that life is spent, while this
adjustment must needs depend upon the nature of the
gs to which it is adjusted—to the physical universe of
ective things as well as to the moral universe of other

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human characters which are in turn themselves modified by the problems which physical facts present and with which they have habitually to deal.

Nevertheless, an explanation of the fundamental ethical difference we have been discussing, which attributes it to physical and climatic differences between Europe and America, is not complete. It must also be remembered, that the very people who founded the American civilisation and who might be said to have given it an impetus in the particular direction it has taken, were themselves those who found the European ethics intolerable. While the avowed reasons for the coming to America of the different groups, who originally founded that civilisation, are entirely different, yet fundamentally they had this in common, that the European ethics or intellectual basis of civilisation was not conducive to the free development and expression of their own ethical conceptions. Whether they were justified in supposing that a civilisation can be built on an ethical foundation so entirely different from that prevalent in Europe—if indeed the problem ever presented itself to them in such specific terms—has been more than adequately answered by subsequent facts. If, on the other hand, they ever thought that the result would be a perfect civilisation, for reasons already discussed, they must be considered to have been in error, as the facts again show.

Each ethical system possesses qualities not found in the other, while both, when carried to their logical conclusions result in difficulties. We may fairly set one against the other as corrective of each and must leave it to the supreme moralist in laconic judgment to decide which reflects the absolute ideal more perfectly, knowing full well that the absolute is beyond the capacity of the human mind.

W. J. Hey

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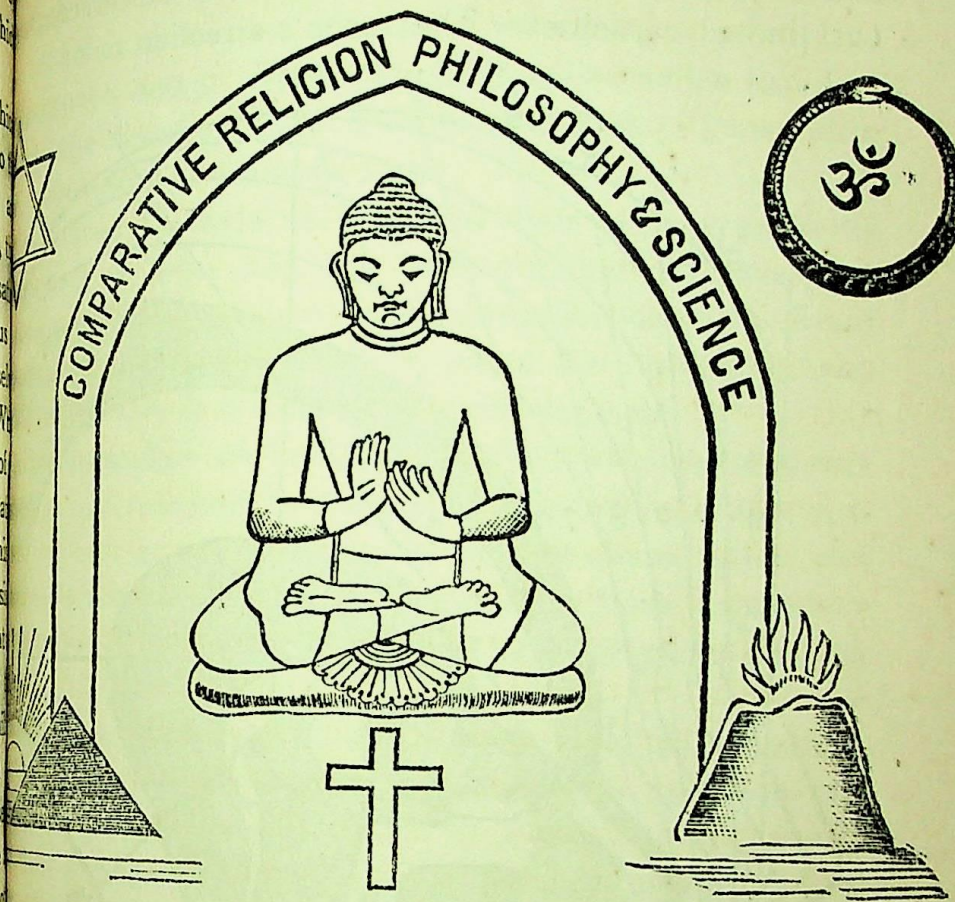

THE PHENOMENA OF BRAIN DIRECTION[1]

By A. E. Ellis

DIAGRAM I

What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution. When once a man has seen that and knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.[2]

[1] The substance of a lecture delivered at the Brahmavidyā Āshrama, Session,

[2] *At the Feet of the Master*, by J. Krishnamurti, p. 3, 6th Indian Edition, 1924.

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OUR knowledge of consciousness, its nature and expressio
depends on phenomena which we label according
our limited capacities. The moon's direction round the ea

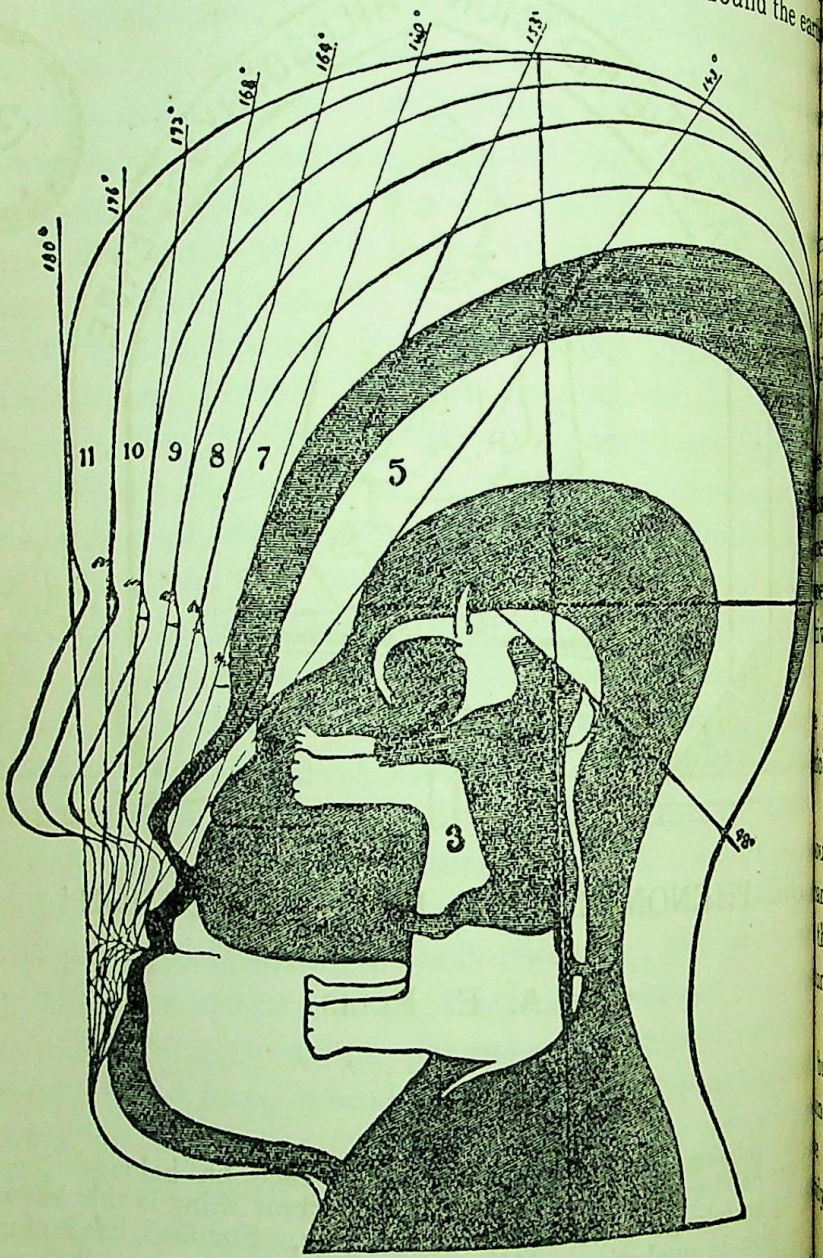

DIAGRAM I

FACIAL ANGLES AS REVEALED BY VARIOUS STAGES OF EVOLUTI

every month, the earth's direction round the sun e
year, is admittedly from design, and as each brain cell i

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crocosm in the macrocosm, we may say its direction as to e and place is also from design to carry out the function ined for it to do; so it will be with the group cells and completed being. These are phenomena which have not eived the attention they deserve, and some of them relate e phenomena of brain direction.

In looking for external physical signs as evidence of the ngement of form and the corresponding unfoldment of sciousness in the animal and human kingdoms, the brain brain case will be found to be one of the most significant, caling the way to a more perfect development.

The curriculum of the Brahmavidyā Ashrama at Adyar us an example how to study the phenomena of conscious- expressed as substance, form, vitality, consciousness and er-consciousness, in all the kingdoms, from mineral to erhuman, so that some synthetic conclusion may be ired at.

It is from these points of view that we will consider form and direction of the brain and the corresponding oldment of consciousness.

This arrangement of form, for the unfoldment of con- usness in the scheme of evolution, is exemplified in the ngement and direction of the development of the brain the animal and human kingdoms in relation to the spinal mn as shown in Diagram I.

It is an established fact that man has a larger proportion brain weight in relation to the weight of the spinal column any other vertebrate animal. He, however, has not largest brain in proportion to the size of the whole y.

Cytologists tell us that protoplasm is of the same stance and form so far as they are able to judge from the roscope, whether it be the protoplasm of a plant, an al or a human being.

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The protoplasm of a brain cell, is the same as a bone muscle cell, and is in that form an expression of consciousness which arranges itself at a time and in a place and in the direction required to fulfil the purposes required of it in the plan of evolution.

It therefore would appear that direction has much to do with function and the course of further expression.

It is interesting to observe that in the human embryo the cells are first arranged into forms resembling the lower kingdoms[1] and eventually develop more into line with the form required for the unfoldment of human consciousness.

It was Dr. Nelson Sizer, a celebrated American phrenologist, who many years ago drew attention to the various angles of brain development between the animal and human kingdoms as illustrated in Diagram I, and a few years ago *Modern Astrology*, contained my observations on the subject but not till the present, so far as I am aware, has the Theosophical application of these angles, in relation to the unfoldment of consciousness, been expressed.

It will be observed in the diagram that eleven figures ranging from the snake to the highest form of human development, are illustrated.

Figure 1. Introduces us to the spine of the snake, which in the group occupies the place of the spine of each of all the other figures of the diagram. In the snake the face forms no angle with the spine.

Figure 2. Shows the brain and face of the dog coming in line with the spine by about 45 degrees.

Figure 3. The face of the elephant is at right angles with the line of the spine, and there makes an angle of 90 degrees.

Figure 4. The face of the ape is turned beyond the right angle of the spine and lacks only 37 degrees of being

[1] *The Secret Doctrine*, Vol. 2, p. 198, 3rd Edition, 1893.

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parallel with it, and on a line with the front of the body. It is separated from the snake by 143 degrees.[1]

Figure 6. Shows the brain and face of the bushman. The head and face are still further turned towards the perpendicular, lacking only 20 degrees of the Caucasian, figure 11.

Figures 7, 8, 9 and 10 run through several grades of human development to the highest, figure 11.

Figure 11. Shows that the face instead of being on a line with the spine of the snake, has performed half a complete revolution, and is now directly opposite the back on a line with the abdominal surface, and parallel with the spine. The body is erect, the spine and face being perpendicular, the face having been carried around 180 degrees by the development of the brain at the top of the spinal column.

These angles form one of the means of estimating the degree of evolution of form and consciousness to which an individual has attained, and demonstrates the remarkable fact that in the evolution of form, the face is shown to eventually become parallel with the spine, in proportion as the brain develops in the same direction, at the top of the spine.

It will be observed that from animal to human, a brain has been evolved capable of being a vehicle of response to superhuman vibrations. By slow degrees it has developed with use, limbs develop by exercise, always tending upwards. The cellular constitution is hereditary, and in its form still grows in the upper areas, becoming gradually a finer and proper vehicle for a sixth sub-race people.

Those who are ethical and mystical are an aristocracy in advance of the democracy, and hence are not generally understood or appreciated, and will not be fully appreciated, until a similar brain development is evolved in the democracy.

[1] The ape is not introduced here as evidence that man developed from the ape, but as evidence of brain direction. See *The Secret Doctrine*, Vol. 2, p. 195, 3rd Edition, for information on this question of man and ape.

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Brains are growing larger in every generation, larger as a whole, and larger in certain areas, so much so, that the standard average measurements of 40 years ago have now to be revised.

We cannot, of course, confine consciousness to the brain or any other part of the body, because it fills all space, but in particularising the phenomena, we may take any particular part of the body and observe the direction it takes to express particular phenomena, and to draw our deductions therefrom.

That is exactly what we attempt to do with the brain which is recognised as the chief instrument of the mind.

We will next demonstrate that according to the direction in which the brain develops so will the ray or rays of development on which the individual is evolving be revealed.

KEY TO DIAGRAM II[1]

P. B. Pituitary body.
P. G. Pineal gland.

INSTINCTIVE SECTION

I. Self-preservation area
II. Sex-attraction „
III. Propagation „
IV. Conjugation „
V. Continuation „
VI. Ambition „

DEVOTIONAL SECTION

VII. Volition area

NON-INSTINCTIVE SECTION

VIII. Observation area
IX. Cogitation „
X. Creative „
XI. Discrimination area
XII. Compassion „
XIII. Adoration „

[1] A non-detailed description will be given in Part III.

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DIAGRAM II

On the road to Perfection every soul passes through the stages of the savage, the civilised man, the idealist, the disciple of a Master, the Initiate of the Great White Brotherhood, to become a Master of the Wisdom.[1]

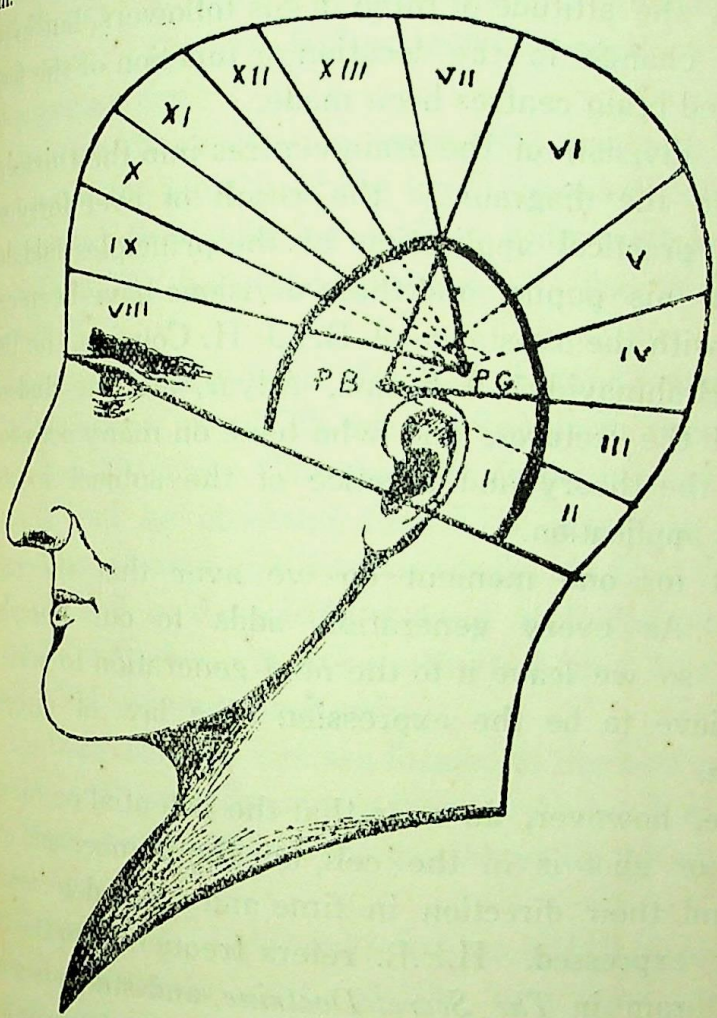

DIAGRAM II

In introducing Diagram II to demonstrate the various areas of brain development in the course of evolution, it must not be supposed that anything really new is here presented. Dr. Joseph Franz Gall discovered from observation about the year 1770 the localisation of certain brain centres, since when,

[1] *In His Name*, by C. Jinarājadāsa, p. 40.

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other discoveries have been made by others who have continued to build up his great work.

The division of the brain centres into groups, sections, or areas, has been variously made and labelled from time to time to satisfy the attitude of mind of his followers, but in no case has any change in the location or function of the forty-two established brain centres been made.

The division of the brain centres into the thirteen areas shown in the diagram is the result of over forty years' personal practical application of the principles laid down by Gall and his pupils, and these divisions have been carefully revised with the assistance of Dr. J. H. Cousins, the Principal of the Brahmavidyā Ashrama, Adyar, and the students who attended the lectures, and who have on many occasions considered the theory and practice of the subject in its Theosophical application.

Not for one moment do we aver that the method is perfect. As every generation adds to our knowledge of science, so we leave it to the next generation to perfect what we believe to be the expression of a law of direction and function.

We, however, do aver that the potential occultist, philosopher or idiot is in the cell, but the number and quality of cells and their direction in time and space determine what will be expressed. H.P.B. refers frequently to the function of the brain in *The Secret Doctrine*, and students are recommended to search out these references, and discover for themselves the correspondence between the Theosophical statements there made, and the facts herein set forth.

To carry out the plan of evolution, it will be seen, as we proceed, that the brain centres are placed in an environment most suitable for the phenomena demanded of them, and that all extremes of function are accompanied by suffering.

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It will be obvious to the observer, that the lines of demarcation on Diagram II are approximate only, and do not actually divide one brain area from another, as each line will be found on investigation to pass through the irregular margins of some of the brain centres which encroach on the adjoining areas. Thus, it will be seen that each area merges into the adjoining one.[1]

In dividing the head into areas, the two glands in the head, located in the vicinity of the top of the spinal column and called the pineal gland and the pituitary body, are taken as the basis on which the lines are constructed. See Diagram II, P. G. and P. B.[2]

If lines are drawn from the pineal gland and pituitary body (the functions of which are not known to physiologists are recognised by many Theosophists as the nucleus of new faculties), it will be observed that XIII areas are formed. Three lines proceed from the pituitary body, six lines from the pineal gland, and a semicircle around and about the ear, having as its apex the point where the two lines forming the area marked VII intersect each other.

In this way seven areas are formed at the side and back of the head, and six areas at the front of the head, making a total of thirteen areas. These are duplicated on the other side of the head.

It will further be observed that area VII, formed by the interlacing or crossing over of the two lines from the pituitary body and pineal gland, form a funnel-shaped area the function of the upper portion being volition, determination or

[1] To be more correct, it is necessary to know the position of each brain centre, and even, the boundaries are difficult to define with precision. This detailed information is not required for the present purpose.

[2] These glands as well as the optic thalamus and pons viroli are of such importance to the student of occultism, that a detailed description will be given by the writer at a

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Probably H.P.B. refers to the same portion of the bra when she writes:

That portion of the Divine which goes to animate the perso lity, consciously separating itself, like a dense but pure shadow, fro the Divine Ego, wedges itself into the brain senses of the foetus, the completion of the seventh month . . . This detached esse or rather the reflection or shadow of the Higher Manas, becomes the child grows, a distinct, thinking principle in man, its chief ag being the physical brain . . . The Divine Ego tends with points upwards towards Buddhi, and the human Ego gravit downward, immersed in matter, connected with the higher, subject half only by the Antaḥkaraṇa.[1] As its derivation suggests, th the only connecting link during life between the two minds, higher consciousness of the Ego, and the human intelligence o lower mind.[2]

This centre is connected with all the cranial ner We therefore have the will to smell, taste, see, feel and ha the will to love, perceive, think, construct, discrimi sacrifice and realise, just as we will or determine. highest attainment being to realise the real from the un or emancipation of the self and the realisation of the Just as we have external organs of sense, so we pos internal organs to manifest other qualities.

It would appear in the arrangement of form and the foldment of consciousness that areas I to VII, which common to both man and animal, evolved in the animal a group consciousness, and areas VIII to XIII are norm successively developed in man with individualised consci ness.

As certain as the space occupied by, and the direction the hands of an ordinary clock reveal the relative time of so the space occupied by, and the direction of, the cells of brain within the skull, indicate to the observer the stat the unfoldment of consciousness, whether it be instinctiv non-instinctive.

[1] The centre through which the lower mind may reach up to the higher mi the controlling power of the senses and the reflection of Ātmā.

[2] *The Secret Doctrine*, Vol. 3, p. 511.

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The location of each area indicates its place in the plan of ...ition of life and form.

The areas nearest the trunk have functions dealing with ...physical phenomena of life, whereas the areas farthest ... the body have functions dealing with mental and ...itual phenomena.

If heads are viewed from these angles they will exhibit ...ray on which Egos are expressing themselves through the ...sical forms of the brain, always remembering the fact that ... the attitude or direction of the will which determines ...ther the area is used for self or Self.

The future development of the brain is just as much a ...er of evolution as the past, and therefore it may be ex-...ed that the upper areas of compassion and adoration, or ...ethical or mystical rays of development will be expressed.

When one form dies, it reappears in another form, death ...g merely birth into another plane of being.

May I be allowed to express the one thing that really ...ers, namely, to control through area VII the instinctive ...s I to VI and the intellectual knowledge gained thereby ... areas VIII to XII, both purified by sacrifice to area ...I (adoration, emancipation, realisation). This is the goal ...ll our effort in the physical and mental: the realisation of ...kingdom of happiness and liberation.

In the next article will be given some particulars of each ...t that have some practical application to everyday life, and ...ch may be demonstrated among members of our own ...ties, of whom we are expected to know the most.

A. E. Ellis

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLVIII, No. 6, p. 690)

XX. HYDROGEN

221. It was pointed out in Paras 218-219, that Hydr occupies a special position in the periodical table of elem and that, since all the elements are apparently built up Helium, we may expect it to have some special functi the economy of Nature.

According to *The Secret Doctrine*,[1] Hydrogen, in Alch is "Spiritual Fire," or the Ray that proceeds from Noumenon, the Dhyan of the First Element; it is gas onl our Terrestrial plane; it is fire, air and water in one, he the chemical and alchemical trinity under three aspects; three in one.

222. It was by the study of the spectrum of Hydro that Rydberg was led to the discovery of his famous cons R which, as we have shown in equation (56)[2], bears a defi relation to our Great Tone frequency n.

[1] Vol. 2, p. 111.
[2] Para 181.

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It may be remembered, that in deducing the mass of drogen from the electron and the number of spirillæ in ation (49), there was a small discrepancy, which we said ld be explained later.[1]

It would appear that this discrepancy is in some way ected with the relationship between Rydberg's constant and the auroral frequency n, which we will now attempt to count for. Let us suppose that the masses of the earth and on were added together so as to form one body, as western ence assumes was formerly the case, then from (55), the t mass, instead of unity would become $p = 1{\cdot}012278$. If ther, all the Protons in the combined mass were changed Hydrogen the atomic weight of which, when the Proton ken as unity, is from (57) $y = 1{\cdot}007586$ the joint mass would become

$$py = 1{\cdot}019956 \qquad (89)$$

erms of the earth's mass as unity. We shall see later that e is reason to believe that the mass of the earth in its cts in space, is such as would be given by transforming all contained Protons into Hydrogen. Now, from (56), we e for the relation between Hydberg's constant and the oral frequency n

$$R/6n = py \qquad (90)$$

ich is the same relationship as given in (89); if therefore, understand this to mean, that one of the functions of berg's constant is to transform the earth's mass to py, or ersely, to transform py into 1, we may, perhaps, look the mechanism of this within the Hydrogen atom

[1] See Para 165.

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In searching for light on this problem, we find in Occ*Chemistry*[1] that Hydrogen has 6 triplets in its constitution and that each triplet is supplied from an emergent centre force, so that there are 6 emergent centres of force.

If, therefore, we assume that each centre of force supplies ne charges per second into space exterior to the atom, while the interior supply is given Re′ charges, so that

$$Re' = 6ne \tag{91}$$

$$e' = 6ne/R = 6ne/6npy = e/py$$

$$= 4{\cdot}68059 \times 10^{-10} \tag{92}$$

the value of the electrionic charge $e = 4{\cdot}774 \times 10^{-10}$ [illegible] the same as given in Para 160.

223. Now, as was shown,[2] if the mass of the electron of electro-magnetic origin, its mass varies as the square the charge, so that, instead of the electron of mass

$$m = 9{\cdot}00496 \times 10^{-28}$$

carrying the charge e, we shall have an electron of mass and charge e′ given by

$$m'/m = (e'/e)^2 = 1/(py)^2$$

$$m' = m/(py)^2 = 8{\cdot}6560 \times 10^{-28} \tag{93}$$

$$e'/m' = 5{\cdot}40732 \times 10^{17} \tag{94}$$

$$e'/m'c = 1{\cdot}80328 \times 10^{7} \tag{95}$$

[1] P. 7.
[2] Para 163.

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ere the ratio of charge to mass in (94) is in electro-static s, whilst in (95), where c is the velocity of light, this is in electro-magnetic units.

It should be understood that in outer space the electronic ss is m, whilst within the globule of space containing drogen, the mass is m′, and the charge e′.

It is, of course, only in outer space that the mass and rge can be measured, so that observation gives the electri- mass and charge as m, and e ; moreover, it is only in the space of the enclosing globule, that the charge is e′, and mass m′.

When the electron enters the spirillæ of the occult atom, as shown in (43) and (47), the charge e′ is changed 4π and the mass is changed to

$$\mu = m'/(4\pi)^2 = m/(4\pi\, py)^2$$

$$= 5{\cdot}4815 \times 10^{-30} \qquad (96)$$

If now we take the number N of spirillæ in Hydrogen, or it is the same thing in the Proton, as given in (48), where = 302, 400 we have for the mass of the Proton,

$$P = N\mu = 1{\cdot}6576 \times 10^{-24} \qquad (97)$$

The accepted mass of Hydrogen is $1{\cdot}663 \times 10^{-24}$ and of the Proton $1{\cdot}6495 \times 10^{-24}$ both of which are very near the value given by (97).

224. One of the conclusions that may be drawn from above, in connection with the factor py, which occurs in tal of the equations, is that there is something in the anism of the Proton, or of Hydrogen, which is concerned the distribution of matter, between the earth and moon,

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since p is the sum of the masses of these bodies, and with the transformation of the Proton into Hydrogen, since y is the atomic weight of Hydrogen in terms of the Proton taken as unity.

It is possible that this mechanism may receive some explanation from the thickening of three out of the ten coils spirillæ, of which the atom of occultism is composed.

As stated in the Appendix to *Occult Chemistry*[1]:

> The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colours and planets . . . The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three.
>
> As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of different orders of spirillæ and in the number of coils in the lowest.

This augmentation, amounts at present to not more than

$$0{\cdot}00571428 = 1/175 \qquad (98)$$

225. Some further light may be thrown on the meaning of this thickening, by the results of clairvoyant observations which have recently been made in connection with these researches.

When travelling to Ommen, Holland, in the summer of 1926, Mr. Hodson and the writer agreed to meet periodically and by means of Mr. Hodson's clairvoyant powers, investigate some physical phenomena; the idea being, that these mathematical researches and the clairvoyant observations would be mutually illuminative; the results of these researches being intended, if found suitable, to be a contribution to the work of the Theosophical World University, now in course of formation.

[1] P. iii.

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The subject first chosen to investigate, was magnetism, for this purpose, a steel spherical magnet was procured, about $2\frac{1}{2}$ inches in diameter.

The poles were first examined, from which important rmation was obtained—this, however, may be deferred to ter article, specially dealing with magnetism—but at the re of the sphere, there was found to exist, a central ular structure (named by us, the central globular vortex, the c. g. v.), which from the description, appears to be tical in structure with the atom of *Occult Chemistry*, rged to about half an inch in diameter.

After examining this on the physical plane, it was again rved on the astral and mental levels.

On the Causal level there was seen to enter the atom, a m of energy from some higher plane.

This stream of energy had a dark core, composed of a stance from a plane higher than the investigator could th.

A co-operator on these higher planes informed us, that stream of force was from the Ātmic Plane, and we have n it the name of the Ātmic Shaft.

Who this co-operator was, we were not told; it may, of se, have been a friendly Ḍeva, or some One still higher. his connection it is of interest to note that Mr. Hodson s, that since the coming of the World Teacher, the Ḍeva- tion is now preparing to co-operate with humanity, n ancient times, and this help, so opportunely given, be one of the early results of the new order of

226. Below the causal level of the mental plane, this e Shaft is not visible, being apparently absorbed by the of the four lower sub-planes, which it vitalises

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This process continues downwards to the astral, and finally reaches the physical plane, where, having reached the densest matter, it rebounds and re-ascends to higher levels, presumably to the Ātmic, to begin the cycle once more.

We thus have a continual circulation through the seven planes of our system, such as is apparently hinted at in the *Secret Doctrine*.[1]

The globular atom seen in the centre of the magnet, in all three planes, is whirling with great velocity round its axis, which is at right angles to the line joining the poles of the magnet, and in the process, throws off streams of energy through the interstices of its surface, like whirling jets of water spray; these outrushing streams of energy intensify the magnetism of the plane. Each plane thus has its own characteristic magnetism, which it would seem, are known in practical occultism as the seven radicals.[2]

Information received intuitively during the process of clairvoyant investigation, was to the effect that what occurs in the magnet, is identical with what occurs in an atom, a planet, a solar system and in a universe; so that a magnet is a little universe complete in itself, as is also an atom.

When Mr. Hodson placed his consciousness within the central globe of the magnet, the effect perceived was not that of the receipt of a continuous stream of energy, but of a succession of exploding "bombs". These explosions however were cushioned by the walls of the central globular vortex which received or absorbed the expanding energy of the explosions, so that the energy of the whirling globe was fed by the contents of the "bombs".

227. The above facts of observation may give us a clue to the function of the thickened wires in the atom, since

[1] Vol. 1, p. 167.

[2] *Secret Doctrine*, Vol. 1, p. 169.

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is simply a magnet on a much smaller scale. Let us me by way of hypothesis, that the Āṭmic Shaft passes g the axis of the three thicker coils of the atom, and thus ses the slight thickening given by (98).

In the process of exploding, this central core expands wards until it eventually constitutes the whole substance he atom.

If we observe a stream of water falling from a circular e, we note that as the water descends the diameter of the ng stream gets less and less, the greater the distance from issuing pipe.

This is due to increasing velocity in the course of descent, the quantity of water passing any part of the descent in time, is the same.

If we measured the relative thickness at different points, could at once ascertain the relative velocities at these nts.

Similarly, by the relative thickness of the core in the ee thickened coils, we can measure the relative velocities the core and the coil of the atom, but this measurement l give, not the relative masses of the two, but the relative rgies, that is, the respective masses multiplied by the ares of the respective velocities of core and coil.

Thus if m is the mass of the core, and M the mass of the m, and if C is the velocity of the core, and c the velocity of nd of the coils, we should have

$$Mc^2 = mC^2 \qquad (99)$$

$$M/m = (C/c)^2 \qquad (100)$$

This of itself is not sufficient to determine either m or C, from the relative thickness of core and coil as given by we might say on the assumption of equal density, that

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$(C/c)^2 = (175)^2$ for the three thickened coils, but if the Alpine Shaft supplies the energy, not only of the three thickened coils, but that of all ten coils, then in place of the above we should have, $(C/c)^2 = (175 \times 10/3)^2$.

There is however, a further modification to take into account, and that is, the change of m into m′, as given in (89), which is concerned with the distribution of matter between the earth and moon, and the reduction of Hydrogen into the Proton, which was the prime reason for this investigation, as stated in Para 224. To make this reduction we must multiply the right hand term by (m'/m), so that we have finally from (93), for the relative velocities

$$(C/c)^2 = (m'/m)\,(1750/3)^2$$

$$= (1750/3py)^2 \qquad (101)$$

228. Now let us suppose that the velocity C, is the radiation velocity of some body at present unknown, the mass of which is S′, then from the law announced in the pamphlet *Einstein's Theory*,[1] that the square of the radiation velocity is proportionate to the mass of the body, we shall be able to ascertain from (101), the mass of this unknown body, since the value of the right hand term is known, and c is also known, being the measured velocity of light. We may, however, to take another point into consideration; it was stated in Para 222, in connection with equation (89), that there is reason to believe, that the effect in space of the earth is increased in the ratio y, the atomic weight of Hydrogen, a change which, though small, is important where accuracy is desirable.

We will, therefore, assume that c^2 is based, not on the earth's mass E, but on this mass, with all the Protons

[1] P. 34.

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transformed into Hydrogen which is equivalent to making the effective mass yE.

We should then have from (101), for the relative masses of the two bodies,

$$S'/yE = (C/c)^2 = (1750/3py)^2 \qquad (102)$$

$$C = c\,(1750/3py) = 1{\cdot}71496 \times 10^{13} \qquad (103)$$

$$S'/E = y(C/c)^2 = y(1750/3py)^2$$

$$= 329573 \qquad (104)$$

In the *Smithsonian Physical Tables*,[1] the mass of the Sun S, in terms of the earth E, is given as

$$S/E = 329390 \qquad (105)$$

which within errors of observation is identical with the mass of the unknown body S′, as given in (104).

229. It would be difficult to enumerate the consequences, and describe the sweeping nature of the conclusions that can be drawn from the above result, for they are in many respects highly revolutionary.

But in the first place we may note, that in this central fire, and its relationship to the spirillæ of the occult atom, as the thickening of three of the coils, we have apparently a mechanism which distributes the energies of our planet in such a form, that a suitable proportion goes to our satellite the Moon, and the Proton is either changed to Hydrogen, or Hydrogen deprived of its surplus mass, and transformed into Proton.

[1] P. 416.

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On comparing the solar velocity C in (103), with the earth's distance from the sun $D = 1{\cdot}495 \times 10^{13}$ we see that a particle carried from the sun to the earth with the velocity C would arrive at the earth in less than one second after leaving the sun, and from this we can understand that elements created at the sun's centre, can appear simultaneously at the earth's centre, or what would appear to be simultaneously to an observer.

According to a statement by Bishop Leadbeater,[1] the centre of the earth is utilised by the Third LOGOS for the manufacture of new elements, and from there is a direct connection with the heart of the sun, so that, elements made in the sun, appear immediately in the centre of the earth.

From the above observation of Bishop Leadbeater, and from equations (103-5), we may safely conclude that the Ākāśa Shaft as seen by Mr. Hodson has its source in the sun, and travels to the earth with the velocity C.

The interchange of energy and matter between earth and sun above implied, may be regarded as a partial confirmation of the conclusion arrived at in our first volume,[2] that there is an interchange of matter between earth and sun, so that the whole mass of the earth is transferred to the sun, and *vice versa*, once every year, and this is probably the occult reason why in all religions the order of ceremonies and services follows an annual cycle, in which it repeats itself.

230. Since the emergence of the solar radiation velocity C, and its operation on the terrestrial atoms, introduces an entirely new factor in physics, it may be useful at this stage to search for other evidence of its existence.

An interesting and important feature of the velocity C is that the matter or energy brought by it, does not come

[1] *The Inner Life*, Vol. I, p. 357.

[2] *Studies in Occult Chemistry and Physics*, pp. 69-84.

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ntinual stream, but in the form of bundles or "bombs," as in the case of light there is a transference of bundles nergy or "quanta".

The question naturally arises: What amount of matter ontained in each "bomb"?

Let us assume by way of trial that this amount of matter he electrionic mass m, as given in Para 160.

Such a mass having the velocity C, would strike the restrial atoms and impart to them a momentum mC.

If a constituent of an atom was held within it with fficient force, it might be driven out of the atom.

This at once suggests that radio-activity might be one of effects of this electrionic bombardment; now, our own stigations, and those of western science, agree in con-ding, that all the elements are practically built up out Helium.

Let us therefore suppose, that a loosely held atom of ium in Uranium was struck by one of these "bombs," , if no momentum was expended in extricating itself n the atom, the Helium of mass A, would leave Uranium a velocity v, and a momentum

$$Av = mC \qquad (106)$$

$$v = mC/A = 2{\cdot}34182 \times 10^{9} \qquad (107)$$

It should be noted however, that all the Helium con-ed in the chemical elements must be held together with e amount of cohesive force, so that no Helium atom ld leave the element with a momentum quite so great as above, hence the velocity v in (107), must be always a e greater than any observed Helium or Alpha-particle.

In other words, v is the maximum velocity, which pha-particles may approach closely, but never reach.

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The following are a few of the highest velocities observed in Alpha-Rays:[1]

ALPHA-RAY RADIATION VELOCITIES

ELEMENT	VELOCITY
Thorium C′	$2{\cdot}22 \times 10^9$
Radium C′	$2{\cdot}06 \times 10^9$
Actinium C′	$2{\cdot}00 \times 10^9$
Actinium A	$1{\cdot}98 \times 10^9$
Thorium A	$1{\cdot}94 \times 10^9$
Actinium Emanation	$1{\cdot}91 \times 10^9$

(108)

All other Alpha-Ray velocities are less than the ab but the velocity of Thorium C′, is very close to the maxim velocity given by (107), which implies that its cohesive is only just sufficient to hold it together. This is also indic by its extreme instability and shortness of life. The li Thorium C′ is so short that the half of it vanishes in hundred thousand millionth of a second. Even Radium C next lower in velocity, has only a life period of one mill of a second, during which, the half of it is battered to by the solar "bombs".

The half of the period of Actinium C′ is not given, b next to it, Actinium A, has half its mass dissipated in on hundredth of a second. We thus see that the length increases rapidly as the difference from the maximum ve v increases, and this remarkable law continues down th for the half life of Thorium A is 0·14 sec., and Acti Emanation 3·9 secs., but it is only when the cohesive fo so great that half the velocity v is lost in extricating Helium atom, that the element possesses a respectable period.

Thus Radium is so stable, that half the velocity o Alpha-particle is absorbed by the Radium, leaving a bala

[1] Taken from *Smithsonian Physical Tables*, 1920, p. 396.

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$\times 10^9$ and Radium retains the half of its initial mass for
0 years.

As the velocity falls still further, the half period increases
rmously, and Uranium with an Alpha-particle velocity of
$\times 10^9$ has a half life period of five thousand million years.

Thus for a change of velocity from $1{\cdot}45 \times 10^9$ for
anium, to $2{\cdot}22 \times 10^9$ for Thorium C′, the half life period is
ced from five thousand million years, to one hundred
sand millionth of a second, a truly enormous difference.

231. This rapid decrease of life of the radio-active
ents, as the velocity of the Alpha-particles increases, has
a great puzzle to western physicists, and can be best
erstood, perhaps, by an illustration from engineering.

If an engineer built a bridge able to carry a load of ten
, and only five ton loads were allowed to pass over it, the
ge might last for a thousand years, but if loads of 9 tons
cwt. and 111 lbs. were allowed to pass over it the bridge
t not last a day, perhaps not even for a minute. There
ld be a similar rapid fall in the life period of the bridge, as
shown in the life periods of the elements, as the velocity of
Alpha-particles approached the maximum velocity v, and
n this, we can legitimately infer, that the velocity of the
s from Thorium C′ with its exceedingly short life, is very
e to the velocity v, so that the velocity v, and the velocity
in (106), cannot be greatly in error. Moreover, if in place
ne bridge, there were a million bridges, the life of these
ion bridges would follow the same mathematical law as
life of the radio-active elements.

On the assumption, therefore, that the solar "bombs" are
trons of mass m, the reality and correctness of the solar
iation velocity C, can be deduced from the observations of
stern science, as well as from the observed facts of occult
vestigations.

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CONCLUSIONS AND SUMMARY

232. The modern chemical elements, as determin from occult investigations, supplemented by those of weste science, consist of 96 elements, only 92 of which are recogni by western science.

In the periodic table the 96 elements distribute themsel in sets or cycles of 18 elements, in which the chemi character of the element repeats itself.[1]

By means of Moseley's Law, which shows that characteristic X-Rays have frequencies proportionate to square of the atomic number, it is shown that the numbe elements from Hydrogen to Uranium is 96, as determine occult investigation.[2]

Hydrogen occupies an unique position in the tabl elements, and its existence as one of the elements, is not t into account in applications of Moseley's Law.

In Alchemy it is termed "Spiritual Fire," and alchemical trinity, or fire, air and water in one.[3]

There is something in the internal mechanism Hydrogen that distributes matter in proper proportion betw the earth and sun, and transforms Hydrogen into Proto *vice versa*.

The investigation of this mechanism enables us to re the discrepancy in the mass of Hydrogen, obtained theoreti in Para 164.[4]

By means of the clairvoyant observations of Bis Leadbeater and Mr. Hodson, assisted by a co-operator o higher planes, a further study of the three thickened coil the occult atom has been made.

[1] Paras 214-218.
[2] Paras 219-220.
[3] Para 221.
[4] Paras 221-223.

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From this it has been deduced that these thickened coils
e an essential part of the mechanism which distributes the
er between the earth and moon, and between Hydrogen
the Proton, and that the thickening is due to Āṭmic Shaft,
at the causal level of the mental plane.[1]

This Āṭmic Shaft renews and revivifies the matter of the
e lower planes, and rebounds when it reaches the physical.
origin is traced to the sun, since it travels with the solar
ition velocity C, as given in 103.

By means of the law that the radiation velocity of a body
roportionate to the square root of the mass, the correct
e of the sun's mass is determined from the velocity C.[2]

The correct value of the velocity C, and its action on
estrial phenomena, is further inferred by the explanation
es of radio-activity. The whole of the matter and energy
he earth's physical plane, is apparently brought to us from
sun with the velocity C, and elements formed within the
's mass immediately appear within the mass of the earth.[3]

G. E. Sutcliffe

Transa. 224-227.
Transa 103-105.
Transa 227-229.
10

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THE ETERNAL VERITIES

A DREAM FRAGMENT

I TRY to glimpse Them through the Gates of Song
When I return to earth from Morning Land
Great Austere Presences that sweep along
With Smile and uplift Hand!

As ocean breaking on a rock-bound shore
In this our human world bears unto me
Its shell and seaweed trophy evermore
But yet remains THE SEA!

So with the vast Emotion, Wondrous Thought
Smiting the heart and brain in space and time
A fragment here and there of each is caught
Whereon to sink—or climb?

But could we see Their Archetypes Beyond
That vision were the Ages' one Desire!
God's erring lovers in last Rapture fond
Would flamewise meet in Fire![1]

---

[1] The idea on waking imaged Itself as Something Vast in Beauty and ... which flung Its (geometrical) Shape against the boundary of first one place and ... another, each time breaking into a greater number of fragments, and the human ... beholding, taking in (as a rule) only one of these at a time, either hung on ... pleasurable) or else fled from its touch alarmed (if tragic to itself) and thus ... perceive the Mighty Archetype behind, but the idea (gathered with some effect ... 'came back'), imaged That which, could It be held permanently and *applied* ... would for once and all reveal everything dear (and dreamt of as lost) as ... and all shrunk from as most desirable!

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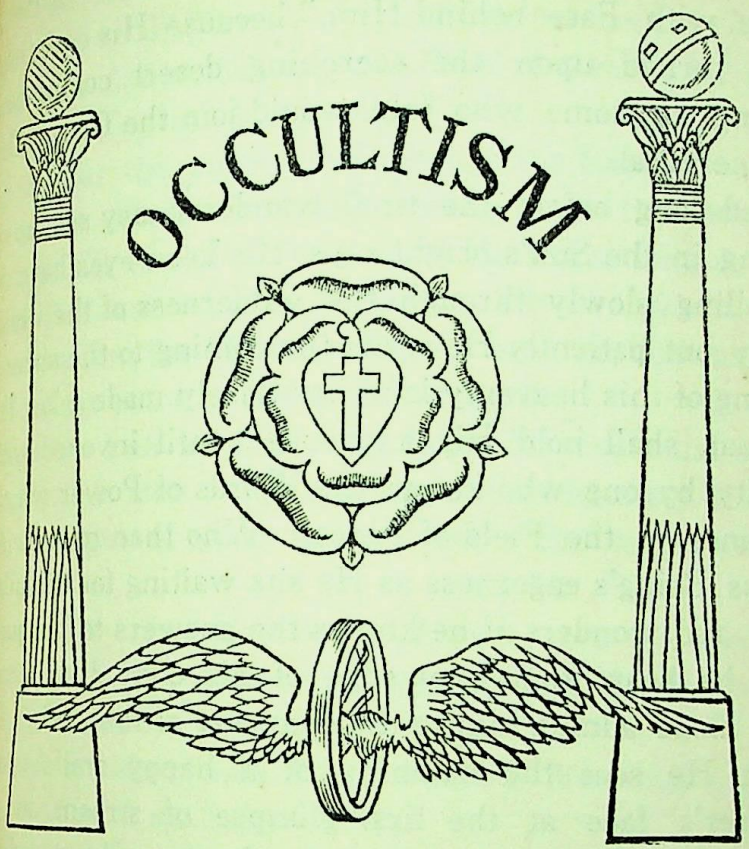

THE FERRYMAN

By Duncan Greenlees

AT last the Pilgrim King draws near the lotus stream or pool, worn out with his long journey through the western deserts. Beyond the silent waters of the stream he sees the glory of the Gods, far on the shores of the Field of Rose and shining with Their radiant beauty, while tethered to a tree upon the beach there floats the boat wherein he must travel to know Their Being and Their Power.

This is indeed a wondrous boat and full of every mystery, for every part of it has been endowed with separate and

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conscious life; its rower is the Divine Ferryman of the Gods. His name is strange,—the "Looker Backward": is He called, or "He with Face behind Him," because His eager eyes are always turned upon the scorching desert compassionately searching for some who fain would join the Gods within the realms celestial.

And long before the tired wanderer may see the waters gleaming in the Sun's bright rays, His keen eyes have viewed him toiling slowly through the wilderness of the world, and joyously but patiently He waits the coming to the shore. For the King of this heavenly land has wisely made a law that the Ferryman shall hold His anchorage until invoked with due authority by one who knows the Words of Power which gain admittance to the Field of Peace. Who then may gauge the gracious Being's eagerness as He sits waiting for the pilgrim's advent and wonders if he knows the answers to the questions and if he bears that knowedge of his own divine ancestry which alone admits him to the company of the Gods? And then at last He sees the dawning of a happy smile upon the wanderer's face at the first glimpse of stream and ferry and the boat for crossing to the further shore, what joy must fill His own most gracious heart who yielded up the heavenly glories thus to ferry others to the Realm Divine!

Now on the crystal air rings out the glad and confident appeal:

He, Looker Backward with Face behind Him! Behold I am coming and bringing to Thee the Eye of Hôre which is gathered in the Field of Confusion.[1]

And again:

O Thou Ferryman of the Field of Reeds, bring that to me; it is I the King who run, it is I who come.[2]

[1] *Egyptian Pyramid Texts*, 1227.
[2] *Ibid.*, 1193.

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Adding to this words of praise and homage:

Thou art a Flame which knoweth not its Father and Thou knowest not Thy Mother . . . ferry me swifter than runners unto the land adjoining the Field of the Making of Gods wherein the Gods grow young again.[1]

Sometimes the comer adds that in his hand he bears the mystic pot or Graal which is the Ferryman's true home, and claims to be His worker in the world He left so long ago.

I am Thy cowherd, the guardian of Thy birthplace.[2]

For ever has the Master's service been the first and chief of rules for our entry to His world of truth.

Yet other tests await the candidate for a celestial destiny. Before his feet may touch the sacred boat he must be able to claim a "tongue of good report" upon the world he leaves behind him.

I am just before Heaven and Earth . . . this indeed is what Thou hast heard in the houses and on the streets in the matter of my summons.[3]

As He is pleased with Hôre because of His tongue, so shall He be pleased with me.[4]

When asked from whence he came, he proudly answers:

I have come forth from the city of wide gates. O, I am the excellent come forth from God, the Uraeus come forth from Rē c.[5]

His virtue and the knowledge of his divine origin avail for the password. He is admitted to the Ferryman's boat and takes his seat toward the stern and so is safely carried to the further shore.

Sometimes the Ferryman's place may be taken by the Four Sons of Hōre, the curly-headed Ones of waving tresses; but often the wanderer must threaten to reveal Their hidden

[1] *Egyptian Pyramid Texts*, 1186-7.
[2] *Ibid.*, 1183-5.
[3] *Ibid.*, 1188-9.
[4] *Ibid.*, 1088.
[5] *Ibid.*, 1091.

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Name to men, before These may be persuaded to bring ... ferry over for him. Sometimes the Ferryman comes ... His friend, Heqror, the "Hungry One," whose Name is dra... from His hunger for bringing souls safely over the wate... Sometimes the courage and faith of the candidate are te... by the apparent heedlessness of the Ferryman to his cry, ... then it must be addressed to the oars themselves to bid th... bring the boat across, and should they refuse this service ... King would have to fly over the stream upon the wide wi... of Thôut, unless perchance Rēᶜ, Himself, will come to fe... His son.

Thus is "the Kingdom of Heaven taken by storm," the dauntless will of the King may not be impeded by God or any Spirit, and nothing may avail to hold him ... his heritage.

Safe arrived at last, the King lands in the Field of Re... wherein Rēᶜ, bathes daily, and takes his seat among the ... He is welcomed by Them on the beach—

Standing wrapped in their cloaks, Their white sandal... Their feet . . . "Our heart prospered not until thy com... shore," say They as he comes among Them.[1]

Then he shares Their divine immortal food and—

drinks of the fountains within the Field of Peace[2]

whereof They drink, and puts upon him Their robes of ... linen; his life with Theirs is derived from the Tree of ... over which the undying stars do hover.[3]

There he abides for ever among Them as Their Bro... in the holy presence of Rēᶜ, in the land where the Gods ... born and are ever young, as one among Them a Shining S... for ever and ever.

Duncan Gree...

---

[1] *Egyptian Pyramid Texts*, 1197-8.
[2] *Ibid.*, 1200.
[3] *Ibid.*, 1216.

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THE MASTERS:

FROM A CHRISTIAN POINT OF VIEW

By A SEEKER

CHRISTIAN people sometimes feel considerable difficulty with regard to the statements which Theosophists make t the Masters, Their place in the Divine Order, and Their k. The object of the following brief sketch is to suggest nderations which may lead to the removal of these culties. Logical proof of the Masters' existence, and of truth of Their nature, is, of course, impossible. Proof not in the region of the intellect, still less in that of things ch can be demonstrated physically. The men of His day o had frequent intercourse with the Lord Christ could not w Him and "see Him as He is," because they were not e Him". (I. John, 3.2). Like can only be truly known like. Even His disciples only came truly to know Him as sult of long experience and spiritual illumination.

Spiritual teaching and influence, moral excellence and s of power brought no conviction to the hostile or to those demanded infallible proofs. They only misconstrued m and were confirmed in their hostility. So if the Masters ly and regularly walked amongst men, They would not recognised as such, except by the few who are on the way become "like Them". But it has been promised that nest seekers shall find, and that promise has always in the stified itself. The writer is one who, as to many of the

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things asserted by Theosophists, has passed from sceptic
and doubt to inner certainty and knowledge; and it is
hope that a brief statement of some of the principles wh
have guided him, and lines of thought which he has follow
will be of use to others who are seekers, and who are will
to welcome Truth from whatever quarter it is manifes
So perhaps they may be helped to find the Masters for the
selves. He is conscious how much has been left unsaid o
vast subject and how many questions may be suggested
that which he has said; but it is his hope that that wh
follows may not be without its use in suggesting lines
further thought and study. It should be noted that mo
the Scriptural quotations follow the Revised Version o
Bible, except in one or two instances where a still more li
rendering of the original has been given.[1]

THE NATURE OF GOD

For the sake of clearness we must start with fundame
and ask what we really believe about the Nature of
Popular theology is often a form of idolatry. Idolatry
essentially the limitation of the object of worship to a
Negatively it is the practical denial that He transcends
form which represents Him or through which He
manifested. Many people, and even some teachers, see
think of God the Father as a great man, God the Son
another man, and God the Holy Ghost either in a vaguer
as still another man, or as a mere influence. This
Tritheism, and it is the result of an anthropomorphism w
is unaware of its own limitations. A certain measure
anthropomorphism is, of course, inevitable. Knowledge
only possible because of an essential kinship between
knower and the known. Man's power to know is, and

[1] These must be taken as references only; as quotations they are not accurate

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always be, conditioned by the content of his consciousness and the measure of the development of his faculties. So man can only see in God that of which he is in some measure conscious in himself; and when he tries to represent to others that of which he is conscious, he is almost entirely limited to the use of terms which are strictly appropriate only to the description of sense-impressions and their objects.

It goes without saying that God must always be to man the Most High. To put it in another way, man's greatest, highest, purest and best ideals, thoughts, experiences and perceptions must always approximate most closely to the truth of God. Man himself is essentially infinite. This is proved by the fact that the concept of infinity is always part of the content of developed human consciousness. Man's mind cannot encompass infinity, but neither can he escape the conviction of its reality. The categories of time and space are forms by means of which he tries to make real to himself that which he is able to perceive of infinity, either as duration or extension. One need only try to imagine either an absolute maximum or minimum to realise the impossibility of postulating a limit in either direction to time or space. The Infinite must be One; therefore all that exists must exist in Him, not as a Self-limitation, as theologians sometimes say, but as a limited manifestation of the infinite wealth of His Being. Existence (that which stands out, from ἐξίστημι) is manifestation, and is necessarily limited. It is to Being as the relative to the absolute. Man's essential infinity is also to some extent indicated by his capacity for endless progress, by the fact that he never reaches a goal without at once beginning to aspire to something beyond it. His attainments are always starting points for the accomplishment of something greater. If it be asked: How can a concept within the consciousness of man, which itself is limited in so many directions, be taken as a

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proof of infinity? it can only be said that it is in the nature, not in the measure, of the concept that the proof lies. Man perceives infinity much as a lens receives and focusses the rays of the sun; the nature of that which is perceived indicates the truth of that which lies beyond perception.

Man knows himself, so far as his manifested life is concerned, to be a derived and relative being. It follows logically that the source of his being, the Absolute to which he is related, must be at least equal to all that is in himself. God must be infinite. He must be in Himself all that man can conceive of in the way of consciousness, of truth, goodness, love, wisdom, and power, and infinitely more. Creation must necessarily consist in His self-manifestation, in the outpouring into the multitude of existences of the wealth of His Being. That is what we mean by love, the outpouring of self as a free gift to those to whom one is spiritually related. Therefore God is Infinite in every sense.

Here we may quote the first of the Thirty-nine Articles of Religion as set forth by the Church of England. It reads as follows:

> There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker (Lat. Creator) and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

Two things are to be noted here. In the first place there is no trace of the crude anthropomorphism of popular theology. Besides the explicit ascription of "infinite power, wisdom, and goodness" to the Godhead, terms are used to safeguard the faith of the believer from any limited conception: "without body, parts, or passions". The negation of "body" and "parts" implies infinity; that of passions, the denial of capricious changeableness, implies eternity. In the second place, the Three Persons are quite clearly regarded as relative

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existences or Manifestations, relative, that is, to the Godhead, the Absolute. The significance of this will appear later.

Compare with this the first two articles of the "Summary of Doctrine" set forth by the Liberal Catholic Church, which is frankly Theosophical in its teaching, and the entire agreement of the two Confessions will be noticed.

1. The existence of God, infinite, eternal, transcendent and immanent. He is the One Existence from which all other existences are derived. In Him we live and move and have our being.[1]

The word "God" here seems to be used of the Manifested God, not of the Unmanifested Absolute.

2. The manifestation of God in the universe under a triplicity, called in the Christian religion Father, Son and Holy Spirit, three Persons in One God, co-equal, co-eternal; the Son "alone-born" of the Father, the Spirit proceeding from the Father and the Son, the Father, the "Great Architect of the Universe"; the Son, "The Word Who was made flesh and dwelt among us"; the Holy Spirit, the Life-Giver, the Inspirer and Sanctifier.

Compare again these statements with that of S. Paul:

There is . . . one God and Father of all, who is over all, through all, and in all.[2]

and that of S. Bonaventura:

His Centre is everywhere, His circumference nowhere.

From the point of view of Christian philosophy these statements seem to be necessarily true.

A great deal of confusion exists in some minds owing to the different senses in which the word "person" is used. The word itself is of Latin origin, and is compounded of two words *per* and *sona*. It was applied to the mask which a Roman actor wore when he assumed a particular part on the stage. One man might assume a number of different parts and wear various masks. The word *persona* meant that through which the sound came when the actor spoke. In

[1] Acts 17.28.
[2] Ephesians, IV, 6 (R.V.).

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popular language now it is used to denote the living being who speaks through his material embodiment, because most people are so materialistic in their ideas that they confuse the real man with his physical body. Philosophers, on the other hand, when they speak of a person, mean one who possesses personality, that is one who manifests self-consciousness, self-determination, and love. When Theosophists deny that God is a person, they mean that He is not a limited being to be confused with any form, however great and noble; but they do not mean that He does not manifest personality in the sense in which the term is used by philosophers. They would subscribe whole-heartedly to the statement of Bishop Brent, Western New York, one of the foremost men in the American Episcopal Church, in *The Mount of Vision*:[1]

> The beginning and the end of everything is to be found in God. He is the Author of Life—From Him we came, in Him, consciously or unconsciously we live, to Him we go. A First Cause who is responsible for the existence of personality must and does include and contain in Himself, in addition perhaps to much else, all that personality means and connotes. Possibly it is quite legitimate to speak of God as Personality—not as *a* Personality—though it is more accurate to think of Him as being the source of personality.

They would also adopt some further words of the same Bishop.[2]

> The real reason why Christendom, is divided is because of diverse and static conceptions of God. It has been rightly maintained and this is the meaning of catholicity—that safety so far as fundamentals are concerned is to be found in the universal.

The force of this statement will be more fully seen when we come to the consideration of man's relationship to God.

Christ, the Eternal Son of God

The truth of God's infinity compels us to realise that Creation is necessarily God's Self-expression on the various

[1] P. 5.

[2] *Op. cit.* p. 7.

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es of manifested existence. To put it in another way. things owe their existence to God's Self-Sacrifice, the uring of the essential Being of the One to become the There is, as Noyes phrases it in *The Answer*, "One in many lives". It is not at all true to say that in ion God "made all things of nothing," if by "nothing" is t an absolute void; for there cannot be an absolute void iew of God's infinity. But the phrase really means that f "no-thing," the undifferentiated all, He brought into ence "all things," the differentiated many. This is really riew of creation expressed in the Prologue to S. John's el.

In the beginning was the Word (The Logos), and the Word was God and the Word was God. The same was in the beginning God. All things *became* through Him, and apart from Him did en one thing become——(*πάντα δὶ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ο οὐδὲ ἕν*).

See also Westcott,

The Word *became* flesh.

It should be noted that with different writers and schools ought the word Logos has not always the same connota- It is not necessary here to notice the different senses in "the Word" is often used, but only to remark that hn uses it of the Eternal Son, the Second Person in the ed Trinity, the Divine Agent in Creation or Manifestation, ho is spoken of in S. Paul's Epistles as Christ, simply, t the article or the personal name Jesus.

It necessarily follows from the foregoing that all creation n embodiment or incarnation of the outpoured life of the d Person of the Ever-blessed Trinity. God's work of en through the Logos is, as it were, a dual process. there is involution, the infolding of the Divine Essence natter, then there is evolution, the unfolding of its cialities, the manifestation and ministration through

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myriads of forms, qualities and powers of "the manifold g... of God"[1].

In this connection the following passage taken from D... Inge's *Personal Idealism and Mysticism*,[2] is both interes... and instructive; he says:

I wish to show, that S. Paul gives us a very comple... explicit Logos-theology, though he never uses the word. I w... lay special stress on this point, because none of the commenta... S. Paul, so far as I know, do full justice to it. I am convince... the conception of Christ as a cosmic principle—that conception ... is enunciated in S. John's prologue—holds a *more* important p... S. Paul's theology than in that of S. John, and that it may be ... not only from his later Epistles, which some critics, partly ... account, consider spurious, but from those which are not dispu... will collect the chief passages which, taken together, co... S. Paul's teaching on this subject, naming in each case the ... from which the words are taken.

In relation to God the Father, Christ is the Image (εἰ... God. (2 Cor., Col.). This is a Philonic term, with a well-... connotation. An εἰκὼν is a copy, not only resembling but ... from its prototype. It *represents* its prototype, and is a ... *manifestation* of it. Christ is the εἰκὼν of the Invisible God (Co... Him dwells bodily (σωματικῶς) the Pleroma, the totality of the ... Attributes (Col. Eph.) . . . In reference to the world, C... the Agent in creation; through Him are all things (1. Cor., ... and we through Him. He pre-existed in the form of God (Phi... from the beginning. He is "the first-born of all creation"; ... and through Him and unto Him are all things. "He is be... things, and in Him all things hold together" (Col., I, 15, 1... things are to be summed up in Him (Eph., I, 10) He is *all* a... (Col., III, 11). His reign is co-extensive with the world's ... "He must reign till He hath put all His enemies under His fe... last enemy that shall be abolished is death." Only "when a... have been subjected unto Him, shall the Son also Himself be s... unto Him that did subject all things unto, Him, that God ma... in all" (I. Cor., 15, 24-28).

In reference to the human soul, "The Lord is the Spi... Cor., III, 17), He is "life-giving Spirit" (I. Cor., XV, 45). As s... is the possession of all true Christians, living in them (Gal., ... forming Himself in them (Gal., IV, 19.); transforming them ... image (2 Cor., III, 18), enlightening their understandings, so t...

[1] 1. S. Pet., 4, 10.

It was the late Canon Body who somewhere remarked that "grace is ... life of God". As such, grace has its work even in the sub-human realms of ...

[2] Pp. 38 *et seq.*

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dge all things, even searching out " the hidden things " of God
., III, 15), and uniting them in closest union with each other and
Himself.

These quotations, which might easily be multiplied, seem to
contain all the elements of a complete Logos—theology: and it
constant source of surprise to me that critics continue to say
the Pauline Christ is only " the heavenly man," and that for a
lete recognition of Christ as the Logos we must wait for the
Gospel.

A certain ambiguity will be noticed in some of the
ges quoted by the Dean, and it is not always easy to say
her the primary thought in the Apostle's mind when he
them was that of Christ the Logos or of the Historic
st in whom the Logos " became flesh ". Probably both
hts were struggling for expression in his mind, in a way
altogether unfamiliar to those who try to make that
h they are able themselves to perceive of the manifold
ures of Divine Wisdom available for the instruction of
s, including both wise and simple. A careful analysis
e passages in which S. Paul speaks of " Christ " will
that sometimes he speaks simply of Χριστὸς and some-
s of ὁ Χριστὸς. Unfortunately in the English Version
article is sometimes omitted in translation, and con-
n results. Generally speaking, it will be found that
n he speaks of " Christ " simply, the dominant thought
at of Christ the Logos, and when he speaks of " the
st," it is that of the Historic Christ in whom the Logos
ame flesh ". Sometimes he speaks of " Jesus Christ ".
ay possibly be that he has in mind a distinction insisted
by some Theosophical writers, between the Christ the
ld-Teacher, the real Founder of religions, who claims
His sheep are not all of one *fold*, although they are to
me one *flock* (S. John, X, 16.), and the disciple Jesus who
possessed by the Christ, and used as His vehicle for His
earance and work in Palestine. This, however, is a
stion which does not concern our present purpose, as it

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relates not to the *fact* that the Logos "became flesh," only to the *manner* of the Incarnation. The fact being admitted, the manner in which the body was prepared (Heb, X, 5) does not involve a vital question, but rather one of convenience or expediency; and only those who are more concerned with letter than with spirit, with form rather than life, will wish to excommunicate one another because of difference of view upon the matter.

(*To be continued*)

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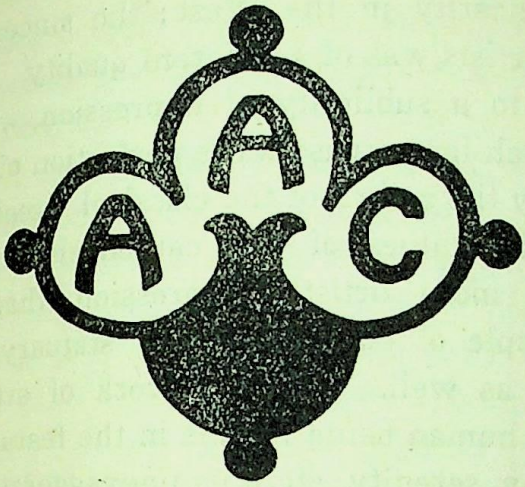

AIM IN ART

By An Artist[1]

Art seems to be considered nowadays as a mere pleasure-giver, whereas it used to, and should still, exist only to help in spiritual evolution.

A work of art which is to be useful in that way requires to be sincere. For us, sincerity in art is a subjective representation of a human figure, landscape, or still life, or, in other words, an interpretative reproduction of these objects. Taine says of Titian:

> He had the talent to imitate objects closely enough to create in us a sense of reality, and to transform them deeply enough to awaken the immaterial in us.

Such works of art are subjective or interpretative because the artist has something to say. A purely objective image is not a work of art. It is of no use to humanity, for people see things objectively for themselves, and require the artist

[1] This article is written by a living and practising painter who prefers to remain anonymous.

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to draw their attention to what escapes their notice or w it is good for them to gaze upon for their spiritual prog This is our sincerity in the West; the sincerity of orie and Egyptian artists was of a different quality.

Art rises to a sublimity of expression, when conce spiritually, which far surpasses the perfection of form attai for instance, by the artists of the classical Greek epoch. superior Gothic statues of the cathedrals of Amiens Rheims show more artistic expression than an eq excellent example of classical Greek statuary, and they deeply human as well. When a work of art represe subjectively a human being retains in the feature it desir depict (grief, joy, serenity, etc.), its unexaggerated and na appearance, with the intended character expressed t fullest power in face, attitude, clothing or drapery, it re a summit of art not to be approached by a figure born the love of material beauty alone. The latter may thoughts of rhythm and form in an intellectual mi ideas which, highly elevated as they may be, are not spi A Gothic statue which represents a person such as w accustomed to see around us, but breathing a feeling intense a spiritual manner that physical materiality is relegated to oblivion, appeals to our real selves. It is h it is sincere.

Thus there is a material, an artificial or mental, spiritual art. The art of classical Greece is material. art which Paris is to-day spreading over the world und name of advanced art is mental.

One wonders how it is that artists no longer p masterpieces as they did only a few centuries ago. answer is that the artists of those times were emplo paint scenes and figures associated with their religion, highest spiritual ideas. I have heard it said that art has no aim, hence its decadence. But art has an aim

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needs to be recognised for its productions to rise in ity: the *raison d'être* of art is to help humanity in its itual evolution. Let us consider how this can be done our days when there is no longer the need for art to ustrate" a religion.

Though art has always an aim, there is at present no erior direction; artists are not at present shown by others way in which their art can be of use to mankind. There erior direction in art, as in all spiritual matters, for those require and seek it. A heavy responsibility falls on the s of talent: he must guide artists of lesser talent to that tual utility. The effect of the pictorial or other artistic ions of a master on the minor artists and on the genera- s which follow is remarkable. Masterpieces in them- es have to-day no direct influence on evolution: that is province of the humbler works of art and even mere es of it.

The artist of value, whose efforts are concentrated on ing pictures which he hopes will go down to posterity, the wrong road, excellent as his productions may be. does not, however, mean that he should go to the other eme and be careless in the execution of his work, employ- for instance, media which he knows not to be lasting, gh he is paid for his canvases. He must be sincere in material part of his work as well as the spiritual. He to concentrate all his efforts on expressing what he he has to say. He must not consider whether his will sell or not. No idea of material welfare ld poison his inspiration. He must labour hard to re the craftsmanship without which he cannot attain m of expression. In the obtaining of this crafts- hip he will be inspired. Inspired? Yes, when an has discovered his natural and sincere mode of ession (and there are in Europe many different schools of

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art, each sincere in itself) then his mind being desirous receive the teachings of the masters of the school which feels is his, will be uplifted, and, if the masters are no lo alive, he will be helped by their spiritual guidance inspiration. Reynolds, in his "Second Discourse on A says:

> Instead of treading in their (the masters') foot endeavour only to keep the same road. Labour to invent on general principles and way of thinking. Possess yourself with spirit.

One day, in recommending a brother artist to study great masters closely, I was told that to do so would have effect of merely imitating them. That itself might not be bad a matter. But there is no likelihood of such a stan as the great artists themselves know what is necessary for evolution of an artist's generation, or for the influenc minor artists by great artists; and they will inspire him, disciple, to a mode of expression different in aspect, and the tradition of their school; they will help him to paint pictures as they would have painted if they were still making allowance for certain differences in indi temperaments which, though producing different kin pictures, are yet essentially of the same school.

The work of the artist of great talent has usually no influence on mankind because it is beyond the comprehe of those of the lesser degrees of spiritual evolution. Th whom it is comprehensible do not, as a rule, require it A sentimental chromo can have a direct, spiritual e but in order to have that effect it must be conceived order of spirit derived from the works of a master himself, consciously or unconsciously, has been bent art useful to spiritual evolution.

A recent example of the influence of the work of a landscape painter on the art of at least two nations, E and France, is that of John Constable, who took up the tra

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landscape painting for landscape's sake where Hobbeman off, historical landscapes having been the custom in the rim. He attained such a degree of truth in the perfection his art, full of the divine beauty of landscapes, that he quite rally took the place of guide to the following generation of dscape painters. So profound is the influence of sincere ression in art that when once an artist is given the means, himself aiding, to achieve it, it strikes other artists so ngly as being the only logical way in which to interpret ure, that to the master falls the rôle of guide, and to the er artist the rôle of disciple.

A picture by Constable can be fully appreciated only by ly developed souls, artists of course excepted. Master- es are too austere to have any direct effect on the less ved. What one commonly calls a daub, representing in a tain sentimental manner a landscape based on Constable's ciples, can awaken in an ignorant person the desire for more simple pleasures of country life in exchange for the ficial or perhaps immoral ones he is indulging in at the e. Thus a lower form of egotism may be destroyed by a her one, and an individual may be helped a little in lution, as Dr. Besant remarks in one of her lectures on *arma*. This of course is an extreme case mentioned to w that the lowest of art productions has its utility in ritual evolution as well as the highest.

I am therefore convinced that a very important fact to be membered is that every work of art, whatever its degree of ality, is of value to humanity, and when confronted with a k of art, even one that is of the lowest scale, it is wise not dge it by its appearance only.

The occultist who knows the beneficial effect of thoughts ffection for a departed person will realise the importance portrait painting which usually depicts a face at its best and draws out thoughts of appreciation of the good points of the

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sitter. In this branch of art a certain artificiality still adh from another age when costume and other accessories w considered in good taste to give social importance to the pe painted. When such is not in evidence the attention of spectator is often attracted by the visible virtuosity of artist in the execution of his work in imitation of F Hals' later productions. A great portrait painter is requi to-day in order to give to that art the necessary remind subordinate the means to the end.

Chardin, with his pictures of home-life intense in simplicity, and the magic of his still-life pictures, is prob the inspirer of to-day's *genre* picture, which is the branc art that has the greatest effect on the largest number of pe Greuze, particularly in his large compositions, gave fa impulse to the school of Chardin who was himself no d inspired by Le Nain frères and certain Dutch masters. L Millet continued the tradition. His "Angelus" is found i kinds of reproductions in the humbler French homes. spiritual effect must be wonderfully powerful; and ye original, from a purely artistic point of view, is one of the happy efforts of an excellent artist.

This train of thought is applicable to all branches of In literature the influence of a great writer's work seem be less on book-writing, however, than that of a master-pai on picture painting in general. This can be reasonab explained by the fact that ideas can be expounded by wri words without having to turn to a great author for the m of their employment, whereas the art of painting is m complicated, and one has to learn how to paint a tree, the s or a face by methods mastered by the masters, and someth of the nobility of the master's conception remains in ea modest effort even if hardly perceptible.

The drama plays no longer the important rôle it use have in the spiritual evolution of humanity since the abili

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has become universal. Hence, no doubt, the fall of play-ing and acting in the West from what is noble to what ses, and worse. Acting has, besides, something painful in A man's physical body, gestures and voice should be the ble means of transmitting his invisible thoughts. To oy them to express what one does not feel is a crime nst sincerity.

With regard to what is usually termed black and white k—the execution of political cartoons, comic drawings and illustrating of harmful reading matter—I cannot help idering it a mistaken application of the gift of drawing. ers, however, can be very helpful in the diffusion of a l idea.

House decoration, if conceived in simplicity, and, where iren's rooms are concerned, in cheerfulness, will help to away an atmosphere of materialism from the home.

And now to the home itself. Here architecture has a ble duty, for it must provide air, light and cleanliness for bodies, and seek simplicity in appearance which should be monious in itself and in harmony with its environment. wonderful architectural monuments of the Middle Ages Europe have presumably played their part in spiritual lution where the masses are concerned. The low material- of to-day must be fought by reasoning; awe-inspiring hods are no longer spiritual weapons.

To conclude, we shall assume that there are four types of sts: First, he who is entirely dependent on the teaching of ers, and who delights in loud colours and violent contrasts, *Shūdra* painter; second, he who is strictly objective, who sts as he sees, neither adding nor omitting, who teaches lesson of craftsmanship—the *Vaishya* painter; third, he sacrifices all considerations to that of maintaining and claiming the truth and sincerity of his school, whose acteristics he will insist on to the neglect of other parts,

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who shows imperfections but is eloquent—the *Kshattr*
painter; fourth, he who carries the lamp of artistic tr
which is the knowledge of the magic that permits the crea
of what is spiritually beautiful, and the love that engend
that knowledge, he who is the guide—the *Brahmin* pai

Certain nations can be seen to produce artists of one o
above classes according to the nation's spiritual develop
More youthful nations delight in vivid colouring.
commercially inclined country like England produces arti
the *Vaishya* class with an occasional *Brahmin* painter to s
the way. The *Kshaṭṭriya* painter appears in lands of inte
artistic production. The mechanical objectivity of the *Sh*
painter is different from the objectivity of the *Vaishya* pai
the latter having a good deal of unconscious subjectivity.

In being sincere an artist will paint in the class he is
in, and several generations are necessary to attain perfe
When the aim of artists is outside their proper class
cease to help the spiritual evolution of humanity,
chaos ensues. We have chaos to-day, and it is c
"advanced art"!

An

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THE TEST BY FAITH

By HAROLD ROBERTS

DENTS of the Path know that one of the required attributes for the
a is faith and confidence in the Master, simply because He
ws what you do not. I heard the other day of a well known
lt writer in the world, whose spiritual progress was considerably
ded because he believed that one whom he looked to as a Teacher,
hat extent I do not know, was false in a certain episode. The
th of retardation seemed altogether out of proportion to the
ent, but it proves the power of subtle forces, which appear
nificant in comparison with more manifest facts, and yet are
itely more important, just as a thought may alter the whole of
s life, by turning the course of evolution.

Since I first entered the Society in 1906, there have been several
es in the Theosophical Society, turning on the character and
ns of leaders in the Society, and I believe I can say that these
had no effect of any importance upon me, and I should like to
to others, something which they probably know in themselves,
perhaps have not concretely formulated in their own
ciousness.

Why is there a serious result in the occult life, because of an
rently insignificant act in physical life? Because the trifling
ical event showed the permanent, or rather the actual and definite
e the real Self stood at. For instance, to me it seems an
entary principle in occultism that we cannot believe what the
es tell us as a final and necessary fact, and yet we find all these
ions and crises occur because we believe what we see or hear,
been told, or read in print, what a certain somebody has done.
y it is quite elementary occultism that occult powers can always
e delusions that will deceive the closest of friends. We know
gh also that a thing is not necessarily true because it is in print,
it also appears to be a stage on the Path where it is necessary
the aspirant should appear to be guilty, even of the most
icious acts, so that it can be seen whether he can stand the scorn
contempt of the whole world, and even of his nearest friends.
owing these things and knowing also that the majority of us are
in a position to have first hand knowledge of most of these things
cause these crises in the Society, and therefore cannot judge, it
s the right thing to do is to abstain from forming any opinion on
matter, and certainly not to judge or condemn. If one is giving
ose to serve Humanity, that should be sufficient for us, and in
r case, the criterion of a teaching is not the Teacher, but the
ching itself, *per se*.

Harold Roberts

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I AM

AND the picture of the Passion was before me.

Man on the cross—in the centre, Man on the cross—agon
the right.

Man on the cross—torture on the left.

Man crucified—Man—Man—Man.

One left behind—he on the left goes on higher and the Pa
lifts them on

And the story unfolds before me.

Humanity on the cross—alone—unwept.

The Looker-on wise in His unweeping.

Humanity tortured but on a cross of his own making.

On the right he who robs it of its inheritance, greed—
knows Plenty only by seeing Want.

On the left he whom we repent on, the unfailing physi
Failures, Self-respect, Self-praise, Vindication—
my best".

And the high gift of the Truth is gone

And the thief is none the richer and mankind hangs
Despair

Having not Plenty nor Tranquillity.

When the hour has struck, together they go, on, higher
Humanity, Agony lifts it on again—One thief dies an
other goes on.

And I hung *on* space in Agony

And the Spirit within me rebelled. Peace. Is there no pa
Let us hence!

And "I Am" repeated within me—bell-like and dim and
and the Thief on my right was dumb—the Spirit of dep
ence on Things—and like things he was void of expres

But he on my left would not die,

The Spirit of Dependence on Teachings—Help from His
Helps

And I was as another—re-born and re-made and new.

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And the Cross of Spiritual Darkness was the greatest boon I knew.
"I Am" stood in the centre (of all things, not of a few)
And the thief of my strength died fading—died into nothingness.
And the thief of my soul went with me—died into helpfulness.
And "I Am" became the essence of all that I do and achieve;
Dependence alone could rob me, who has gone out for aye;
And the other great Thief is in me—the power to Help when I may.
Face the great awakening,
Know that the twain are these,
One the traitor of matter and
T'other the traitor of Prayer.
He who can help is within you,
He who can say "I Am."
Nought else really in being
But what in you doth say "I Am"!

A. F. KNUDSEN

SEEDS OF INTERNATIONALITY

A HISTORIC MUSICAL EVENT

By M. E. COUSINS, B. MUS.

INTERNATIONALISM is a state of the mind of humanity that has to be developed in many different ways. The League of Nations has quite remarkably recognised this along the lines of Political, Labour, and Social Reform activity. It has also formed the International Committee of Intellectual Co-operation, but the title itself shows its limitations, for there is a region of human nature deeper and wider than the intellect, namely, the emotional, which expresses itself in the arts.

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We have not yet heard, for instance, of anything that the League has done for Painting, Sculpture, the Drama, etc., and yet without some comparative study and understanding of these and allied arts national self-expression, the springs of many lamentable effects in world history will remain unexplored and misunderstood.

Music is particularly the language of the emotions, and as much action of the world springs from emotion rather than intellect, music will be one of the subjects which will receive attention from the Committee of Artist Co-operation which must be organised by the League of Nations in the near future to complete its sphere of international service to the world as one joint family system.

In India the honour belongs to an advanced Indian State, the State of Mysore, of having recognised that a master artist is a World Citizen and of having honoured him as such through giving a wide publicity to his best work. On March 26, 1827, one of the very greatest musicians in the world's history died. His name, Beethoven, is for Western musicians what Thyagaraja is for South Indians or Tansen for North Indians. He was born in Cologne on the Rhine, but achieved fame and spent most of his life in Vienna, the metropolis of Austria.

At first sight, one wonders what possible connexion this German creator of noble music can have with India. That the Mysore Palace, his Band Conductor, and the music loving public of Mysore and Bangalore saw the centenary date as an occasion on which they should do public honour to Beethoven shows how far ahead in culture and broad-mindedness, in musical appreciation Mysore actually is. It seems to be the only part of India which has, in this way, organised a regular Beethoven Festival lasting practically a week and including a concert for school pupils, an evening Grand Symphony concert, and a Chamber Concert. This State has spontaneously and naturally made an authentic gesture of deep international significance.

In Bangalore art circles, West and East meet on terms of equality and enjoy the specialities of each. His Highness the Mahārājāh became Patron of the Festival in conjunction with the Resident and the General of the British Army commanding the Presidency. His Highness willingly lent his Palace Orchestra for the Festival and it was supplemented by players from the Bangalore Branch of the British Music Society. There were 50 Indian bandsmen, several Britishers, an Irish solo pianist, a German conductor, all sharing in the happiness of recreating the great compositions of the master-musician Beethoven. Music became a medium for an Eastern League of Nations, a Committee on Artistic Co-operation of the kind one longs to see repeated constantly in the future. There were 50 players in the Orchestra and 16 different kinds of instruments.

A very valuable educational use was made of the Festival for school children. About 400 pupils were brought to the final rehearsal

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the Symphony Concert and before the programme began a melody was played by each kind of instrument to demonstrate to the boys and girls its special quality of tone-colour.

Months ago, when the suggestion was put before His Highness the Mahārājah that such a festival should be held, he saw how increased effect would be by some representation of Beethoven himself, the composer, and he placed an order for the sculpturing of a bust of the composer. This has been cleverly executed by Mrs. Alderton of Mysore almost double life size. It stood on a pedestal by the piano, draped with the Mysore State colours, and crowned by the conductor's desk with a wreath of laurels. That strong worn face with the broad brow and the atmosphere of victory over deafness, ill-health, blindness, poverty, and the ingratitude of his loved nephew, was an inspiration to the work of the festival. It was a dramatic touch and seemed almost a ghostly visitor, grown to super-human size by virtue of his greatness and his hundred years' sojourn in the higher world. Such a noble action was the Mahārājah's in thus honouring the Mahā- men of Western musicians and introducing his human appearance to the thousand people who attended the three concerts of the festival!

"Wisdom is wisdom only to the wise,
Thou art thyself the royal thou hast crowned,
In beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes."

Beethoven would have been surprised to hear a band of Indians playing his great and difficult symphony so worthily. For these men have conquered the technique and spirit of a system of music, entirely different from their native Carnatic music, is a proof that music can indeed become a universal language, if only there is the encouraging patronage of educational authorities big enough to include all aspects of musical culture in their musical training. His Highness also supports an entirely Carnatic band, and a Hindustani band, and his Music Director, Mr. Otto Schmidt, has studied and appreciates also these systems of musical expression. Months of hard work had been given by the Palace Orchestra to the practice of the Egmont Overture, the Piano Concerto, the Romance and the 5th Symphony. The latter one of the noblest classics of musical literature and brilliantly conducted by memory, as it was by Mr. Schmidt, its nobility, its beauties, its gamut of emotional expression, its beauty, genius and power, were given forth in conditions of race, climate, novelty, and achievement over difficulties that truly made it "an historic event".

From *The Madras Mail*

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THE THEOSOPHICAL FIELD

THE following report of a lecture by Sir Oliver Lodge needs comment; but we may well remind ourselves of how this distinguished and real scientist has progressed, step by step, to his present views.

THE ENLARGING UNIVERSE

"As far as I can judge," said Sir Oliver Lodge, delivering the fourth Halley-Stewart lecture in the Memorial Hall, Farringdon street, London, "the progress of science is tending towards a strengthening of theology in all its really vital aspects; that certain occurrences which have been doubted—shall I say the direct voice at the Baptism, the Presences at the Transfiguration, the vision on the road to Damascus?—were true happenings.

"True, that is, not merely because of historical evidence, which many are better judges than I, but because things like that can happen.

"I look to the time when the Incarnation can be rationally recognised as both a Divine and a human fact. The Divine and the human are truly interrelated; they do interact; the spiritual world a reality."

. . . His subject was "The Human Quest for Truth". Tracing the history of scientific development, he said that in this revolutionary age new ideas were everywhere dominant.

"The permanence of the everlasting stars is questioned; the birth and death of worlds, their ages, and the processes by which they have come into being, are being calculated and critically examined," he proceeded. "The process of evolution is being studied through thousands of millions of years. More is known about the interior of a star than about the interior of the earth. The constitution of the atom of matter is unravelled. The nature of energy and of the ether—if indeed there be an ether—is becoming the supreme question."

The result, so far as we had gone at present, was, first, an enlargement of the universe beyond all previous conception; and

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...ction of law and order running through the whole—the same laws ...s in the furthest star as in this little solar system; a constant ...e and activity, constant and inexorable; change and development, ...a possible recurrence and perpetuity of an unexpected kind.

"There is no impiety in the proceedings," he declared, ...manity is stretching its powers to the uttermost, and is, I believe, ...paring the way for a perception of spiritual truth which has not ...fully dawned on the scientific horizon, but of which I catch the ...merings that precede dawn."

In these revolutionary times, he counselled, we must be ...pulously careful about what we denied. Let no generation think ...they were coming to an end of discovery, that their facts were ...l and unassailable, that their theories were complete. Infalli...y was not for men.

* * * * *

A Headmaster's View on Spiritual Development

Mr. P. F. Calow, acting headmaster of Barker College, Hornsby, ...W., in his annual report, delivered at the prize distribution ...erday afternoon, referred to the spiritual development of the ...ol.

"I now wish to refer," he said, "to that which for every school...er must constitute the greatest glory, if it is also the hardest ...of his profession, the development of the spiritual tendency . . . I ...that parents could do more to deepen and strengthen the essen...s of the boy's character if they would join hands with us in ...olating the boys' spiritual life through reading, and the avoidance ...straction . . . There is a constant stream of invitations to picture ...s, to concerts, to exhibitions, and performances of every possible ...to anything and everything that can distract and divert the pupil ...his legitimate business of slow development. It is futile and ...erious to seek to engraft upon a boy of fifteen all the worldly ...erience of a grown man. Such things can come later. I am con...ced that the essentials of character must be slow in growth if they ...to be strong. It can do the average boy no good to attend the ...rely sentimental entertainments incessantly thrust before him. ...re is a store of spiritual strength in mere spaciousness, and silence ...beauty."

* * * * *

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An organisation, called "The Fellowship" has been formed in Calcutta, India, to fight the increasing communal and racial conflicts in the country and promote harmony and goodwill among the communities. At the inaugural meeting, presided over by Mr. Hirendra Nath Datta, a prominent member of the Theosophical Society, messages from Lord Lytton, the Governor of Bengal, and Dr. Rabindranath Tagore were read. The former wrote:

"The surest way of removing communal tension was of ensuring a sympathetic study and understanding of the contributions which various religions and cultures had made to the progress of civilisation." Dr. Tagore's message was: "The time has come when we must cultivate world-wide spiritual comradeship by training ourselves to realise the inner core of Truth in all religions, feeling glad when we discover spiritual wisdom which we find in our creed expressed in those of others with special characteristic idiom, accent and emphasis."

* * * * *

School Forestry Endowment Scheme

The love of gardens and nature study generally are interesting features of Australian State Schools, and the scholars are also encouraged in the planting and care of trees. A large number of schools throughout Victoria are now working under the School Forestry Endowment Scheme. Plantations have been made and are reported to be in a healthy condition.

The object of the Scheme, says a recent report in the "Argus," "is to instil into the minds of the children a love of trees. At present these plantations vary in size from one to seventy acres. The largest was planted in 1923, and many of the trees are now eight feet high. When the planting of the first area had been completed a second area was secured in 1925, and 1,400 trees have been planted. A nursery has been established and sufficient seedlings are being raised for next season's planting. The Frankston High School has secured 10 acres. It is intended to fence the area and do any necessary clearing so that planting can be done next season. It is likely that pine trees will be planted. In commenting upon the scheme the Chief Forest Department in *The Parents and Citizens Broadcaster* quotes:

"A people without children would face a hopeless future. A country without trees is almost as helpless; forests which are so cut that they cannot renew themselves will soon vanish and with them their benefits. If you help to preserve our forests or plant new ones you are acting the part of good citizens."

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"Wise forest protection does not mean the withdrawal of forest sources, whether of wood, water or grass, from contributing their share to the welfare of the people, but, on the contrary, gives assurance of larger and more certain supplies. The fundamental of forestry is the perpetuation of forests by use. Forest protection not an end of itself; it is a means to increase and sustain the sources of our country and the industries which depend upon em."—THEODORE ROOSEVELT.

* * * * *

SPAIN

Dr. Manuel de Brioude has been elected as General Secretary this Section, in which is an indication, not only of a general pathy towards him, but of the trust his fellow-members have in qualification and ability as a leader. We wish him sincerely the for his work, the understanding and co-operation of every mem- of the Section in his difficult work. As a result of the experi- es gathered in the passed trials we hope that the Spanish tion will have a more peaceful and fruitful future than ever re. The Presidential Address delivered by Dr. de Brioude in General Council was a fine message of understanding and ove.

CUBA

Our brethren in Cuba are making more and more use of the daily ers, reaching thus the remotest places, where otherwise it would difficult to spread the Theosophical ideas and teachings. Some of Cuban newspapers publish a Theosophical article every week; re are two in Manzanillo which publish daily one article on osophical topics. In the April number we said that in Cuba ing the last six months eight new Lodges and nine new Centres had en established. Since then two more new Lodges were established. e do not know how many new Centres were formed, but it seems matter very little, because we will find them very soon in the list Lodges. The February number of the *Revista Teosofica* gives the of 32 Lodges and 9 Centres in Cuba. There are other 11 Lodges side of Cuba, belonging to this Section. We think anybody ficiently advanced in mathematics, may follow the connection ween the effort and work done, and results obtained in this Section.

BRAZIL

We have received the first number of a new monthly Theo- ical magazine which bears the title: *Lucifer*. The articles

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published in the first 16 pages of *Lucifer*—so far as that is pos in such a small space—give something of almost every field of main Theosophical activities. We hope that in time we shall more news in it concerning the work in the different Lodges of Br

CHILE

We are glad to announce that the Theosophical Centre " Blanco" as a result of the zealous work of its members has gro the stage when it can be transformed into a Lodge. We see head of the list of the Lodges of Chile "Loto Blanco". Warmest wishes to the new Lodge!

PORTO RICO

The "J. Nityananda" Lodge is organising a League a "analphabetism" which in co-operation with the Mayor, Inspect Schools and other officials of Aibonito, where this Lodge is wor wants to put an end to this anomaly. We think it is an exc contribution in the education of future Theosophists. In the lectures given by the Lodges in the capital of Porto Rico, we se in addition to the lecture they deliver the first Wednesday of month in the Anti-Tubercolotic Sanatorium we have written some time ago, they are giving two lectures per month on Theo for the inhabitants of the penitentiary, and a class for those them who are more interested in Theosophical teachings. H have a beautiful example of true and good work which even must become the method of future in dealing with delinquents—i of merely punishing them—to teach and improve them and t making useful citizens of our younger brothers.

SOUTH AMERICAN THEOSOPHICAL CONFEDERATION

In order to give some information about one special and int ing movement in the countries of South America I send this account of what is being done. The movement aims at crea Confederation among the Spanish and Portuguese speaking So of South America.

We understand that the idea of a Federation of all the American Sections which, was dealt with in 1922 by brothers A. Madril, Argentine, Raimundo P. Seidl, Brazil, and Armando Chile, is taking fresh vigour. It was formulated in 1922 as a

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referendum for the respective Councils of the then existing three ions of South America (Brazil, Argentine and Chile). To-day the guay Section must be taken into consideration. We have not the test doubt that Uruguay will join this Confederation.

The idea, due to the growing feeling of the necessity and use- ess of such a Confederation among the Spanish and Portuguese aking Sections of South America, is now ripe for realisation. Those are at the head of this particular movement postponed the actual ation of this Confederation till the possible visit of the Vice- ident, Mr. C. Jinarājadāsa to South America, so that it may be gurated in his presence and under his advice. Whilst writing we do not know, whether his manifold activities will allow Jinarājadāsa to satisfy the wish of the South American Sections permit him to make a tour in those countries and be present at formation of this Confederation, we hope so.

Mr. A. de la Pena Gil (Mexico) suggested the idea to form a gano-American Confederation in order to bring together all the nish and Portuguese speaking Sections of America. We are in or of this wider form of the Confederation. Should the Portu- se speaking Brazil have any objection to this name, we would gest "Latin American Theosophical Confederation". This would ably satisfy the Spanish as well as the Portuguese Sections. Any- names are of little importance and make no difference to those can see the idea behind them.

Unity and co-operation among the different Sections of Latin erica, and within the Theosophical Society, can also be the aim of h a Confederation. Then the dispersed forces of to-day will be rdinated and the result will better show the importance of these ions. . . .

We have just received from brother Edelmerio A. Felix, General retary of the Cuban Section, a letter proposing its formation, and rming us that the same has the complete approval of our beloved sident, Mrs. Annie Besant, with whom he had the privilege to t this point in New Orleans, where he went to visit her last ember when she was making her tour in the United States.

Conscious of its importance, our Section will give this idea her st decided assistance.

ARTHUR GLUCKLICH FELIZ

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HOW URUGUAY RECEIVED THEOSOPHY

REPORT OF AN ADDRESS BY SEÑOR RADAELLI, CONSUL OF URUGUAY IN CAPE TOWN

I AM afraid that my little talk about persons and places, far a none of which are familiar to you, may not be very interesting. H ever that may be, we have to look upon the Theosophical Society *unity*, a great whole, which is the same in all countries muc though it were a human being, with a nervous system as wide a world. An abnormal being shall we say, having in all parts vast body both heart and brain. For this reason, to speak Members of the T.S. in Cape Town, *of* the Members of the T Montevideo, is much like telling an ear or a nose, what is happe to the feet.

We have to-day, in the Uruguayan Republic, the thirty-e Section of the T.S., with eleven Lodges and more than two hu *active* members, although when our present General Secretary, A. M. Gowland, came to Montevideo for the first time, we had one Lodge with about ten passive members. That Lodge had founded 20 years previously and after a brief success during its days, fell into decadence, the result of selfish intellectuality, after stormy interludes, continued in a cataleptic condition, exi in name only, for many years thanks to the untiring persever of its perpetual and unique President Juan Geis, who, durin long interim was almost its only member.

Two years before the arrival of Mrs. Gowland, a few of th members, and some new ones, came together to form a centre Theosophical study, which they called "Vidyá," and of which I member, drawn for the first time in my life to join with others, study of subjects which for years I had been studying in se never expecting to meet any others who would enjoy this stud had done.

I was Secretary of this centre, which broke up when came. At that time our Theosophy seemed to melt with the of the hot weather. We were Theosophists only in the When the heat came, no one cared to attend the meetings, and it necessary for the winter to come for us to resume our Theosophy our overcoats.

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All these details, which appear unimportant, I am enumerating, you may be able to follow easily as I tell you of the strange, slow, sistent fashion in which the threads of Karma were weaving in ture the circumstances, which would make possible those future ts, undoubtedly fore-known in the vast Plan (that we do not w, which we can dimly visualise here and there amidst the ent confusion of this world.

When I look back over those past days, I am astonished at the ent lack of *motive* which originated all that early activity, I cannot help wondering *why* it was, that we commenced so denly, and finished as suddenly, when the work, corresponding e "first chapter" in these events was concluded.

Out of the twenty-six people who constituted the study group, to-ay 4 remain within the luminous circle of Theosophy, all the s have fallen back into the shadow.

Why were we all so impulsively enthusiastic, if only to revert apathy? What was it that lifted us up, and why should those s have fallen by the wayside? I do not know.

But evidently those others served their purpose in order perhaps, we four might learn our first lesson. We four, who were later used in greater work, which we could never have undertaken, we not previously received this primary instruction. How ellously unseen forces work in the delicate, complicated, and interweaving of events!

The "Vidyā" did not meet again. Evidently, its work was done. the lack of it deeply. For the first time in my life I had found hing which, evidently, I had loved profoundly in past lives, e, with its disappearance, I felt suddenly as though my life had ll its interest. During the next few months I visited several of d members, and lent books to other people, who seemed likely interested, and had many talks and discussions with them, and succeeded in forming a group of "Free Students of Theosophy".

We met in a room belonging to the Press Club of Montevideo, cost us nothing, and placed us in a position to interest the and secure propaganda for our meetings. In this way we d fresh members, such as Luis Vigil Francisco Diaz Falp, the asinelli brothers and Enrique Dieste—all names well known in ay—and they were the ones who with myself, later on, were to ute the *Committee and General Council* of the great leader, destiny was bringing to us.

is Free Centre of Students of Theosophy, was a school which us all many hard lessons. We had no guide except our books, e were all men, the majority being writers, journalists, painters: llectuals, that is to say, approachable only on the mental side, active *brains*, and cold *hearts*.

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I am astounded as I look back, at the tenacity and the enthusiasm with which the three or four of us who were direct this Centre, preserved for months, the unity of this nucleus of dividualists, always impelling them forward by the force of our w towards something that we could feel, though unable to explain because of the dark night of our ignorance of the Masters, or of true laws of Life—towards the impossible dawn of a sun, whi our *reasoning faculties* appeared non-existent.

And when the day came (which at a later date we realised the best day in all our lives), when she, for whom all these forces preparing, came among us, we were *ready* to receive her, although did not realise it. She was the hope, the light, for which we been looking, but we were not then aware of it.

What a wonderful light illumines things when we are able to back on them, and can piece together the details which appear separate, and succeed in discovering, under the ordinary surf our days, the essential lines of force . . . like the skeleton world, beneath whose surface lie the muscles, nerves and v different and varying deeds! There we have the marvellous n of *form*.

The world did not thrill on the day that Napoleon the Fir born, nor did any of the days which gave birth to heroes or t appear different from any others, yet in reality, they *were* di In the World of Causes, the event was coming on that ve foreseen and transcendental, which was destined to give impulse to humanity.

So, *she* came among us, with her tranquil smile, her courage, destined to conquer our hearts for the Theosophical and the good of humanity. If we had even one single virtue was surely that of having been able to recognise and welco Just consider, what was our real situation. We had never any of the outstanding figures of the T.S., and Theosophy it to us, no more than an intellectual conception.

The teachings of our books were not understood by us thing more than an interesting science, absolutely unconnect everyday life. Our meetings, in the "Free Centre," were characterised by violent discussions which led nowhere, but *we* considered useful to shake up, and keep awake our less members.

Thinking over these things, it is difficult to imagine, came to recognise her, as we did from the very first, messenger from the White Brotherhood, for she came among simply, without implying that she was anything of a teacher, that she came to teach us, only offering her teaching to friendly smile, that left us free to accept or reject it as we

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But it was not only her *spoken* teachings which revealed to us her
city, it was her behaviour, all the time. For in her we have the
and present realisation of our ideal of future perfection.

Ah! What brilliant days were those of her first arrival. When
recall, in Uruguay, in all their solemnity the birthdays of our
sion, the open air picnics we had in the spring-time, and all the
ally, loving talks she gave to us in that sweet intimacy, they
as hymns or verses of music. There we felt that the exalted
that gave birth to Christianity could not have been more beauti-
than those days in which she illumined the darkness of our night,
g to us, in a new sense of things, a fresh concept of life, of
sophy; making those studies that we loved, not merely an
able science, but something so intimately connected with life
it is now for us life itself, so clear, so direct, so well balanced, so
of hope and healthy gladness, as never had appeared to us before.

When after a stay of only five days amongst us, that first time,
returned to Buenos Aires, we all met together on the wharf,
ed in a general regret at her departure)—that is to say, all the
members of the only Theosophical Lodge existing then, and all
members of the Study Group, and all the members of the Free
re—and, as we watched the steamer disappearing in the darkness
e night, all rancour, all disagreement, all estrangement between
disappeared, and we felt that a new brotherhood had come into
amongst us. *For the first time we were all united*, with our
directed towards the same ideals.

She had come into our hearts like a benediction, from that
ent she was our living ideal, a height *we* might attain to, a real
ple to follow, a perfection possible for us since she had
ed it.

The theoretical Theosophy which we had extracted from books,
appeared to our vision as the enchanting panorama of a practical,
g Theosophy.

On our return from the wharf to the city, Luis Vigil and I stopped
street corner, under a street lamp, to discuss seriously, the great
e that had taken place, and the new concept of Theosophy that
had acquired in such a short time; and of the new day that we all
was dawning for Uruguay.

We agreed that it was necessary no longer to remain isolated but
m the Theosophical Society at once and to found a new Lodge,
would stand for the New Age and new ideas, and be a beacon
e scattered elements, a sure instrument for our new teacher,
as we looked at each other we both pronounced together the same
e—"Besant"!

And so, the "Besant Lodge" was founded.

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The value of what Mrs. Gowland gave us, is of such magn... that it is impossible to put it into words.

You here in S. Africa who already have a conception of T... sophy, balanced, scientific and devotional at the same time, ... make a great effort to imagine the state of our ideas, when we ... knew *one* side of it, the most arid and the most dangerous, the ... scientific, mental side. Try to imagine a man thinking, until he is ... of thinking. It is possible that he receives some light on the sub... his thought, but his life is arid, cold and solitary, closed within a ... essentially sad and empty. Suppose then, that sweet music ... trates his solitude, soothes his sadness, exalts his feelings, and ... man is stirred to the depths of his heart and enthused. All ... will be changed, there will be no more sadness nor solitude.

This then, was the change, the transformation that she wr... within us, since she awakened in us the feelings of Human Br... hood, of belief in the Masters, of belief in ourselves. She taught ... the power of Love is infinite, and that which appears unattainable ... height most unapproachable, can be ours here and now, by the ... of Love alone, if we are capable of loving sufficiently.

And this was our battle cry: "The world is full of scienc... empty of love". We do not want Theosophy as another sc... Already we know many more things than we are able to apply ... time that we began to show the fruits of what we know. ... realise Love. Let us act so that around us Brotherhood ma... Light to the world.

Knowledge is nothing less than a danger when it lacks l... with love, Karma and Reincarnation are sufficient to chan... whole world. *We theosophise life by impregnating it with love.*

Let Theosophy not be a dead word on our lips. Theosophy ... is *Love in Action*. If we love, we understand. We only und... that which we love. We may know all things, but only th... may be capable of loving all things. Love is Union. Love ... union of all things, and Unity is the essential and the Divine ... love is to make divine. To be loved, is *to be* divine since the ... of God is Love.

And this love, that *gives* all, is the *only* love that conq... without making any effort to do so, since it is the law of spiritu...

That is what she taught us, and aided us in realising it ... hearts. That is what has changed the world for us. Love and ...

And she moved among us as a perfect example of this reali... because she passes through the world like a flame of fire, and ... she has passed, one feels a reflection of God.

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For that, every member of the Uruguayan Section of the Theosophical Society, in whatever part of the world, they may be carried by Destiny, bears witness of the immense debt of gratitude which we owe to her. To her in the first place, and to her husband also, because, owing to his good nature and the height of his noble sentiments, the Uruguayans have had this great opportunity of receiving the Light that his wife brought them, and co-operated always to such extent as he could, in making the Uruguayan Section a strong and accomplished fact.

You, who for many years have had your established Section, and have known your leaders, and could love them with the tranquil love borne by sons to the mother who nursed them, you who have never suffered as we have, the violent shakings up, the easy enthusiasm followed by depths of depression, nor have you been the credulous victims of false "Masters" animated only by self-interest, you will find it difficult to understand me, when I try to given you a slight idea of the immense revolution in our ideas and of what all this signified for the future of Theosophy in Uruguay, this complete change of mental attitude, of feeling, this unification of the ideal, this welding together of elements which had been antagonistic and hostile, into a complete and harmonious whole, serving under one banner.

In America, in Uruguay, in Paraguay, in the Argentine Republic, in Chile, wherever she has travelled, the spiritual life has received a fresh awakening, a new impulse has been given, a clearer, more simple view of life has been acquired.

It was thus that the waking up of Uruguay commenced, it was as that a new era was initiated in our land, and thanks to her, the Theosophical Society finds its most enthusiastic supporters amongst those who before were its bitterest enemies. It seemed to us a miracle. Every time that she came over to Uruguay, to stay for a week or ten days, dozens of new members entered the Society, and new Lodges were founded. At one Initiation ceremony, during one of her visits, no less that 48 new members received their diplomas.

The original and first Lodge, the "Hiranya" sprang into new life and the "Sofia" which had been moribund for many years, awoke from its long sleep and recovered some of its former adherents, who had remained for years in complete forgetfulness.

This progress has been continuous. Shortly before I left Uruguay, Lodge "Surya" in Melo (on the frontiers of Brazil), was formed and I have since heard of the founding of another, the "Blavatsky" Lodge, besides other groups in Mercedes. Pysandu, Salto, Durazno, Cities of Uruguay which will soon blossom into new Lodges.

The world is a very useful test. It shows us that the work of unity grows in multiplying forms, and *unifying* the spirit. "Many Lodges, with a single ideal" should be our slogan.

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Our Council is in constant communication with the members of the neighbouring T.S. in the Republic of Argentine, where our General Secretary formerly held the same office, and with Chile, the Republic which lies between the Pacific Ocean and the chain of the Andes; and between the three Sections there exists a very sympathetic feeling, fostered by our General Secretary in her constant journeys from one side of South America to the other, and our greatest hope now is that she will return to visit us as soon as possible.

The "Ariel" Lodge, which has thirty-five members, and of which I was founder and President until a week before my departure, like the "Besant" Lodge, the direct outcome of Mrs. Gowland's influence, and has several members whose relative liberty will make a visit to South Africa possible for them, and they hope to accompany Mrs. Gowland on her return journey here at the end of 1927.

This will allow of their meeting you all and knowing you personally, forming a new link of love between two far off continents and the earth will be happy in being girdled with a new symbolic garland of flowers across the seas.

Although through my scanty knowledge of your language I could understand all you say, I heard, that it was suggested by some of your members, that our General Secretary, Mrs. Gowland, be a fit General Secretary of the Theosophical Society in South Africa.

That suggestion is very natural. Wherever she has gone there have been many who have desired to keep her, but she is General Secretary of the *Uruguayan Section*, elected for three years, and her resignation has been unanimously rejected; all the members at the Annual Convention rising to their feet as a token of their homage.

We therefore, are not disposed to let her go. We wish her luck at our Annual Convention in Uruguay in August, 1927 when her term of office expires, and it is certain that she will be re-elected unanimously, for another three years.

We do not know the future of the seeds we sow to-day, but we know that there is no chance, and everything in the patient progress of time is subject to plan, maturing through the centuries for the race, illuminating one continent after another with the light of wisdom, and perhaps some day, not far distant, we may be able to see how, in these apparently ordinary days, there was a great seed-sowing for the realisation of the highest ideals of humanity.

Blessed are they who now have eyes to see and ears to hear.

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SUGGESTIONS FOR LODGE ACTIVITIES[1]

By NAGENDRA KUMAR BOSE

ERE are four types of Members in each Lodge, *viz.*

(*a*) Practical,
(*b*) Intellectual,
(*c*) Devotional,
(*d*) Undifferentiated, members who do not show forth any particular quality.

The first three classes should be utilised for Lodge work. The differentiated should be associated in either of the three former ups according to their choice. In each group there should be one two leaders. The President and the Secretary should be in touch h all the groups.

Practical Group. Members of this group, Karmis, should take up al service. They should join municipal administration, school mittees for girls and boys. They should try to open a night ool. They may give helping hands to other humanitarian activities the town (such as Bandhab Samiti and Murshidabad Club). They uld build up the form side of the Lodge such as building, library garden. Their further duty will be to collect subscriptions and ations for the Lodge. They will arrange meetings if a lecturer es from outside. They will also try to evoke interest and husiasm amongst undifferentiated members attached to their up. The members of this group should meet together and plan out s and means to carry on the work of the Lodge. When a definite n is worked out it will be put before the Business meeting of the dge for approval and sanction.

Intellectual Group. The members of this group should study osophical books and book of differant religions, books on philo- hy and science, so that the members of other groups may share e result of their study. For this purpose they should take up nslation work. Each member of this group should take first osophical pamphlets for translation. One of their chief duties will to explain Hindū rites and ceremonies in the light of Theosophy.

[1] Though these suggestions are for Lodge work in India, other countries will find them useful for their local conditions.—ED.

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In this group there should be a leader to regulate the activity of the members of this group. The members of this group should also to meet members of other groups so that they may be able to pass their ideals in friendly talks. They will also help the President selecting books or subjects for study in Lodge meetings. They also take up propaganda work in conjunction with members of groups.

Devotional Group. The members of this group should primarily by their love and devotion be cementing links between different groups. Theirs will be the duty to evoke enthusiasm amongst the members by their life and meditation. They will be the heart of the T.S., while the second group, the intellectual, will be the head, and the first, the practical, the hand of the T.S. The members of this group should by meditation try to create an invisible link between the members. As they will have to remain in touch with two other groups they will have to offer a helping hand in the work of both groups. For this purpose they will meet the members of both groups as often as possible.

General. With a view to provide against the flagging enthusiasm of members and to attract outsiders and sympathisers to the Lodge, chief festivals such as Dīpāwali, Saraswaṭi Pūjā, Sivarātri, Dol, Rāmanavami, Janmāstami, should be observed besides the Lotus Day, the birth-day of the President, and the Anniversary of the starting of the local Lodge. Arrangements for refreshments should be made if possible. With a view to cultivate the spirit of Brotherliness amongst the members, ladies of the household of the members should meet each other as often as practicable. Translations of Theosophical pamphlets may be circulated to the ladies of the house with a view to attract their sympathy.

Nagendra Kumar

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Theosophy Explained in Questions and Answers, 2nd Edition, P. Pavri, B.Sc., L.C.E.; *Indian Tales of Love and Beauty*, by Joseph Ransom, 2nd Edition; *The Chakras, A Monograph*, by the Rt. C. W. Leadbeater (T.P.H., Adyar, Madras); *First Steps in Yo* Swami S. D. Ramayandas, D.Sc., LL.B. (L. N. Fowler, L

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Congregational Pooja for the Hindūs, The Indian Bookshop, Theosophical Society, Benares City, India); *My Master*, by T. L. Vaswani (Ganesh, Madras).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophisches Streben (November, December, January, February), *Loto Blanco* (February, March), *Revista Teosofica Chilena* (December, January, February), *The World's Children* (February, March), *League of Nations Information Section, International Economic Conference*, *Australian Theosophist* (February, March), *Theosofie in Ned.-Ind.* (March, April), *Revista Teosofica Isis* (November, December), *Notes and Notes* (March), *Modern Astrology* (March), *The Theosophical Review* (February), *Bulletin Theosophique* (March), *Light* (March), *The Indian Review* (March), *Kirjath Sepher*, *The Canadian Theosophist* (February), *The Messenger* (February), *Theosophy in New Zealand* (March, April), *The Servant of India* (March), *The Herald of the Star* (March), *The Calcutta Review* (March), *Teosofia* (February).

We have also received with many thanks:

Espero Teozofia (October, December), *Theosophy in India* (January, February, March), *Der Herold* (January, February), *Teosofi* (February), *Aurora Theosofie* (March), *The Young Theosophist* (February), *Theosofesch Maandblad* (March, April), *Satya Vakta* (March), *Brothers of the Star* (January, February), *The Occult Review* (March, April), *Influenza, The New Treatment, Vivir* (January), *Revue Theosophique* (February), *Rural India* (February), *El Mensaje* (January), *Blavatsky Lodge Bulletin* (March, April), *Vaccination Enquirer* (February, March), *Lucifer* (January), *The Vedic Magazine* (March), *Gnosi* (January, February), *Teosofia en Yucatan* (January, February), *The Dragoman* (March), *Theosophia Jaargang* (March), *Prohibition* (April), *The Western Freemason* (March), *The Vedānta Kesari* (March), *Revista Teosofica* (February), *New Health* (February), *De Theosofische Beweging* (March), *Australian Star News* (March), *Toronto Theosophical News* (January, February, March), *Revue Orphee*, *Heraldo Teosofico* (February).

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REVIEWS

Talks on the Path of Occultism, by Annie Besant, D.L. and Rt. Rev. C. W. Leadbeater. (T.P.H., Adyar. Price Rs. 10.)

The sub-title of the book reads "A Commentary on *At the Feet of the Master*, *Voice of the Silence* and *Light on the Path*," and its contents rigidly follow these three little books. For these three little books are the most helpful and far-reaching guides to the higher evolution of humanity that we have.

Section 1, dealing with *At the Feet of the Master* contains some of the addresses that were once issued as a book by Bishop Leadbeater entitled *Talks on At the Feet of the Master*. The introductory chapters cover 37 pages and are exceedingly valuable when taken together with the prefaces or introduction to both of the other sections, which one will find in their proper places. The book has to be taken in parts and at the same time taken piece by piece, for these three great books cover more or less the same ground and yet expand gradually from Initiation to Mastership, from Mastership to Chohanship. It is impossible to give here the titles of all these wonderful and illuminating talks, expanding step by step the key words that the little books contain. In the first little book there are 316 pages of commentary, reminding one of the *Bhashyas* that one finds in giving volumes of comments on a few lines of the Upanishads and there is not a word that you will not remember and if you try to live upon would follow THE PATH.

The comments on *The Voice of the Silence* cover 270 pages; here we have Dr. Besant covering all three fragments of *The Voice of the Silence*, giving us most intimate insight into its origin and the lives of its authors and editors. One has to read these pages carefully before one realises the immense thought and value of each word contained in *The Voice of the Silence*.

Section 3, deals with *Light on the Path*, taking all the rules and the notes upon them through 310 pages of charming and scholarly comment, showing us how the lines and rules subdivide, giving us the method of their arrangement, both of which are keys to the meaning of the words themselves. There is much here to extend the knowledge

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ave already of this wonderful little book in the introduction appears under the name of Mr. Jinarājadāsa in several editions. we have the charming interlacing of the thoughts of our two teachers, for they have each their own set of notes on these and so as they appear apposite to the subject matter they are ed with the initials at the head to show the author. One of the important, but nevertheless interesting studies is to put the of Dr. Besant thus alongside of the mind of Bishop Leadbeater see how they compliment and expand each other's meaning.

The careful analysis, the great amount of thought that can be on these rules is shown in the fact that on rule 1, alone, 38 pages ment are given and so on through to the end of this wonderful "light bringer" that has brought assurance to many a groping and sanity where otherwise there would have been bewilderment.

And yet, the subject is in no way exhausted, these comments stimulate the students to better thinking, nay, to realisation of truths and then to the living of them. The book has been very lly edited, one searches in vain for duplications, the matter has thoroughly thought out, which makes even for the casual reader, ght and to some it may bring a brighter light on THE PATH. interesting to find these three commentaries bound in one me. It is well that they are so for it draws together the of the three great little books which belong together and are not lete separately. In studying for the Path, one must not take one ese to the exclusion of the other two and this volume shows us clearly than ever their inter-relationship. The Volume is a great tion to the books that are dedicated, like *The Secret Doctrine*, the Few".

A. F. KNUDSEN

Theosophy Explained (Second edition), by P. Pavri, B.Sc., L.C.E. osophical Publishing House, Adyar, Madras. Cloth and gilt 4-8, Boards Rs. 2-12.)

This book, in the form of questions and answers on the broad ings of Theosophy, both in their fundamental principles and their ication in life, was first published in 1921. Since then there has a large volume of new ideas on the subject given out to the chiefly by Dr. Besant and the Right Rev. C. W. Leadbeater, in the revised edition of his book Mr. Pavri has embodied them propriate places. Other literature also, not specifically Theo- cal in form, explaining and supporting the various truths of osophy, especially illustrating their rationality and efficacy in

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practice, has rapidly increased during the interval and the author has made full use of it in the book. Consequently the volume has become nearly double its original in size and up-to-date in its contents. The book is sure to continue its usefulness to Theosophical students and others who wish to understand what Theosophy stands for.

The Twelve Houses of the Zodiac. In their Relation to the Twelve Organic Structures of the Human Constitution. By the Rev. H. E. Edward Sampson. (Ek-klesia Press. Tanners Green, Birmingham.)

The Rev. H. E. Sampson is a prolific writer. He has written about twenty volumes on Progressive Creation; Progressive Redemption; Scientific Mysticism; The Scala of the Mystic Way for Seekers of the Path of the Divine Mysteries; three volumes of *Theou-Sophia*; Lessons in the Wisdom of the Divine Mysteries; and he is editing a Monthly Magazine of Instruction in the Principles of the Path of the Divine Mysteries, "KOINONIA".

His latest book is *The Twelve Houses of the Zodiac.* To be being initiated in the Divine Mysteries as propounded by the Rev. H. E. Sampson, it is difficult to understand his exposition of the relationship of the Zodiac, the Constellatory and the Planetary Spheres in conjunction with the Twelve Organic Structures and the Seven Natures of the Human Constitution. The more so as he scornfully repudiates any connection with "what in these modern days is called Astrology". He says:

> I have no belief in "horoscopes"; zodiacal and planetary "influences" "nativities"; or the calculations and readings of Modern Astrology. It is a perversion of the ancient system. In modern times the world has gone astray on these subjects. "Occult" ideas. My desire is to bring before you some conception of the Astrological Science as it was understood by the ancient philosophers. In order that, I have to drive a wedge into "Occultism," "Astrology" and the current teachings of Spiritualistic, Hermetic, Theosophical, Rosicrucian, "Anthroposophical" and present-day systems which gain so many adherents to-day. All these systems philosophy are absolutely abjured by Disciples of the Path of the Divine Mysteries.

Not being versed in the vocabulary of the "Ek-klesia" explanation of the parallelism of the seven planetary circles and the seven natures of the human constitution is rather hazy for us. This is no doubt due to the "demoniacal, astral forces that prompt human thoughts" as "on this earth-plane, under present abnormal, degenerate and astral-controlled conditions (of the Fall), we are encompassed wholly by the same actuating and dominating rule of demons". Our delusion and our delusion is obviously not the same delusion, so that we do not understand each other. He speaks of the soul nature

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ercury, the vehicle of spiritual thought or illumination emanating
m the Spiritual Body (the Sun); of the psychical body of Venus,
oducing in its marriage with Mercury illumination; of the mind
ere of Luna, in which inspiration produces impulsion, the progeny
the mind nature, and its effects shown in action, through the
sical body. All this may be crystal clear to his disciples but are
so to outsiders.

Add to this his topsy-turvy view of the Zodiacal Houses ("Signs"
the modern astrologers) where only Aries (Head) and Leo (Heart)
ain in their normal places, while the other signs are wandering
t in an erratic way; Scorpio gets the lungs instead of Gemini;
o the generative organs, instead of Scorpio; Pisces the breasts
ead of Cancer; then the reader will understand the confusion
ught in the mind of the student of modern astrology. He says:

I am quite aware that the following order of the Houses of the Zodiac and the
re Organic Structures correlated with them in the human constitution differs from
given by modern astrologers. But this does not concern me or you, my disciples, for
w that the chart given describes the accurate identification of each of the Organic
ctures in their right corporate relationship with their counterparts in the Houses
e Zodiac, *viz.*, Aries—Head; Taurus—Nervous System; Gemini—Arterial or
ular System; Cancer—Muscular System; Leo—Heart; Virgo—Generative
ans; Libra—Intestinal Organs; Scorpio—Valvular System or Lungs; Sagittarius
neys; Capricorn—Executive Organs, the Arms; Aquarius—Motory Powers,
Legs; Pisces—Breasts.

Just as the artist looks, head down, between his legs, to see the
scape in just proportion, so we have to stand on our heads to
erstand his conception of the Twelve Houses of the Zodiac. His
rological Science of the Ancients" may be right; but we certainly
not reconcile it with Modern Astrology. It is not astrology he
ns to teach but the Path of the Divine Mysteries. He says:

We, who are disciples of the Path of the Divine Mysteries, living in the
klesia of Jesus Christ have no need to resort to material "tabernacles" and
mples" and "chapels," ceremonies and rites, sacraments and devotions and all
mplex of ecclesiastical institutions. It is the purpose of the Path of the Divine
eries to bring you back to your Spiritual Centre by the Teaching of the *Theou-*
ion that we give in the Ek-klesia. The Lord Jesus Christ himself incarnated
restored to human comprehension the same æonial Path of the Divine Mysteries
lead to redemption, regeneration, and perfection. Now, once more, other ancient
ders of the Divine Mysteries are incarnated on earth and are promulgating in
ur corners the same sacred principles. The "little flock" of disciples who are
owing the sacred principles of the Path of Divine Mysteries, under the instruction
eir Teachers, are already realising the exact fulfilment of the sacred conditions.
y have entered the state of "bliss" in the midst of toils and labours and sufferings
ertaining to this earth. They are demonstrating that under the principles of the
s of the Divine Mysteries it is possible for all brethren to live in unity, peace and
rmony. Not only so but many of the brethren are becoming so highly purified and
nsecrated in the mortal flesh that the Spirit within is enabled once more to function
ough the three bodies. They have reached the fringe of that most wondrous of all
esences, the Universal Synthesis.

M. G.

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Rabindranath Tagore, Poet and Dramatist, by E. J. Thompson. (Oxford University Press. Price 10s. 6d.)

Dr. Thompson's previous small book on Tagore brought much criticism on the author's head because of its all-pervading sense of superiority. This extension of his study into a thesis for a university degree thins out this sense to some extent—but not completely. Reference such as that to "the pitiless completeness of his Bengali text or the haphazard mutilation of his English one" manages to convey a sense of Tagore's imperfection both in his originals and in translations. Versions by Dr. Thompson, given as examples of how much better Tagore could be, also indicate how much better critical exposition could be. Yet, for all the dyspeptic touch that frequently annoys the reader of this book, it is a most valuable study of the poet's literary output. It becomes in effect a Tagore anthology of choice extracts from his poetry and drama, and an account of his development from the precocity of youth into world accomplishment. From the point of view of literary study it is well worth a place in the literary library. The author's knowledge of Bengali gives him authority in textual matters. It is a question, however, whether the reader who enjoys the now famous prose-poetry in English is helped by the information that the "Tajmahal" poem in "Lover's Gift" is a truncated version of the original. He may not be at all impressed by the exclamation mark at the end of the sentence: "Its first six lines are represented by three in the English!" He may even regard the poet's judgment to be above the critic's, especially when in the same paragraph the critic dismisses as "a bad conceit" Tagore's exquisite simile of the white marble Tāj as "a solitary tear-drop on the cheek of Time". Most readers will agree with Dr. Thompson's conclusion that "the assessment of final values cannot be done in this generation; but already it is clear that his ultimate place will be not simply among India's poets, but among those of the world." The usefulness of the book is enhanced by its bibliography. The get-up is worthy of the high reputation of its publishers.

Polarisation, by Paul Tyner. (L. N. Fowler & Co., London. Price 4s.)

Dr. Tyner here puts before his readers, in most reasonable and attractive argument, a spiritual aspect of the law of polarity, showing how by an intelligent understanding of the working of the law and steady practice of the same in daily life man may become the master of his fate.

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Polarisation appears as another aspect of unity with God, through science to the Divine will, and in a chapter devoted to the power thought Dr. Tyner reminds his readers of the emphasis which has ays been laid upon this latent force in man, by all great teachers oth East and West; how with development of power of thought polarisation can take place, evil is transmuted, blended to mony with good, while the enemy of yesterday appears as the test ally of to-day.

The author points out the great need of this polarisation in onal and international life, a condition which he shows can only e about when men have such clear thought and vision that they se the meaning of true brotherhood; and, ceasing to fear the new strange, know that the unity of life is such that nothing can be ted true prosperity for any which is not found to be prosperity all.

Dr. Tyner's own spirit of brotherhood, so alive in every argument ressed; his knowledge of Eastern and Western Scriptures, and minating rendering of the latter should go a long way towards ging about a polarisation between East and West, lead on the sympathy which comes of understanding to the spirit of herhood so much needed there.

U.

The Philosopher's Den and Other Tales, by Edgar J. Saxon. (The W. Daniel Co. Price 6s.)

When the hidden spring of the human heart is touched deeply ugh, pleasure-pain unite and (given the right brain-stuff) after ping to the surface, manifest themselves as wit-humour. In stment to life and living beings, the play and interplay between two opposites, pleasure-pain, cause often acute tension, which best be relieved by joy. For laughter can hide a deeper sense of n than can tears, and is more helpful.

'Tis a rare balance, that of heart and intellect, and not to be prehended of all, but it is to be found in these Saxon tales, "though are written with a light and humorous touch, there is through- an undercurrent of serious thought, and into them have been en ideas concerning health, education, games, clothing, gardens, y-tales, music, peace, liberty, Immortality and Religion".

More and yet more of these tales is what we would like.

JOY

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The Ark of Refuge, A Way of Escape, by Ion. (J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C. 2. Price 1s.)

The following sentence to be found in this very helpful little book sums up the book's nature and purpose: "The way to acquire the power to recognise Truth, and to be able to avoid Error or deliberate deception, is to set ourselves to arise in state"; and to the accomplishment of that there is and ever has been, but one way, the "perfect way, *living the life*".

There are many very useful passages, simply put, passages to keep in mind, such as the following: "The time must shortly come . . . when definite action will have to be taken . . . there is a grave responsibility upon everyone . . . to endeavour to prepare public opinion both for coming disasters and to a willingness to submit to such measures of self-discipline, purification and restraint in every walk of life as alone can safeguard them from danger, and eventually lead them to the gates of the New Jerusalem which is even now 'descending through the Heavens'".

This is in many ways a book that shows a great deal of insight in the present happenings of the world, to be read by those who can read between the lines.

Woodrow Wilson's Message for Eastern Nations. (Associated Press, Calcutta.)

The origin of this book is to be traced to a meeting of prominent Moslems which took place in Cairo in the winter of 1922, for a reason it was then put forward that a selection of Mr. Woodrow Wilson's writings should be published in the East. It was felt that the ex-President of the U.S.A. had a message for the world and that it would be valued equally by all nations.

Arrangements were then made that the selection chosen should be translated into Arabic, Persian and some of the languages of India.

The book is divided in three distinct parts; the first contains a memorial address, delivered in 1924, which gives a very clear insight to the high principles and ideals which were the motive power of Mr. Wilson's ministry, leading to one of the highest conceptions ever put before the world.

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Theodore Roosevelt said, some eight years previously "It would a masterstroke if those great Powers honestly bent on peace ld form a league of peace, not only to keep the peace among nselves but to prevent, by force if necessary, its being ken by others. The man or statesman who should bring about h a condition would have earned his place in history for all e, and his title to the gratitude of all mankind." And though it been said that the historic rank of Woodrow Wilson depends on destiny of the Covenant, all thinking people are surely bound recognise the fact, that the greatness of the mind that offered to world so magnificent an ideal can never be belittled, because the ity of humanity delays the consummation of the plan.

The second part of the book consists of extracts from addresses vered after the declaration of war by the United States and on ditions of Peace—culminating in Part III, The Covenant of the gue of Nations.

All who have, as yet, taken no part, given no share of the interest ich each one must give if world peace is to reign, would be well ised to seek for inspiration in these pages.

He who deplores the frailties of the machinery which then was in motion, will be reminded anew of the loftiness of his ideal, membering that very loftiness entails a greater striving and a ater patience to attain.

U. C.

Our Debt to Greece and Rome, by E. B. Osborn. (Price 3s. 6d.)

Buddhism and Christianity, by J. Estlin Carpenter, D.D. (Hodder Stoughton. Price 2s. 6d.)

These two books, belonging respectively to the publishers' very derately priced *People's Library* and *Library of Thilosophy and* ligion, may be treated together as companion volumes. They are, ased, unique of their sort, and both written by scholars of universal- Mr. Osborn's grasp of things Hellenic and his sympathetic ght into the Greek character and view of life, have enabled him put into some 200 pages the substance that generally runs into a ry large volume. One feels that he says just the right thing about

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each topic, whether in art, philosophy or history. He leaves out [illegible] unessentials and draws our attention to what really matters, so that [illegible] we have a series of living pictures before us of Æschylus and [illegible] Sophocles, Socrates and Plato, Aristotle and Thucydides. The [illegible] contrast drawn between the Greek and Roman character is striking and true. The youthful and fresh nature of the Greeks, 'eternal children' as Solon was told by the Egyptians, and the *gravitas* of the Romans, law-givers and makers of roads, are here shown up as the two sides of the coin which is still the best currency of the European. Few writers could have said and suggested so much in so few pages. A brief but valuable bibliography for students is at the end.

Turning to Dr. Carpenter's volume we may first note that he is one of the ripest scholars, both in things Buddhistic and Christian. He was associated some forty years ago with Dr. Rhys Davids in Pāli researches and knows what he is talking about when he speaks of Buddhism, while in Christian theology he is listened to with respect and admiration. This book is undoubtedly the only one I have read in which the two religions are impartially handled, with equally distributed admiration for their several characteristics. These two greatest of religions, perhaps we may say, have extraordinary similarities and yet in some respects none could offer greater contrasts. "Their roots," says Dr. Carpenter, "go down into common soil of human thought and experience . . . each claims explicitly or implicitly some kind of finality, some secret of Absolute truth."

It may be said that the researches of the last thirty years have brought about a better understanding between the supporters of the two religions. Earlier writers have sought to 'score off' each other by showing up their opponent's weak points. Dr. Carpenter speaks of the Buddha in terms of generous appreciation such as [illegible] Buddhists might envy, while at the same time, as a Christian, he expresses his admiration of his own Master's method in no uncertain terms. Followers of both systems will do well to give close study to this remarkably concise and lucid exposition, which is at the same time a treasure of literary art.

F. L.

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The World of Dreams, by Havelock Ellis. (Constable, London. 6s.)

Books on dreams must either tell of the experiences of the author or they are entirely borrowed from someone else, they cannot be both. We are satisfied that this book from the pen of this well known author will be widely read and be a help to many if they have not had experiences of their own to guide them in the world of dreams. To the reviewer it appears that the author does not take a serious and *real* view of dreams but looks upon them as something outside himself and to a certain extent of little account; yet he has taken an infinite amount of trouble in writing this volume, so we are inclined to think that he has hidden his thought, and possibly his convictions in many cases, with reference to this subject, in other words, he has not "let himself go" in this book and we wish that he had, for between the lines we read that there is more that he could have said if he had had the mind to do so.

We are however indebted to him for much therein contained and hope that the book will be received well as it should be received, for it has a value.

D.

The Psychology of Your Name, by Nellie Viola Dewey. (Published by the Theosophical Press, Chicago, Ill., U.S.A.)

This little book of 106 pages, is a real contribution to the Science of Numbers. It is a summary of knowledge gained through thirty years of study and practical application of the principles which relate letters, colours, numbers and traits of character. The treatment is unscientific, though naturally, very incomplete, the purpose is to throw light on the complex subject of human psychology, and to aid in the quickening self-unfoldment by indicating the lines along which, for the individual, self-conscious effort should be applied in the building of character. Mrs. Dewey believes that we do not receive our names by chance any more than we receive our parents, our nationality, our karma by chance.

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Old Lamps for New, by Claude Bragdon. (New York, Alf... A. Knopf. Price $3·00.)

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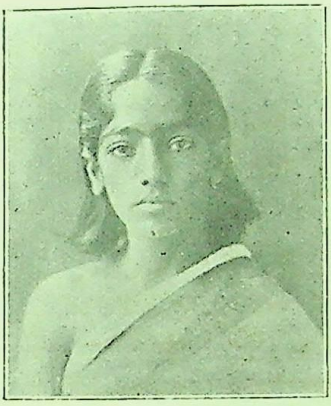

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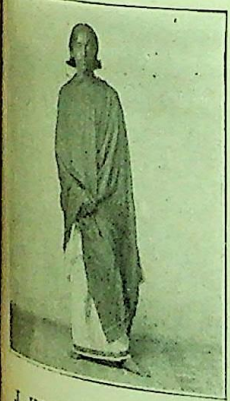

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August 26th, 1927.

Dr. Besant leaves Helsingfors, mounts the aeroplane and flies to Stockh
August 27th, 1927.

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HE THEOSOPHIST

ON THE WATCH-TOWER

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the wish of the Central American Lodges, they en grouped by me into an Agency, with don José as Presidential Agent. I had myself selected him, had the majority of votes before the choice was com- to the members. He has organised a Provisional consisting of the following:

Señor José B. Acunya.

His Excellency, don Julio Acosta Garcia, ex-President of the Republic.

His Excellency, don José Coronado, ex-Minister of Foreign Affairs.

don José Monturiol.

His Excellency, don Tomas Soley Guell, Minister of Finance; don Mariano L. Coronado; don Carlos Luis Saenz; don Francisco Vidaorreta.

don Alejandro Aguilar Machado, lawyer.

good start. I cordially wish them all well.

* * *

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Secretary: His Excellency, don José Coronado, ex-Minister of Foreign Affairs.

Treasurer: don José Monturiol.

Councillors: His Excellency, don Tomas Soley Guell, Minister of Finance ; don Mariano L. Coronado ; don Carlos Luis Sāenz ; don Francisco Vidaorreta.

Legal-Adviser: don Alejandro Aguilar Machado, lawyer.

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***

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I sent the following message to the Danish Scouts. Peop seem to like it, so I print it in *The Theosophist* for any Scou who read our Magazine.

Copenhagen,
August 24th, 19

DEAR YOUNG BROTHERS AND SISTERS:

Will you try to remember that on you and on others like y the future of every country depends?

You are the men and women citizens of the coming age, fathers and mothers of the next generation.

Among you are the leaders of the days to come. Be bra faithful, honourable, strong, gentle and loving. Keep your bod pure, your emotions noble, your thoughts strong and clean. So s our Elder Brothers, the World-Teacher and the World Mother b you and make you a blessing to Denmark and to the world.

ANNIE BES

***

The Sixth Convention of the T.S. in Wales was held Cardiff on September 24-26, and I had the pleasure of presid over it and delivering two public lectures, and an address a meeting for T.S. and Star members, and of taking the Ch and making short speeches at a meeting of the Theosophi Order of Service, at which Mr. Max Wardall was the lectu and at a meeting of T.S. members and friends, at which Rt. Rev. F. W. Pigott spoke on the Fellowship of Faith Mrs. S. Maud Sharpe on the Revival of the Mysteries, a Prof. Emile Marcault on the Theosophical World Univers The last named speaker also delivered a public lecture "The University of the New Age". The weather was ve unkind to us throughout, but we met it with smiles, a everyone seemed very happy. Mr. Peter Freeman, excellent outgoing Secretary, was replaced in his office.

There was a full programme, and one of the m interesting meetings was that of the members of the The sophical Society, old and young, and the Order of the St Captain Max Wardall gave a very useful lecture on t

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sophical Order of Service, which under his inspiring ce seems to have taken a new lease of life. Everything t the weather went well, and that has become past ng for.

* * *

Most enthusiastic accounts reach me from the United s of the welcome accorded to Bishop George S. Arundale his wife at the National Convention. Says one account:

Dr. Arundale immediately won the hearts of his hearers, and Arundale likewise won our hearts after speaking a few and then singing while playing the vīṇa. Mrs. Arundale ly beautiful . . . Sunday evening Dr. Arundale gave a lecture on "The Return of the Christ," which was very well ed, several thousand people being present, the message ringing conviction.

A lecture on "America, Her Power and Purpose," has very well received.

* * *

The new National Headquarters of the T.S. in the United s were dedicated with Co-Masonic ceremonies on mber 3. I had the pleasure of laying the Foundation last year, and with the astonishing efficiency and speed characterise American workers, the building is now for occupation, with a flower-garden, pond and a little of trees; for the President (General Secretary, of the nal Society, Mr. L. W. Rogers), whose initiative and have made the work possible.

* * *

A wonderful resolution has been passed by the League ions, amounting to the outlawry of war. The fact that has been done is the presage of a fundamental change of ns between the different Nations of the earth. It is to ory of Poland that she initiated this great step towards an civilisation. When Nations learn, as individuals done, to submit their disputes to a Court of Justice r of to the outcome of a prize-fight, international

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morality will no longer permit men to murder, loot and rava on the excuse that the crimes were wrought on a peo talking a language other than their own.

***

I am very glad to see the vigorous criticism of t Bombay Pinjrapoles published in the *Bombay Herald* a signed by Mrs. Jinnah and Mr. Kanji Dwarkadas, a earnestly hope that it may be followed by reforming act by the public. They had visited the four established for t relief of sick and the care of aged animals, and found a condition of neglect and dirt.

***

I am giving a last lecture in Queen's Hall, London, "The Future of Europe, Peace or War?" In the visits many countries in my flight over the north and east of Euro I found so many causes of trouble were growing up, that af lecturing on the subject in Budapest, Vienna and Geneva resolved to deal with the question in London, one of greatest political centres in the world.

"The New Race is coming among you, the Wor Teacher who appears with each such stage in evolution with us, already at work. Lead the way, Brothers, to t glorious Future, to the Kingdom of Heaven upon earth; e ternalise the Kingdom within you. You know the Plan, workers in the raising of the Temple, skilful craftsmen making it beautiful. The Dawn is here; the Sun is risi Do not turn your backs on it, and grope on in the darkne your own shadows create."

(From Dr. Annie Besant's farewell note to the Theosophical Society in Americ

***

Before this number leaves Adyar the President wi Krishnaji and the Vice-President will have arrived. The

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plement to The Theosophist.

CONVENTION NOTICE

s we have already over 50 applications for rooms at the ojanasala and Quadrangle, whereas there are only 14 rooms ilable for delegates, intending visitors are informed that no ther requests for rooms can be considered. Accommoda- n can only be provided in the general sheds or in huts cially ordered and paid for.

Registration fees and applications should be sent to . B. Ranga Reddy, Theosophical Society, Adyar.

dyar, *Madras*
tober 22nd, 1927

A. SCHWARZ,
Acting Recording Secretary

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e at Bombay on the 28th of October. Our President ever been so long absent from India since first she d and much preparation is made to express the burning d love which ever glows in our heart for her who has of her life's blood to her adopted land and for all of us. elcome to Krishnaji will I believe be a silent one, silent want of zeal but because we cannot express that which den in the innermost of our being.

n offering a welcome to all we feel as ever how inade- are words and yet an attempt at an address is offered to We just lay the address at their feet and ask them to the hearts that are sincerely offered in service and the words that remain unuttered.

* * *

The Theosophist staff was more than glad to receive an t of the President's visit to Finland with snap-shots, ly Section which has sent any report to the President's ine and we thank them most heartily.—

I send you four pictures taken during Dr. Besant's visit to d (Helsingfors) 26-27 August, if they would interest you. At me time perhaps I may mention that our President did an ous success in visiting Finland. The Hall for her public e containing 1,060 seats was filled to the last place and a big of hundreds filled the vestibule outside. The tickets were all t five days before the lecture and crowds of people asked for s during the interval. The title of her lecture was: "The New tion and the World-Teacher." Before she entered, she was d with songs, sung by a small choir, and with a poem of wel- written for the occasion in English by one of our members and by the actress, Mrs. Elli Tompuri.

The following day the President laid the Foundation-stone of ciety's new Headquarters and directly afterwards delivered a on the World-Teacher to members of the T.S. and kindred sions. The Hall, a film-theatre with 900 seats, was also filled last seat. All the newspapers in Helsingfors and some in dairy-towns contained articles about Dr. Besant and reports of ures, besides pictures. All the articles were in a friendly or al spirit, only one newspaper was sceptical and doubted all her messages would prove true. The lecture-public and

poem appears in our magazine *Teosofi*, for August (Nos. 7-8).

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the T.S. members who arrived from all parts of Finland (at lea two-thirds of the whole membership) were greatly content becau they received so much valuable information about the World-Teach and His present physical vehicle and other things; so many go teachings and fine impressions. So we are extremely happy that o President came to us, although for a very short trip, thereby showi that she does not forget even her very distant children. Her vi will give us more eagerness, more strength to continue our work the benefit of her work and our mutual movement.

September 12, 1927. JOHN SONCK,

General Secretary for the Finland T

* * *

Some extremely interesting happenings, in the Christ Church are well worthy of note by all who are studying changes in the thought of the world to-day.

I quote the following from *The Morning Post* September 27, 1927.

DEFENCE OF THE MODERN SCIENTIST

Not for the first time, the militant and modernist Bisho Birmingham, Dr. E. W. Barnes, has startled the Christian world w a vigorous pronouncement. In Westminster Abbey yesterday attacked religious people and their leaders for their "timid obscurantist" attitude to Science.

Declaring that now competent men of science unanimou agreed—as disclosed at the last British Association meeting—that m had evolved from an ape-like stock, he pleaded for a change in traditional dogmas of the Christian Church.

These are some of his most striking statements:

Darwin's triumph has destroyed the whole theological sche

Man is not a being who has fallen from an ideal state of perf innocence: he is an animal slowly gaining spiritual understandi It is quite impossible to harmonise this conclusion of scientific inqu with the traditional theology of any branch of the Christian Church.

If, then, opinions widely and even universally held turn ou be wrong, let us declare the fact, and we need not blush as we ma our confession.

If there be a God behind Nature He can show His creati activity through the process of emergent evolution just as definite as by special creation.

That God has used evil in his Plan is obvious.

In the belief that God's creation has a purpose we postula the immortality of the soul.

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Secretary reads the document for founding the New Headquarters of the Theosophical Society at Helsingfors.

...nt lays the Foundation-Stone of the New Headquarters of the Theosophical Society in Finland. August 27th, 1927.

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About a fortnight later we read of the disgraceful ...ion which the same Bishop received at St. Paul's ...dral. This report was sent to *The Hindu* and we ...d a short portion of it.

SCENE IN ST. PAUL'S

MODERNIST BISHOP SHOUTED DOWN

As Bishop Barnes of Birmingham entered the pulpit of ...ul's Cathedral to deliver the address on "Man's Creation" a ... clergyman, the Rector of the City Church, accompanied by a ...er of young men, walked up to the transept, denounced Bishop ...s for "his false and erratic teaching" called on the Bishop of ... to inhibit Bishop Barnes from any Church under his jurisdic- ...nd demanded that Bishop Barnes should be forthwith deposed ...tcast from the Church of God till he recanted his errors. The ...man then left the Cathedral and Bishop Barnes preached ...rrupted.

When the organist realised that an irregularity was occurring ...an to play, gradually increasing the volume till the protesting ...man's voice was drowned.

Bishop Barnes stood silent on the pulpit with bowed head and ...d look.

About four hundred people left the Cathedral with the ...man.

Truly the days of tolerance seem far away and we had ...ght, while dreaming of a far off vision, that we lived in ...e country but alas, the spirit of the inquisition is still with ...d abides in the heart of some of our prominent church ...aries, yet in their blindness they are acting according ...eir belief, their creed of righteousness, but how far off ... creed seems from the teaching and the Love of the Lord ...mpassion whom they claim as their Lord!

Each considers that the other commits sacrilege, yet both ...retching out a hand to find the truth and one day the ... of both will find an expression from which all hurt has ... taken away and they will understand each other before ...Gate that brings them into the Presence of their Master ...eir Beloved.

W.

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THE RISING OF THE STAR

WHAT can we do to whom Thyself hast spoken
Lo! this the token—Boundless Liberty.
How shall we use this wond'rous, new-found Freedom,
How—but to give ourselves in bond to Thee?

Now to our hearts the solemn Hour calleth,
See the Light falleth over worlds afar!
Clear rings the cry; "Awaken thou that sleepest,
"Rise and salute the Rising of the Star!"

High and serene—all power and pride disdaining—
Lord of Love reigning; infinitely fair.
Pure and aloof—the shadowed earth illuming,
Gladness and Beauty for gray mists of Care.

Oh! we will follow Thee! All else resigning.
All Faiths combining, Love the last and best,
Leading within to where the soul's Beloved
Waiteth enshrined—the Spirit's Inmost Guest.

Leading without to where the Star's great splendour,
Radiant and tender, burneth out Desire;
Leaving one wish—To succour one another,
Up through the night towards that flaming White Fir

CAROL RIN

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THE COMING CHANGES

By ANNIE BESANT, P.T.S.

[Closing Address at the Annual Convention of the T.S. in England, 1927.]

WE are coming now to the end of this Convention. People from many lands have come hither to think with us, with us to gather fresh strength and fresh inspiration for ce. And at this time in the world's history, when things hanging very rapidly around us, when we are beginning e a great crisis through which our world has to pass, one t, I think, but turn one's mind to the duty that lies upon bers of the Society, the part that they ought to play, the by which they will prove how much they have taken of great Treasure of the Ancient Wisdom committed to our e. But, committed to our charge for what purpose? in order that we, having received a greater knowledge, e able to help our brethren who have not shared in that ledge to as large an extent as ourselves. We are going into a time of very rapid changes. Many nations el the pressure; many peoples will be bewildered and ; but we, who have learned something of the mean- the coming changes, we, who have been forewarned of anges and bidden to prepare, how shall we answer to

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the future unless we use that knowledge for the helping o the world?

LEADERSHIP AND CO-OPERATION

Now we have in our Society very nearly 44,000 men an women—a very small number, of course, when you compar it with the population of the globe, but before this period ours a mere handful, much less than that, has moved th world and changed it, because it guided it along the path th led to greater knowledge, to greater service, to greater happ ness. And the task that lies upon us all to-day is to assum definitely that leadership which is our duty, however wea may be our power, however small our influence in the wor For you much mistake yourselves if you imagine we are he simply for what we may learn and what we may gain, so th we may grow, or advance rapidly in evolution. Not for th was the Theosophical Society founded, not for that have th Masters of Wisdom rent a little of the veil behind whi They have lived for so long a period, in patience, waitin Waiting century after century; patiently making an effo century after century; frustrated in Their efforts, centu after century; but ever returning to the task with tirele patience for love of Humanity that knows them so little, th seeks them so feebly in the searching. And They have t right to demand from everyone of us in our own place t assistance and co-operation that is our duty, and ought to our highest joy. For they alone are not able to guide t world whither it should go; They need the willing co-opera tion of Their servants here. And They have gathered together to co-operate in that great emprise, for They ha told us we are at the beginning of a new age. They ha

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s that new work lies before us in the future. And They been preparing, and the preparation has been for the ng of One of Their Greatest, the greatest Messenger of White Lodge, that He may point us to the goal towards h we should advance, to the purpose which it is our duty hieve.

HELP IS NEEDED

And so I would say to my friends and brethren, that this ot a matter any longer for mere study that we may learn, ather for effort and action that we may help. For the help eded by the world struggling to-day. And especially it is ity in the country where we are, to help that country along igher road, to strengthen that country for the great work lies before it, to use the knowledge that we have gained e past, in order that we may trace in the future the path isdom and tread the path of service. And I put it to you o everyone of you as individuals, that on you lies the nsibility of adding to the strength of the Society in the international work that lies before it. It is not on our ers that success depends. For how should we count our ers if we only see a special portion of this small earth? are hosts of myriads who are behind us, to strengthen ands if we would use them—great masses of higher s, only waiting that they may be able to pour in safety forces down upon the world of men. It is specially our ion, specially our duty as an organised body, as a body into the world in order (to quote words spoken early r story) that round every Lodge in the Theosophical y there may be a diminution of poverty, of ignorance misery.

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Mighty Spiritual Forces

I would ask you when you leave this Convention realise that that is the duty for which our Society is here, th our Lodges are the fingers of the Society, and that in eve place they must set their appointed work. It is for us to ma those great thought-currents, the channels rather of t great thought-currents, that the mightier and wiser Ones th we, are striving to pour down upon our world; for They cann pour down unless we do our share. Think of those tremen ous floods near the Mississippi to-day, how they have flood thousands, millions of acres of land, and rendered helple and homeless hundreds of thousands of people. They ha spread as a destroying flood, and they might be the emble of what might happen to our world if the mighty spiritu forces were unloosed in all their marvellous power and pour down upon a world unprepared to receive them, working ru rather than fertility as they flow. And the duty of the The sophical Society is to receive the impact of those forces, a by its members who serve as channels to spread them ove wide and thirsty earth. There lies our duty, there o highest privilege; everyone of us a small channel, but the multitude of those channels that we as individua may offer, comes a mighty tube as it were, that can ta this fertilising water and irrigate in safety, witho destruction but full of blessing, the thirsty soil of o mortal life.

The Gospel of Happiness

Those of you who belong to this English land have you own special duty to perform. Those of you who represe

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lands, take back to them the message that here in this ention we have heard. It is our duty to open the eyes of ur fellow-countrymen wherever we may be, to the ility opening before the human race of a higher happi- and a higher bliss. It is ours to spread this gospel of ess, and to win the hearts of the people away from the s that perish and turn them to those that are eternal. er that we may do that effectively, we must remedy the that surround so many, nay, the majority of our fellow You cannot speak to the starving of the happiness he cannot dream of, while his body is suffering so y. You cannot speak to the heart-broken, while the can scarcely beat because of the burden that weighs upon it of human sorrow, trouble and anxiety.

Service of the World

nd the fundamental reason for that trouble and nxiety is just because their hearts are fixed on the s that perish in the using, that they do not share others the higher, the greater treasures of human that they enjoy, the minority to themselves, what is of art or beauty and of culture, and even of all enues of still wider bliss that lie beyond those in the of the human heart where lives God, Who is Bliss. It s to carry that message everywhere, and to make it e that the people who live in the darkness and the of death may be able to see their way to that great peace. For that, as a Society, as a mighty organisation, eat number of Lodges scattered over the world, we must em all together by our common knowledge and our service, utilising what we have learned from the great

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Teachers of the Wisdom, in order to make that knowled assimilable by the hungry and the starving of our humani And I would that each of you should feel that on you falls part of that duty, that you should be working definitely some department of human life, to make possible such amount of understanding among the people, such an amount desire for the things that last, that the hunger of the soul m be awakened within them, and the voice of the Spirit may heard, telling them the things that make for their eter peace. Each of you, when you meet in Convention again n year, should be able to show something that you have done the good of the world and your country, and have some defi offering to lay on the altar which we strive to build, the a that we raise to the God within us and without us. the world there is struggle; it is our duty to remove t struggle with understanding and therefore with pea There is poverty in the world which need not be; it not a necessity, but grows out of the ignorance and selfishness of men. And we have the duty to lead the way of that poverty, so that the people who suffer may h time and strength to understand the greater and the m lasting things in life. It is not enough that we have lear something of the great Wisdom, and that our own lives lighted by the glory of that light. It is no true light for unless through us it shines out upon the world. And great evils of the world we must strive to remedy; and if give the lead the world will follow.

War and Peace

I put to you that responsibility of yours, because know that only wisdom can guide, only wisdom can solve

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problems of human life. There would be no wars in world if we did our duty, if we won the masses of the to refuse to fight against their brother men. What is e of talking about the brotherhood of humanity, if we armies to go out to kill our brothers, if we permit the of that spirit that would make armaments to slay, in order to block the sea for others, aeroplanes to drop bombs upon defenceless cities. Oh, if every member of heosophical Society would add his thought, his will to if every one of us would add our little strength, we make such a current in favour of peace that all ism would be looked on amongst us as savagery, and all as a crime against the universal brotherhood of all res. We can do it if we will. It is not the passing we want, but the will, determined to peace and happi- You may turn aside the needle of the compass if you interfering with physical force to make it point in direction. But it returns ever to the pole and points the one direction. And so we should be if our will, e compass needle, were steadily directed to the peace appiness of our world, if we warred against cruelty ever we found it, and replaced it with tenderness and ssion. If no harsh word ever escaped our lips; if ally we poured out the thought of goodwill, of friend- of affection; if instead of suspicion we gave trust; of ascribing bad motives, we put in the heart of a good motive in the place of an evil one; if we acted should act who are servants of the Highest, servants of manity, then the world next year, Britain next year, be very different from what it is to-day. Instead of blindly, the eyes would be opened; instead of g, the feet would be firm.

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OUR OFFERING

I ask you to take that message home, and to work it o in your daily life. When you come back next year, co with what you have done, put your theories into practi For you only know that which you live. And if each one you will take that appeal as addressed to himself, then o whole Movement will become one-pointed, working for common purpose, working for a definite goal. We shall be to see the Light on our paths when we let it pass through as the sun through a transparent medium. We shall begin know the Peace, when we have no quarrel with any, but me antagonism with affection, meet unkindness with goodw For there is no other way to change the world.

And then, when we meet again a year hence, some lit offering will be ready to offer to the great Servants of mankin For They who rule the world, They are the greatest of servants; and we who strive to reach Their Feet must foll the example that They set, and become servants of the wo in which we live.

Annie Besa

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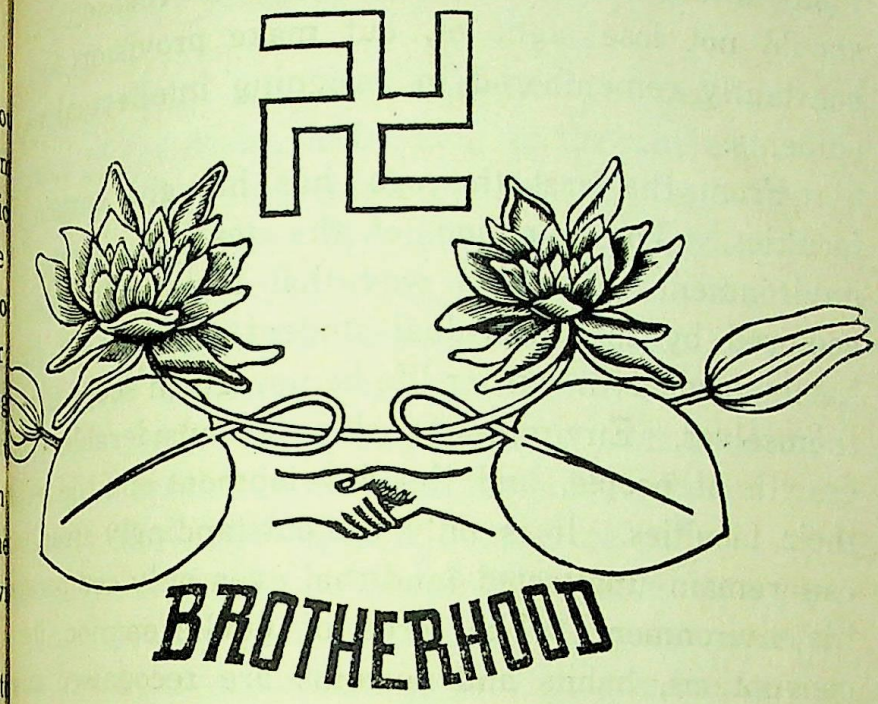

THEOSOPHICAL EDUCATION

THE CLASS-ROOM

By B. RAJAGOPALAN

...GH education is a life-long process, it has generally ...een confined in its denotation to the acquisition of ... faculties, mostly intellectual, in the pre-adult stage of ...ty. In theosophical education, great stress has to ... on the value of class-room arrangements and manage... ...e Theosophist should never forget that the intellectual ...s of the student are not the only, not even the most ...t, ones that have to be trained. He has to take into ... the primary facts of existence of the individual—the ...h his instruments, the physical, emotional and mental ... acquisition of faculties in the past, the law of rein... ... and the law of evolution. It has been recognised

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that the physical and emotional natures of people greatly aff their intellectual status. This, the theosophical teach should not lose sight of, but make provision for its be constantly remembered in assigning intellectual work to students.

From the past the ego has brought certain acqui faculties. The function of the teacher is to create environment in such a way that further faculties may acquired by the individual student, and certain undesira habits formed in earlier life be not given scope to perpetu themselves. Environment plays a considerable part in growth of people, and the development and the inhibitio their faculties. It is only the outstandingly strong man can remain unaffected (and that even only comparatively) his environment. The force of public opinion, the curr conventions, habits and customs are recognised to be potent factors in the world's movement; and much more it in the case of boys and girls, who, because of their are much more susceptible to influences from the outside. is the teacher's responsibility to create the environment the students. And the most important element in environment should be the teacher himself.

Naturally one ought to expect the theosophical teac to be equipped for his work. No one dreams of a do or an engineer being put in charge of hospitals or bu ings without adequate proof of their skill and facult But the world at large does not seem to mind a more important task than mending the broken health people and putting up buildings—namely the mak of men and women into citizens—being handled by peo who do not and cannot bring to their work the necess eagerness, enthusiasm, knowledge and power. The th sophical teacher on the other hand has to be a clever man, intelligent man, a wise man. Before he undertakes

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ement of a class-room, he ought to bring certain
us with him—more or less efficient—the more effi-
be better.

eaving on one side the material environment, the
ements of the desks, books, etc., for the moment, let us
ake the most important element in the student's
ment—the teacher. He must be equipped with a
looded mind, capable of taking facts and analysing them
same way as a doctor conducts the physical examina-
a patient. He must not be swayed by sentiment, by
tion, by habits. He must not look at facts before him
is emotions stirred up, for then his judgments are likely
warped. He must have a bigness of outlook. He
ot be lost in details. Above all he must have great
in himself and the laws of Nature. He must remember
e "mills of God grind slowly, yet they grind exceeding
" and be patient in achieving results.

e cold-blooded nature of the teacher does not mean
is emotions have been starved out; for, such a
whose feelings have been killed cannot do much.
as to be full of warm sympathy and affection, as
ise repulsion might be caused, and the necessary work
ne. But, unless a teacher is intelligent enough to
inate between the important and the unimportant, to
work and persons without bias or prejudice, his work
get done. A teacher is first of all a leader, and it is
der's job to understand his followers; and understand-
impossible if the mind of the judge is constantly
ed by slushy sentiments or petty worries.

e have been told that that judgment is correct
the judge expands his consciousness to include that
judged and understands from the other's point of
e rightness and the wrongness of things. Not that it
hat the other's viewpoint is the right one or the one

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to be adopted, but this process will give a tolerance and understanding of the other's actions, so that a sympathe conclusion and judgment will be made possible. This capac for the expansion of consciousness must be practised a acquired by the theosophical teacher. This natura presupposes that he has practised and continues to practising meditation according to some prescribed rule other. Mrs. Besant's *Thought Power: its Control and Cult* and Mr. Ernest Wood's *Concentration* give enough instruc for practice, even if one does not happen to belong to school of Yoga or meditation.

The teacher must have a bigness of outlook, other his judgments may be wrong. Among other things, he to remember that most things do not seriously matter that very few things are overwhelmingly important. the other hand constant recollection of the fact that all pe are gods in exile, with faculties latent if they are not pa is absolutely necessary. Hence the recollection of the *shlo*

एको देवस्सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षस्सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥
एको वशी निष्क्रियाणां बहूनां एकं बीजं बहुधा यः करोति ।
तमात्मस्थं येनुपश्यन्ति धीरा स्तेषां सुखं शाश्वतं नेतरेषां ॥[1]

and the translation of it into practical application, or the stant attempt to translate it into practical application, will ca a better understanding of things and assign a comparati truer value to the activities and inactivities of the boys in charge. All activities or their absence are caused by nat causes, and the effort on the part of the teacher should first to understand and only then to judge. The pres

[1] One Shining Being sits hidden in every creature, pervading all, the Inner of all beings, the Watcher over all acts, abiding in all created things, the Witness Heart, the Absolute, free of all attributes.

The One, Self-controlled, who divided manifold, the one seed out of which g freedom from Karma, those steadfast ones see Him enthroned within their A Sheath. For them alone is Bliss Eternal, not for others.

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ency to deprecate the so-called laziness, mischief or ention on the part of boys has to go, and in its place has to ubstituted the tendency to give him motives for activity, tion and right work. It has been suggested that cism on the part of the bourgeois is mostly on those s which he is incapable of doing himself and which he not excuse in others, not because he has grown beyond but which he cannot do because of the infirmities of various bodies. Thus an elder can take a youngster to for not being quiet and calm, not because he has learnt value of it, but because of his age, he cannot but be quiet calm, his body compelling him to be so. He is mostly pable of the things which boys can do and probably ld do for the sake of their growth. The teacher must ut of this bourgeois order of criticism and become a true , like God. A common fault in this connection may be d as example. The teacher, having mastered a subject e or less, expects the boy to be as quick as himself, instance in arithmetic, and accuses him of laziness or ention because he is slower. He forgets that what is clear to him is new to the boy. In many cases, the her himself is not master of the subject and only vaguely s that more work could have been done within a given than what has been achieved—without any data for such ht.

We have been told that many of us are much greater at causal level than we are on the physical. While this d give satisfaction and a certain amount of comfort to the diffident among us, it should not blind us to the fact we have got in our own systems a large number of im- ents preventing the true communication of the ego to ind, the emotions and the brain, resulting in the great- of the causal body being not taken advantage of for the of the personality. Free communication has to be

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achieved by the removal of the impediments and that take time. Regular meditation, aspiration and the necessary wi have to be constantly used that we may truly come nearer t our egos. If this is so on the part of the teachers, who ar adults capable of understanding their responsibility and wh have a well-stocked brain, much more so will it be in th case of boys who have naturally not realised the greatness the ego. Hence, time has to be allowed for the fruits of wor to be manifested, the teacher being on the alert to see th patience on his part does not mean *slackness* on the part of th boy. A god-like patience should be the teacher's ideal in th

The foregoing has become much more of a preaching tha seems quite desirable. But a considerable amount of succe will attend the adoption of a theosophical method of educatio Let us first dispose of the physical apparatus. It has to be see that everything is ready for work, before work is begun f everybody. The necessary stationery, the necessary book the necessary furniture arranged in such a place and way to induce work and not to create discomfort; ready reference exact instructions as to what ought to be done, how it ough to be done; what books have to be consulted, and those boo themselves; chalk, dusters, note-books, notes—all these hav to be ready and in place within easy reach. This ha been understood by the teachers of the West who are great i organisation and no training college fails to inculcate thes ideas in the minds of its clientele. But the theosophica teacher has to be ready with more things. He must have a these physical helps, but he must bring to his help, emotiona and mental helps as well—and the latter will be found to b much more helpful than the former, the exact succes depending of course upon the nature of the will and th strength of the personality of the teacher himself. Let us remember that thoughts are things and emotions are powerfu forces and let us calmly and in a scientific way yoke these two

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powers in the service of our teaching. Let us have faith in ourselves and in the inviolability of all natural such as thought-power, etc. Let us remember we are in exile with the power of the Logos to draw upon. Let doubts mar the strength of our thought-forms and current motions. Daily meditation will help in the growing sense ability of these non-physical agents of help.

The non-physical help thus rendered would be the help the atmosphere. Through long centuries Oxford and bridge have developed the Oxford and Cambridge atmo- re and a public opinion of their own. The theosophical her has to create the atmosphere of his own day—the sphere of busy activity, easy acquisition of knowledge mental development.

How is this atmosphere created? The method might according to the temperament or the ray to which any ular teacher belongs, but a suggestion of some ideas come in useful as serving for example.

Let the teacher on entering his class-room daily dedicate lass-room for the service of man to do the work of God— iet work in this connection, and call down, invoke and the blessing of God or his Master to the place. Let the her create by force of will a magic circle, wherein quiet without the intrusion of thoughts from outside, will be possible. Let him once again have the faith and the necessary in this work and then nobody who comes the class-room can fail to imbibe the atmosphere so ed.

The teacher must then brood over all the boys in his e, like a hen over its eggs, so that while the boys are ed in their own respective occupations, they will be ing the necessary stimulus to their faculties from the physical activities of the watchful teacher. The teacher to expand himself as to include all the boys in his aura

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as it were, giving off practically particles from his more advanced intellectual body to the mental bodies of the students. The boys at work will unconsciously derive in this way great help which will give them great satisfaction as it will give them the idea that they are getting answers to their difficulties by their own effort and not by any spoon-fed arrangement which most of the direct instruction of modern days practically amounts to. So also, in solving the difficulties of students, stimulating their mind by making it vibrate at a faster rate by the more quickly working mind of the teacher, is a very helpful device. In the end, the teacher will have achieved the distinction of not teaching the students, but of getting the students to learn—a distinction of considerable importance, when one comes to think of it.

The brooding of the teacher does not mean that he closes his eyes and does nothing else except meditate on his boys. Having set his thought-form to work, to constantly attack the mental stuff of the students and from time to time reinforce its strength, he should turn to his own work and be intensely busy at it, not pretending to be at work but really and earnestly busy. If he be engaged in teaching work, he should be busy about it, enthusiastic about it, infecting his class with his enthusiasm, using not merely his words automatically, not merely reciting facts from his stock of memory, but feeling deeply what he is imparting and throwing his thought earnestly into it. The atmosphere will thus be reinforced. If he be not engaged in teaching work, but in supervising the studies of students, let him also engage in his own work, with all his attention concentrated in the work before him, whatever it be—preparing for his teaching, engaging in his own study, correction of exercises, setting tasks to individual students, preparing assignment, drawing up reports, thinking out possible alterations in methods of study, writing notes. This work of

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teacher will once again create the atmosphere of work
h will infect all who come within the four walls of the
room, and urge them on to fresh endeavour and constant
work when they might desire to shirk.

This example of work, concentrated and busy, however
to be understood with certain reservations. The teacher
ld not be so busy that he does not know what is happening
e boys round about. He must have a few loopholes in his
ciousness, shut out all other avenues of approach to his
and concentrate on the work before him. But through
loopholes should come to his notice and consciousness,
ing that is going wrong in the class-room and he is
diately awake to what is going on round him. An
ple or two of this sixth sense may make the meaning
. A mother is doing her household work leaving her
to play. She is busy with her task, but that business
not prevent her from having an eye on the child, so that
es not come to harm. If anything untoward were to
en, a sixth sense immediately draws the attention of the
er to the impending harm and she rushes to the rescue of
offspring. So also should the teacher have this sixth
e developed by his sympathy, earnestness and his study
e methods by which he can make these loopholes to his
ciousness when he is busy with all the other parts of
mind concentrated. It is something like creating an
ental for the purpose of calling the attention of the teacher
penings which ought not to be. We have frequently
Mrs. Besant say that she would finish a lecture of hers
particular time, say, 8.45. She then goes on with her
; the fixed time approaches ; she does not glance at her
; apparently she has forgotten ; she has no conception
e probably ; it appears the lecture is not finishing. It
. It is then that she glances at her watch. It is at the
moment that she stops her lecture. Her elemental has

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reminded her just at the proper time, not a moment late, not a moment sooner. So must it be with the teacher.

We are told that when a Master accepts a pupil, his consciousness enfolds the consciousness of the latter, and that what is thought and felt by the pupil can affect the Master's thought and feeling. In a smaller measure should the teacher cognise the thoughts and feelings of his pupils—and this can be done through the channels of meditation and the virtues of open-mindedness, sympathy, enthusiasm and love.

There are a number of things involved in the above and all that means intense activity. The teacher's magnetic circle, the extension of his aura, brooding over the class understanding the required help to individual cases, the absorbing interest in the work immediately on hand not forgetting the avenues of approach by which knowledge of disturbance might come to him—all this forms his superphysical work in the class-room.

On the physical side, exactitude is required. He must mean exactly what he says; and the students must know that he means exactly what he says. Instructions given must take account of the apparatus necessary to be used, and the availability of the apparatus. Spoon feeding must be altogether abolished, no matter how great the sense of satisfaction is to the teacher that the students cannot do without him; that much teaching ought to be avoided. The teacher ought to train people not to depend on him in difficulties, but to learn to stand on their own legs. In short, he must make himself eliminable from stage to stage. That teacher only is indispensable who has made his students feel that they cannot dispense with the presence of the teacher in certain parts of their work.

B. Rajagopala

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AWAII, A CENTRE OF PACIFIC CONSCIOUSNESS

By E. S. CRAIGHILL HANDY, PH.D.

EQUENTLY, when discussion of Pacific problems is in the air in Hawaii, one hears the remark that more and more ese islands are becoming an experimental laboratory hich many crucial problems of this region—racial, econo- social, cultural, religious—are being tested in practice, culties and needs discovered, and solutions sought. To writer it seems more apt to liken Hawaii to an experi- al farm upon whose fertile and hospitable soil are being seeds of the future super-national mindedness of the ific, the seeds of what has been aptly termed "Pacific ciousness," a phrase that must be given a connotation at geographic and philosophic, as signifying both locality condition.

Location and past history combine to place Hawaii in a ion to play a unique rôle in the Pacific, which is destined come the scene of most significant activity in the chapter man history that lies immediately before us. Situated at juncture of the main routes of intercourse between erican ports and the Panama Canal, and Asia, Malaysia, Australasia, these islands are frequently referred to as the as roads of the Pacific". More and more, particularly as ir becomes the medium through which vehicles of travel ommerce wing their way, will their sheltered ports e havens for rest, refreshment and supply in the midst expanse of the greatest ocean.

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Looking into a more distant past and future, there is another point worthy of consideration, one that is of special interest to Theosophists, namely, the fact that Hawaii is said to be a very ancient magnetic centre, a fragment of Lemuria whose peaks have remained above the sea for many millions of years, a fragment which will again become part of the home of a root-race as the Pacific Ocean slowly gives place to the Pacific Continent of the future. Hawaii is a fixed point between geological and racial epochs!

Just as the islands geographically represent a point midway between occident and orient, so the human stock embodies the meeting and amalgamation of racial and cultural types belonging to East and West. Kipling's much quoted lines are definitely refuted here in the Mid-Pacific where East becomes West and West becomes East, and the twain are *meeting* in happy harmony and mutual understanding. The indigenous Hawaiian stock, called *kānāka*, is a mixed race in whose veins flows a mixture of ancient Āryan and Mongolian blood, a stock of high order of physical, emotional, and intellectual endowment. Their own civilisation was fundamentally oriental, but combined Āryan with the Mongolian, being largely ancient Indian with an infusion of Malaysian, and perhaps also Chinese, elements.

Into the isolated home of this amalgamated stock and culture have come in the past century, from the West North-Europeans (American and British mostly) and South Europeans (Portuguese imported as laborers); from the East Chinese, Japanese and recently Philippinos. Due to their being comparatively free from racial sense or prejudice, Hawaiians of the old stock have from the earliest times married freely with both Occidentals and Orientals. Since the Polynesian is strongly Caucasoid in appearance, and when well born, a human being of unusual charm, dignity, and nobility, an infusion of native blood with that of the

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ating North-European new-comers has been and is in
ay regarded askance as it is in most parts of the world.
result is that men and women in these islands are
atively free from bitter interracial feelings; or better
gs to say that life in Hawaii is sweetened by a genuine
acial sympathy and understanding. This atmosphere,
in the mind of the writer is Hawaii's most blessed
ment, is probably due in large measure to the leavening
community by the blood and temperament of the native
ian. It is often said of the native, "He loves everybody,
verybody loves him". Undoubtedly, too, the genial and
e climate, and the beauty and bounty of land and sea,
conducive to easy and happy living, have had their
y effect—genial and sunny the land, genial and warm-
its people! Finally, there is another factor that must
overlooked, and that is the effect of the altruism of the
g body of early American missionaries who came to the
over a century ago upon the invitation of the Hawaiians
elves, an altruism which is still the dominating motif in
cial consciousness of their descendants who are now
aders of the community in commerce, philanthropy,
litics.

he picture will be false if it is painted in hues too rosy:
are lines and shadows that offset the highlights,
nary tendencies, conflicts of interest, and the like.
is the usual intolerance in religious matters typical of
nary centres. Social solidarity is threatened by instinct
sie, self-interest and intolerance, which are apt to
any the accumulation of wealth. Short-sighted com-
ism is prone to sacrifice future welfare for present
Labour troubles and competition on racial lines loom
sly in some occupations and trades. And, worst of
atmosphere of militarism is saddled upon the relatively
ommunity in the form of very large military and naval

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bases, garrisons, and training stations, for these little island represent to the United States their first line of defence i the Pacific.

Nevertheless, Hawaii is already, and ever becom more fully, a locality and community through which mo significant and potent forces for good are pouring. communities, like men, are dominated especially by o of the rays of spiritual Solar energy, Hawaii is certain at present a second ray community. Genial and since humanitarianism is the keynote of its life, humanitarianis that does not limit its interest and efforts to its own nee but reaches out to the ends of the Pacific, so much that in a super-national sense Hawaii may be said alrea to belong to the Pacific as a whole. Within the islands a their capital, Honolulu, this spirit of humanitarianism fin expression in individual attitudes, and in various institutio

The educational system—compulsory education is univer —is unique in that children of all races come together in schoo colleges, and University, for instruction by teachers of races. One of the oldest endowed institutions concerned w the Pacific as a whole is the Bishop Museum, which duri the last decade has become widely known for its ou extensive researches in natural and human history, a particularly for its activities in stimulating scientific resear in other countries about the Pacific. To foster appreciati and utilisation of the artistic resources of the different rac a generously endowed Academy of Arts has recently open the doors of its Museum planned and equipped for educatio purposes, in which are gathered representative works of belonging to each of the racial groups in the islands' pop lation. Quite unique in its organisation and motivation the Pan-Pacific Union, which, through associated clubs a committees in the countries about the Pacific, calls in Honolu at irregular intervals conferences of all kinds—education

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ific, commercial, medical, of women, and so on—with a to stimulating co-operation and understanding.

Perhaps the most significant institution at the moment, an international point of view, is the Institute of Pacific ions, which had its inception and first meeting in olulu in 1925. This has been characterised as an informal, official Pacific league of nations. It is, however, super-nal. Every two years it holds a meeting at Honolulu. ese meetings come invited delegates, unencumbered by tions due to official appointment by their respective ments, men and women known to have significant ledge, experience, and opinions in connection with matic, political, economic, social, and religious questions, h are discussed openly and with the utmost candor in and in smaller groups round tables. The purpose of these ssions is to "open up the dark places"; by open-minded, informed discussion to create an atmosphere of trust and ly understanding, and to accumulate and disseminate in world at large accurate knowledge and unprejudiced views g to the problems with which the countries about the ic are faced.

Scarcely less important than this institution in its ultimate nitarian significance is the Pacific Science Association, h stimulates and co-ordinates scientific work throughout Pacific basin, holding conferences every three years in eat countries bordering this region. The delegates to conferences represent, again, not their countries, but tions devoted to research: like the Institute of Pacific ons, it is, therefore, dominated by the spirit of super-alism, or, if an awkward phrase may be excused by acificism. The stress in the meetings of the Association at Honolulu in 1920, Sydney in 1923, Tokyo in 1926, to be avia in 1929) has increasingly been upon the utilisation entific knowledge, methods, and research for the

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betterment of conditions of human welfare, and the promotion of friendly co-operation and fraternal feeling among scientists.

All these institutions have had their inception, and have the mainspring of their motivation and inspiration, in these little islands that are but a few dots on a map of the world. They are likened to a laboratory, and such they are, for here races and cultures are being blended under highly favourable conditions, and the results are being carefully recorded and studied by especially appointed research workers on the faculty of the University of Hawaii, in co-operation with the Institute of Pacific Relations and the Pacific Science Association. The islands may also be likened to a school, in which a population of pioneer spirit is being taught by steady experience that, regardless of colour or derivation, "a man's a man for a' that, and a' that"; a school to which come for temporary lessons many thousands of outsiders every year. The building of the super-national or super-racial mind is being fostered not only by the institutions mentioned above but also by various less formal efforts, such as interracial luncheon clubs and social groups. Hawaii may also be likened to a broadcasting station to whose wave-length hearts and minds in all parts of the Pacific are tuning in.

How little the thousands of tourists and transients who see only the "sights," the beach resort of Waikiki, and the scenic wonders of the islands know of the magnificent humanitarian energies, of the far-sighted planning, that are at work beneath the surface, in the mind and heart of this little community. For the mind and heart dwell on a very high plane and are the instruments of great forces. This I write as one who has had the privilege of experiencing intensely the forces and ideas dominating and flowing and bursting through Pacific conferences, as one who has sensed deeply through contact and residence during some years the peculiar magnetism of this little land, the vitality and beauty

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spirit that animates its people. Truly the spirit of ii is lucidly expressive of the consciousness of Him who Lord of Love; for the still universally employed ancient ian word of greeting, which is now also the name and e of the "National Song" of the islands, is *aloha*, which lly means "love". The frequently employed phrase, "the of *aloha*," is synonymous with "the spirit of Hawaii". *aloha* is daily demonstrated to mean Love in Action.

One cannot but feel that Hawaii has long been destined he special rôle it is now performing; that this little land e races are being thrown together and are mingling is watched by the Race Builder; that the Mind of Him e work is the building of civilisations is brooding over ropings toward an eclectic mind and culture; that the t of the Lord of Love is flooding its life-stream ever more that this heart of Pacific Consciousness may glow more more brightly and throb more and more ardently through stormy days, as a beacon of peace and goodwill, a token future, a promise of better days to come, when "Pacific ciousness" shall reign over the world.

E. S. Craighill Handy

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AN OUTSIDER LOOKS ON THEOSOPHY

By W. SMADE

I AM not an occultist. I cannot claim that title, but having been a looker on, and a reader of Theosophical literature for some years it has occurred to me to put down what has been in my heart by way of criticism and observation on the various methods recommended therein for attainment of spirituality. I am like the man who said, "How can these things be?" In doing this I am aware that I am committing an impertinence but my defence is twofold. First it is often the greatest service one can do to a cause to rouse interest in it by criticism and question, and secondly if the issues are anything like the magnitude that is claimed it cannot be affected by any rubbish I might write on the subject.

First of all it seems to me that much occultism is in danger of becoming sheer materialism. The true spirituality must be in the spirit of a man, in his character and soul, not in his technical knowledge of occult forces. There is nothing on the whole more spiritual about the astral plane than about the physical and why should a knowledge of the laws and forces of that region of matter be considered more spiritual than a knowledge of the laws and forces of physical matter. One does not usually call the chemist or the electrical engineer spiritual, yet he is a master of forces on his own plane, often an adept. On any of the planes of form we are still dealing with matter and its study is materialism. Spirituality is at right angles to all this. The spiritual man must have something in his attitude towards life that is characteristic, not

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technical skill. What then is this spirituality and how is gained? I have heard many persons lecture on spirituality of many have I asked the question: "What is Spiritual- but from none have I received an answer. First of all the methods recommended for attaining it.

I often wonder about the method of building character contemplating one virtue after another. It is true you can me what you think yourself, but is not this product ily artificial? No virtue is ours unless it is exercised unconsciously. It is easy to detect the people who y a virtue because they think they ought. However I se it is better than not displaying it at all. Judging observation of the world and of life one would say that ne changes at all except by a profound psychological rience, such for instance as falling in love. A man can love with a woman, an idea, or with religion. I have ved cases of all three and the psychology is similar ery particular. Such love I should call a profound force for it causes a complete change of values modifies a man's whole character. The essence of is that it temporarily blots out the horizon so that her things in the world are but a background for the s of the one thing beloved. Unfortunately for schemes ult training, life shows that such a force "cometh observation" it cannot be induced only evoked. I quite imagine what a meditation on love can be, it thing to be felt not to be thought about. But then did e say "The Wind bloweth where it listeth and thou st the sound thereof but canst not tell whence it cometh whither it goeth: so is every one that is born of the." What I should say was the usual trouble with gent thinking people to-day is a sort of *malaise* towards A feeling that it leads nowhere and an uncertainty as to s worth attempting together with a great secret desire

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to find something of such worth as to deserve a grea effort.

I have had quite young people confess this to me and i all sorts of society, and I do not think it is a pose. What the want is a profound psychological experience.

Secondly, is that slight contempt of the world and i knowledge that I find among aspirants to occultism qui justified? That general *savoir faire* which comes of mu human experience and contact with fellow-beings very oft is the apotheosis of wisdom. In the physical world, althou admittedly only a shadow world, we are up against the sig of reality in a way we cannot be in the astral world whe just because it is more subtle and more easily moved, t landscape must be more confused and more difficult disentangle the real from the transitory, more "māyāvistic I sometimes find would-be occultists do not read the books the world nor even the newspapers and do not know wh people are thinking and saying. The world has its dang certainly. It is very absorbing. And its intense inter draws one away from other things. I always had certain sympathy with Demas who "loved this pres world". What then is spirituality? There are cert men who evoke in one intense admiration and a desi to follow. Abraham Lincoln for instance, or Mrs. Besa What is it they possess? First of all absolute sincer Let us never pretend we believe a thing we do n believe or understand a thing we do not understand. I ha heard it said with great truth that it is ever useless pretend to be anything, for real people will always recogni us for just exactly what we are and what does it matter wh unreal people think.

Secondly and greatest of all, a great man never allow himself to be diverted from what he believes by love personal fame, by love of money, or by love of comfort. Th

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so simple as it sounds. It is easy to sell oneself with-
alising it. Many men do persistently. Quite good and
principled men. The only thing that can prevent it is a
inal and perfectly honest scrutiny of one's motives.
everything else on earth the more often you are sold the
er you become until any man can buy you with a few
or "just for a ribbon to stick in his coat".

The Theosophical Society claims to be the interpreter of
isting religions. In attempting to fulfil this function I
often its members do not realise that religion, started by
i Founder, formulated by theologians, is really made and
ed by human psychology to suit intense personal need.
explanation of a religion is psychological not dogmatic or
olical. A religion cannot be accounted for by elucidating
bolical meaning for its beliefs and ceremonies but by
ng how these represent the drama of the human soul
g the sundry and manifold changes of this mortal life".
e sometimes heard someone explaining Christianity in a
that shows he has never understood it, and he who has not
s strange haunting appeal does not understand it and
will. Are we not in danger with our interpretations
ulating a creed more precise than the one we displace?
H. G. Wells says in his *Outline of History* concerning
ds of Egypt that they had "the reality and vividness
res seen in an intense dream".

t the Society is a great foundation. The declaration of
les is beyond all praise. Sometimes in moments of
tion it seems like "an army with banners marching
dragons," sometimes in moments of depression it
unequal to the task of understanding the great and
r world.

t strength be with it for it has much to do.

W. Smade

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LIFE

By W. H. JACOBSEN

WHAT is it? Where does it come from? Who first thou of it? Happily these are not the questions we ask any condition of ordinary normal life. I say happily, beca ordinary, normal activities could hardly exist under influence of subtle metaphysical problems.

I do not for a moment suggest that deep, serious questi should not be encouraged. As a matter of fact, such questi add much to the real pleasure of life.

On the other hand, I am strongly of opinion that answerable problems do not favourably influence our li What they are capable of doing is to raise doubts o somewhat depressing character. And the worst of it is, t such doubts are incapable of any satisfying solution.

It is true that abundant labour has been given, is gi now, and probably will be given, to an attempt—a q honest attempt—to solve the problem.

One question I want to put at the outset: Who belie that in our present condition any solution can be found? which might be replied: Very well then, it seems t mankind is under a terrible curse, and that the world hastening on to a perfect chaos of darkness, dulness, a despair.

That might seem so, but the outward and visible sig are entirely absent.

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deed, there are not wanting signs and symptoms that sm, not pessimism, is in the ascendant. And this in of the admitted ignorance about the origin and destiny which we term life.

would appear as if the big, unexplainable matters might ly left to explain themselves. And if they do not choose so, well, we must leave it at that. Further: Humanity ever seriously bothered itself about the unexplainable Humanity has, from age to age, bothered a good deal many matters.

Once, it concerned itself very seriously on the question of es, and king's cures, and astrology, and the blessings of y. At the present, bobbing and shingling, and other affairs, loom largely in the thoughts of many.

The bank rate is a source of far more mental disturbance any question relating to the origin of life. Is not this so? ll people are not satisfied with the small—the compara- small—affairs of everyday life. Surely these are deeply rned with the origin and destiny of existence! Are

And so it comes to this: Men and women of all sorts, colours and conditions, must of necessity take a endous interest in life in general, to the almost entire g of the beginnings and endings of life itself. ently, this is all due not so much to intelligence as to st. Intelligence appears to be relegated to a back seat; t rules. We are governed by instinct—call it what like. Instinct is beyond questioning. Instinct defies is. Instinct eludes examination. Instinct refuses study. And yet we live, move, and have our being. And life und us, and encircling all our activities. A pertinent on arises here: "Surely some definite understanding, a outlook on life is absolutely necessary for all living e?" It is necessary.

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Of course, one need not trouble oneself unduly about The sun will still shine, and the moon will come out, and t days and nights will appear, and eating and drinking will on as usual, even if people are only confident that "thin may be left to look after themselves". Optimism is apt produce much quietude of soul. Does it? Perhaps it depen upon the quality both of the optimism and the soul concern

It will be fairly apparent that after all, there must b real working philosophy as regards the aspect of l Difficult to put into exact language, and impossible to place any one specific form of thought, there is a certain relations of the individual towards life. By no means is it to inferred that such and such relation in every case is a t one. So far from that, it may be inferred that in very ma instances the relationship is of a very poor, shadowy ord Indeed, one is tempted to think that sometimes there is real relationship at all. There is of course something.

It is a "something" with a vengeance. What shall call it? A kind of evaporating, drifting policy—how stran the term reads—which leads to no other conclusion than th life is an opportunity for shuffling through the hours, da weeks, months, and years, with the least possible convenience, and the maximum of ease and pleasure. We know this to be true; true of our neighbours, and even t of ourselves.

And so this essay is written to enquire as to a bett method? Is there one? Yes! I am convinced there Where? Well, it had better be applied for under certa curious conditions. Applied for? Oh yes! Nothing aris from the absence of application. You don't, as a rule, wait the street when you want dinner. You apply at the neare attractive restaurant. So, in this case, you have to ask.

We spoke just now about certain curious conditions. the risk of wearying our readers we propose to go pretty ful

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the innerness, as it were, of the matter. What is a tion? Roughly speaking, it is that state which best allows a desired results. That is one deduction. Is there a ? Perhaps a very homely illustration will serve our se. You want a subscription from Mr. Brown. If you rise, you will not ask him when he is hungry and tired. er would you choose to interrupt him at dinner time. rightly judge he is not in the condition favourable for object. In other words you consider—you rightly er—that conditions must be on your side, so to speak, e you proceed to build up your case.

a hundred and one ways the matter could be illustrated. prefer to go to bed when you are tired. You do not e to retire to rest until you are tired.

ou cannot be on familiar terms with anyone until conditions have been fulfilled. The elementary tion is that at least of introduction. Other things follow, dent upon other conditions. But we have been too long with the obvious. The experience of the everyday nfirms it.

erhaps it is not quite so obvious that the religious life s largely upon certain conditions too. It certainly is ough for anyone to suddenly say "I am religious," to sh any foundation of fact. Like everything else, a most assuredly depends upon certain precise, specific, e conditions.

e are aware that we are at the moment dealing with Life. we are met here with no exception. Life itself, for the dequate explanation, requires conditions of understand- The student of life knows that the bustle and hurry of rnal existence can throw little light on the problem. xperience simply explains nothing at all. There rtain secrets of life which to know something about der exact service.

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When you come to quietly consider the whole matter, is the secret of a thing which often constitutes its chief valu People say there is a certain charm about this and that perso without being able to describe the charm in detail. Wh they mean is that there is something indescribable. Resu are seen, but origin, construction, and formation are not visi on the surface. As if indeed they could be!

The secret of Life—for there is one—can only ascertained by discovering the secret of the secret. Please not be impatient with the seeming anomaly. Perhaps th is no real anomaly concerned.

And now having said so much, we will ask ourselves the possible conditions in which the secret of life can be all realised.

Once we understand that life is spirit, the idea of reti ment will recommend itself. We do not lead retired liv Do we? As a rule, from the time we rise to the time for r we are busily occupied. And indeed, when through circu stances we are unable to be busy, we talk of "killing time That unhappy phrase contains a vast amount of sad philosop

Under such circumstances we shall never understa life. We must needs, in order to fulfil the most elementa condition to understand life, go into retirement. What d mean? I certainly do not advocate the example of the herm nor have I any idea of a monastery in my mind. Retirem can be secured on other terms.

There is such a thing as retiring into ourselves. Ho By simply shutting out the outside world. To do th advantage must be taken of our leisure. Everyone can fi the way provided he chooses to will. Even a crowded tr or train may not be able to prevent retirement. Indeed, t circumstances may prove quite favourable.

Is it quite impossible to seize a quarter of an ho in the quietude of our own room at home to retire?

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otherwise would not be true. Ideal conditions can alised when under our own roof. Shall we picture ideal conditions? You are in a small room with sed door. Twilight, deepening shadows are around, ps the branches of some tree are being gently wafted the influence of a passing breeze. Or it may be that this symbol of activity is absent, and that a quietness may almost be felt reigns supreme. If so, all the

You will be wise to commence with dismissals. Dismiss rowded events of the day. Dismiss the office, the shop, factory. Dismiss the busy, thronged streets, the tall posts, and the theatre and cinemas. Dismiss the café the place where you purchase your collars. Dismiss the es of the business colleagues. Yes! dismiss even the of loved ones. For on this very special occasion you to be alone—quite alone.

The passive state is frequently the most receptive. It is that favourable conditions are encouraged. One world ut out to allow of the access of another. And such a world too! Marvellous! At least, there is every probabi- But nothing must be rushed. Patience and self- onment are required. It is possible that negative results await the efforts—for a season. But one thing is sure: re manifestations will certainly arrive.

I am not suggesting extraordinary methods to produce ry effects. On the contrary, I am appealing for ordinary ds in order to produce extraordinary effects. I have ed such ordinary effects. Simple, normal, natural

uietude in the first place, and in the second and in the quietude all the time, all the way. There must be a e object in view. "Life" offers the opportunity. Let be concentrated on life. Your life, other lives,

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general life, life in various aspects. No hurry is recom mended. Just a calm, easy, reflection on the most wonderf of living wonders. Life in the personality, yours; th should provoke deep thought.

How old are you? It does not matter at all. The on requisite qualification for the thinker is that he or she shou be a thinker. That is enough.

Personality presupposes personal interest. Of cours The thinker will be aware of his own position in t world. He may, if he likes, commence with the person He can ask himself about the arrangements of his ov bodily system. Supposing he had no eyes, or no legs, no arms. Such a line of consideration would not r out the presence of the spirit, but it would lead one to t disbelief in the adaptability of the Universe. All the thin we see above and around us require physical apparatus understand and appreciate. To a large extent, this world i physical demonstration. And we find that we, too, c demonstrate by means of natural ways and means. Therefo life as viewed from the mere outward and visible aspe is a tremendous matter. Say to yourself "I am alive". here suggest that for several "sittings" the above stateme should be uttered. "I am alive." "I am alive." "I a alive."

The personal allusion should be felt. Not John Jone or William Smith, or Thomas Brown, but myself. am the one in question". And having arrived at this decisio due developments are likely to take place. For if you a really alive, and you know it, you must naturally want make the best of life. Once the want has been felt, th satisfaction will follow. I do not for a moment suggest th the want will at once produce the desired effect. But I d mean that the very existence of the want itself, will go far effect personal betterment.

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For, after all, the opportunities for betterment are many. It is just a case of opening one's eyes to discover how many and how valuable the opportunities are.

It were an easy matter to draw up a kind of time-table assigning to each day in the week so much study of a certain subject. This must be left to the individual soul. I have used the word "soul" advisedly. The desire to make the best of life can only come from the soul. The wise person will pray very quietly for the instruction of the soul.

W. H. Jacobsen

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WHAT IS LIFE?[1]

ONCE upon a time, when the birds rested from singin
a finch breaking the silence, asked: What is life?
Some were frightened at the suddenness of the questio
but the lark at once replied: Life is a song.
No, life is a struggle in darkness, said the mole comi
forth from her hole.
I believe, thus spoke the rosebud opening its petals, th
life is evolution; a butterfly joyously kissing t
rose exclaimed: Life is joy!
No, I call it a short summer, hummed a fly passing by.
It is but difficult and hard work, complained the a
dragging a straw far bigger than itself.
A wagtail smiled, thus hiding its lack of thought.
Big raindrops falling down, whispered: Life is nothi
but tears.
You are wrong, called out the eagle from far away up
skies: Life is freedom, life is power.
Darkness came and the wind whispered among t
trees: Life is but a dream.
Silence reigned and day began to dawn when a lon
student, turning out his lamp, sighed: Life is a scho
In a quiet street, while most slept their dreamless sle
some were returning home who had spent the ni
in revelry: Life is an unfulfilled wish, they yawned
It is an eternal secret, thus whispered the fre
morning-wind.
Sunrise—golden clouds—guilded tree-tops—and as da
light kissed the awakening earth the words went fo
as one great harmonious sound: Life is a beginning.

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[1] A Danish fable.

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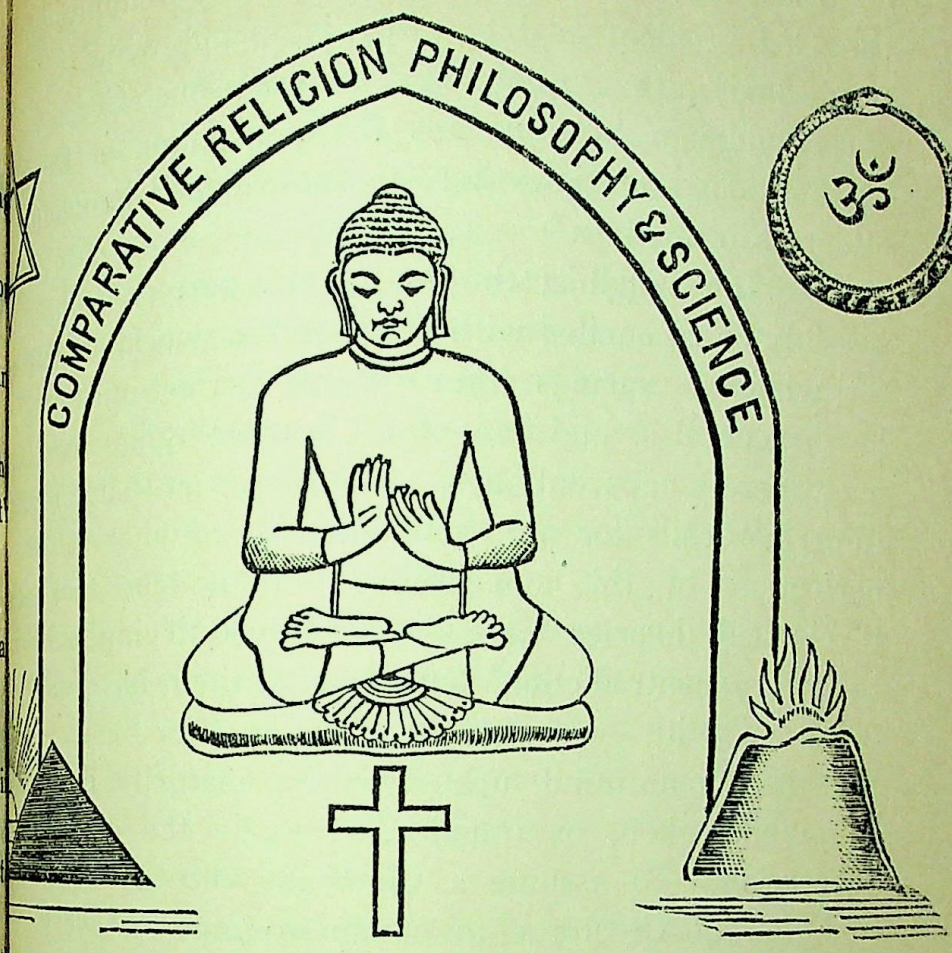

DEITY[1]

A CHAPTER FROM A FORTHCOMING BOOK ON BUDḌHISM, ENTITLED *THE PATH OF THE ELDERS*

By ERNEST ERLE POWER

For there is the Path of the Elders and there is the Path of the Heaven leading the one unto Nibbāna, the Peace Unshakable; the other unto Heaven, the Glory Unequalled. But the Glory lasteth not, whereas the Peace abideth for ever and aye.

(From the Book of the Sayings of *TSEN-RE*.)

It must not be supposed that, simply because Buḍḍhism does not recognise an ultimate, changeless and absolutely perfect Being, it is therefore an atheistic system. On the

[1] Pāli terms are used throughout.

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contrary, there is no religion which so thoroughly has probed the God problem as has Buḍḍhism, and which is so utterly permeated with a wholesome, commonsense God recognition. But Buḍḍhism has divested the conception of Deity of all superstitious accretions that the undeveloped human mind has attached to this idea.

To the Buḍḍhist the notion of a perfect Godhead cannot possibly be reconciled with an imperfect world of His creation, for whatever springs from a Being Perfect must of necessity be perfect also, and cannot be marred by imperfections, not even merely apparent ones. The very fact that things *appear* imperfect calls for an explanation as to what causes the imperfection of this appearance. It is true that elaborate theological theories have been evolved trying to account for this very contradiction, but none of them have succeeded in doing so with any degree of success for the simple reason that the human mind, upon reaching maturity, does not brook missing, broken, or impaired links in the chain of logical succession. To assume a Godhead who is at once perfect and yet the Creator of an obviously imperfect world; who is most benevolent, and yet permits unutterable cruelties both in the animal and in the human states; who is omnipotent, and yet powerless or unwilling to eliminate the most diabolical physical and mental torture; who is all-loving and yet responsible for and rules over a world filled with hatred: to the Buḍḍhist such an assumption simply means that it is a false and mistaken assumption, and therefore he does not assume this. Neither, however, does the Buḍḍhist go to the other extreme and assume that, because he cannot accept the notion of a perfect Godhead, an omnipotent Deity, there is no God at all. In other words, he sees how things stand with God; he puts the Deity in His proper place in the scheme of things; and he reveres Him for what He has achieved, though that be not perfection!

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To begin with, Buddhism, like any other religion, recog-
a hierarchy of beings, each class of a more advanced
than the stage below it, with evolutionary tendencies,
but each class merges into the next above. The mineral,
ible, animal and human kingdoms are stages in this
chy. Above the human kingdom we enter the regions
e angels, the archangels, etc., beings as much ahead of
man as the human is ahead of the animal. When we
the classification of the gods in evidence in Buddhist
ure, the gods referred to are the classes belonging to
ierarchy above the human kingdom, or rather those who
e rulers of these classes, just as we would speak of the
n of the nations of the earth into so many nationalities
with its president or king, or as we might refer to the
as the king of birds or to the lion as the king of beasts.
when we read of the heaven of the thirty-three
we know we have to do with a region which has thirty-
sub-divisions, each one of which ruled by or in charge
of these thirty-three deities.

But there is a further concept connected with the god
s that is of importance to understand and that is that
man beings are in much closer touch with their in-
ests than is generally realised. As entire departments
ure, such as the growth of plants, the distribution
ects, sections of animal life, their variations and
ions, really are in charge of these devas—that is the
ants of the god regions—and of their rulers, we can
see how, by thinking of, praying to, and even sacrificing
gs connected with such activities, we may induce them
t themselves in our favour, just as a petition offered to
may direct his attention to the specific needs of the
er. And just as frequently the petitioners may never
king face to face, so the believers in certain hierarchi-
ds of departments of nature may never come actually

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into touch with the latter, and only their thoughts impelled by desire reach them. Some, however, actually do approa these beings more closely and become consciously aware their existence and of their power. But just as the no believer will not attribute any value at all to such prayers a petitions, so the believer is apt to exaggerate the possibility favourable response.

Now beliefs such as these are held by Buddhists as mu as by adherents of any other religion. The main difference that Buddhism not only sets forth these facts most clearly, also deprecates the exercise of prayer and of sacrifice, as b of these acts are rooted in desire which in its turn is roo in emphasis upon self. There is never any doubt expres in the Buddhist scriptures as to the possibility of respons prayer or sacrifice. The point to be emphasised, however that, since our kamma will bring about the exact condition any time that we have ourselves prepared in the past, we entangle ourselves the more and create fresh *kamma* by s practices: we add more fuel to the fire of craving!

Now it may also be true that we do not in all ca directly turn to the Great Being in charge of a departme nature—be its nature physical, emotional, or mental— direct our prayers to what we consider the Ultimate Godh But Nature being, so to speak, divided into certain dep ments, it is obvious that any prayer having reference to particular department will by its very nature immedia reach the Being it concerns, without carrying it even to greater Being in charge of our entire solar system. It is o the ignorance of the petitioner that makes him suppose case his prayer proves productive of results, that it has b answered by the Godhead Himself.

It is undoubtedly true that, in mentioning this subj we are treating of high and powerful entities, at any r from the human standpoint. But it is also true that relativ

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ing we must not lose sight of their limitations. The ete man constitutes but a factor in their calculations, eas the awakened man, the man who has resolved to the Noble Path indicated by the Buḍḍha, may entirely draw himself from the sphere of their power and in- ce, even from that of the highest amongst them. For even the highest amongst the gods has attained Nibbāna, gh He may be and perhaps is making such efforts as spond to His station to attain it, just as a man may make efforts in that direction as correspond to his. The lever h man provides the gods to make of him but an instru- in their evolutionary schemes is craving, whether it be ng of a high or of a low order. By the elimination of ng we cease to be mere tools and become truly free. It is freedom which is referred to so frequently and so ently in the Buḍḍhist scriptures. "Hale we are amongst iling; we are free amongst the fettered; filled with in a world of hatred; we have become feeders on rapture!" the Arahat, the Liberated. For He has been liberated the necessity of rebirth either in this world or in any whether it be immediately after His decease or millions es hence. He has subtracted Himself from the sum total e slaves bound by the gods in evolutionary chains of own providing. He no longer has to do His share to e the world go round," to participate and acquiesce in ain, the suffering, the misery, the despair of those He ft. In fact, His very leaving has lightened and loosened ackles with which the unfree are bound, even as a stick ed from a bundle of sticks tied together, loosens up the bundle, making it easier for the other sticks to be ed. He has left *in order to loosen the shackles of His men*, since all His love, all His sympathy, all His pity eir lot could not accomplish for them what His 's could.

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The greatness of the different god entities must not b minimised on the one hand, nor exaggerated on the othe Viewing their status from the average human stage of develo ment, they are in many respects far beyond man in characte benevolence, co-operation, and intelligent sagacity. T departments of nature in their charge are administered well as circumstances—including man's interference—w allow, and they count upon man's natural proclivities to a them in the bringing about of certain physical, moral or rac results. But man, being a much more uncertain quanti than any of the other kingdoms of nature, nor being co-operatively inclined especially at this epoch of histo frequently deflects the well laid plans of the ḍeva regen with the result that there is a great deal of confusion in t proper adjustment of things, and such confusion invaria rebounds to the disadvantage of human society, particular in that region where the proper co-operative spirit was shown and where confusion was brought about in the fi instance. To those of us living in the world, whether as y they have decided to tread the Noble Middle Path or not, it of great advantage to display a co-operative spirit, particular co-operation with the so-called forces of nature, for that w bring about mutual understanding and good feeling betwe mankind and the kingdoms of the ḍevas.

The lay Buḍḍhist in all cases endeavours to bring abo such good feeling. The result is that in Buḍḍhist countri there is always manifest a joyful and co-operative spirit regard to natural things. Where mechanical and industri co-operation is concerned, however, which to some exte departs from natural law, we shall vainly look for its perfe operation in Buḍḍhist countries. It may be said that t populace of Buḍḍhist countries lives too closely in harmon with nature—that is with the prevailing ḍevas—easily lend itself to such a radical departure.

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The monk follower of the Buḍḍha, on the other hand, in recommending to the layman the promotion of operative harmony between him and the ḍevas for the of kindliness and mutual prosperity, does not ally self with the gods which he regards as the very beings keep going the evolutionary treadmill. As it is his aim quickly as possible to side-step the process of evolution, he really will not involve himself with the very forces that for the conditions whence he wants to withdraw.

Nor must it be thought, however, that he opposes those s. As already stated, if for any reason he is placed the choice between helping the evolutionary forces or sing them, he unhesitatingly will help them. But since chief aim is to detach himself from everything that tends ep him in evolutionary bondage, he will also detach lf from the forces in nature designed to keep the sses of evolution going.

n thus detaching himself he withdraws from the conflict istence. For it must not be supposed that, simply se ḍeva gods are in charge of departments in the my of nature, these departments are running perfectly hly and automatically! On the contrary, the efforts on art of these entities to bring about certain evolutionary s often are exceedingly strenuous and sometimes doomed ure. Their activities are carried on in the face of great ulties and even opposition on the part of other entities have different ideas. There is as little unanimity st the gods as there is amongst mankind: the logies of all the religions testify to this. But whereas er religions advise man to side with the conquering —whether this power is good because it remained the er, or is stronger because it remained good, is a pertinent —designating that conquering power God or good, and posing force Devil or evil, Buḍḍhism tells man that it

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is possible to withdraw from this endless struggle. Were ever settled finally, it would mean the end of the contestin parties, as good and evil are only so through contrast, throug opposition. Buḍḍhism is spiritual pacifism, based on th recognition of *kamma*, on the recognition that whatever befal us has been brought about by ourselves in the past and th to suffer it without complaint or protest is the quickest an safest way towards the eradication of craving, ill-will an self-insistence.

When the Buḍḍhist, therefore speaks of the God conditi as an undesirable attainment, he does not do so becau he looks askance at the God function or regards it a fictitious function, but simply because it does not lead that state of balance and of equanimity that is selfless a imperturbable. He realises full well that the univer represents a divine victory : but he also realises the strain a the cruelty attendant upon that victory. He recognises th the hierarchical ranks, such as those of angel, archangel, et up to the God ruler, are responsible and even comparative pleasurable attainments accessible to him also in the cour of time and evolution ; but he also recognises the futility such attainment in the face of the larger quest, Nibbāna. thinks of these greater than human beings with respect a courtesy, with kindliness and good feeling ; but he thinks the Arahat, of the noble One Who has attained, with a respe immeasurably greater and profounder than he can think any God, however high the latter might have risen in th evolutionary free-for-all !

Thus the mature Buḍḍhist has nothing to ask of even t greatest God. He knows that nothing can happen to him th he himself has not been instrumental in bringing about a that therefore he himself must be instrumental in removin Nor does he even ask the Deity's aid to that end. He depen upon his own courage, his own strength, his own endurance

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own intelligence, his own understanding, his own efforts, own selflessness. What the Buḍḍhist is striving for, ana, is not in the possession of any God to bestow, for a God, upon attaining Nibbāna, must withdraw Himself His world! Nor, for that matter, can the Buḍḍha bestow But it was the Buḍḍha who discovered that there *was* y to complete liberation and Who acquainted mankind His discovery. The Buḍḍha has bestowed upon man- the knowledge of how to withdraw from between the rs of Good and Evil, of God and Devil, of Criss and s. He has informed us that the highest morality consists in taking sides in an endless fray, but in carrying kind- s and goodwill, love and understanding, sympathy and to *all* without exception!

Does that mean that we must sit on one side and passively ings take their course? Does the nurse on the battlefield, h taking no sides, sit still and become passive? Does he display as much courage as the warrior, more sympathy, self-sacrifice, more constant activity, greater helpfulness? e follower of the Buḍḍha in the conflict of the forces of nce recognises no good side or evil side, no general, no mander. Himself not wanting anything, not even life orary or eternal, he is mainly concerned with showing way to spiritual peace to the combatants. But it is only g the wounded that the voice of the Buḍḍha makes itself d. Those who have not yet arrived at the realisation the Great Conflict is the cause of all pain, misery, woe unhappiness, that it is hopeless and endless, are not able to the words of the Peace Maker. They will fight om life to life, now winning now losing, now elated now ssed, now of high rank now of low class, now rich now now powerful now trod under heel; until finally they will heed the Buḍḍha's teaching or, if they have advanced elves into the ranks of the Gods, to the teachings of the

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Buddha corresponding to their own epoch. For though the Buddhas succeed each other as humanities succeed each other Their teaching is essentially alike. But a Buddha's words can penetrate only to those who begin to understand that no permanent victory can be achieved in the struggle for existence.

The Buddhist's respect for the Gods in charge of the army groups is real, not feigned, for he knows by what superior qualities they must have attained their leadership But he belongs to a different order of being, to an order making for balance rather than for weight on either scale, an order that has no hierarchy, that is democratic in the extreme, that depends upon self-elimination instead of upon self-assertion. He belongs to the greatest brotherhood in the world, the Brotherhood of All That Lives. It was the Buddha who re-established this Brotherhood amongst mankind It is the Sangha which has preserved for us the knowledge concerning the entrance to the Path of the Middle, the Path of Escape, the Path of Liberation from either Man-state or God-state, the Path of the Wise!

By this time it must be very clear to the reader of this treatise that Buddhism, though accepting the existence of God, regards such God as holding the same relation to the other Gods of his own sphere of being as a man holds to other men of his social and intellectual status. And though it may be true that any God of that description may have charge of a universe so great that it passes human imagination, and over beings so numerous and multifarious that neither their number nor their kind can be grasped by the average human mind, it must never be forgotten that we ourselves are such Gods and that the universe in our charge —the human system—consists of an immense, co-ordinated arrangement of cell systems each one of which comprising numerous molecular solar systems with all the appurtenances on their own scale of the other and next greater solar system

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hich we are more in the habit of thinking, including time, e. cycles of evolutionary and devolutionary activity; god, l, man, animal, plant, mineral and elemental kingdoms. At the same time it must ever be remembered that the of our little solar system, however insignificant a system may be in the scheme of things, to us holds the most ificant relationship of loving father to beloved children, ing his children the best of luck in their individual ma and *dhamma*, but unable seriously to interfere with either for good or for evil. *Kamma*, the law universal of activity, and *dhamma*, the understanding and application hat law, make it possible and necessary for each of us to out our own salvation. To do so "with diligence" is teaching of the Buḍḍha. But it may be done gradually, radually, indeed, that it can hardly be said to be done at It is the fundamental idea of co-ordinated separateness, terrelated individualism that is emphasised by Buḍḍhism. though a separate entity, holds the necessary relation- s above, on his own level, and below, to all other separate iduals. As long as he insists upon that individual ence, whether on earth, in heaven, or in hell, such ionship is maintained with more or less friction, with er or smaller difficulty, with higher or lower tension, fiercer or milder pain. It is only when willing to nce this individual insistency—not to melt it into a ratum of allness, a chimeric Absolute responsible for connected with relative Manifestation, but to abolish all g and all notion of self in whatsoever form, particular iversal—that we can enter upon the Path to Salvation ably and logically indicated by the Buḍḍha. Is this ilation or not annihilation? Will there be anything left ot? Are we conscious of it or unconscious? These are so foolish enquiries that merely indicate our lack of under- ng of the subject. If my watch runs down, where is the

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tick? If I think of a window, do I first think of the room I look out of, or of the garden I look into? If I burn a match, what will burn first, the width, the breadth, or the length? Such questions as these are on a par with questions concerning the salvation of Nibbāna. All that can be said about it is that it is a condition of timeless and utter happiness and bliss, aspired to by Gods and Men alike. And what more can be wanted?

Now exactly what has to be accomplished by man has to be accomplished by the Deity. He must attain Nibbāna by entering upon the Path indicated by the Buḍḍha. And each one of us human entities can more effectively help his God by entering upon the Noble Eightfold Path than by any other known method. To help the Deity in his evolutionary activities is laudable, for it must of necessity bring about closer co-operation between gods and men, besides producing pleasant kamma. But it also helps to keep alive the desire nature of both the Deity and oneself, with the result that the wheel is kept spinning, that the clock is kept wound, and that the forces of action and counteraction are kept at high tension. To enter upon the Middle Path, to endeavour to attain Nibbāna, on the other hand, tends to create a balance between the opposing forces, it tends to peace human and divine, frictionless and beneficent, even and poised. Thus God is helped and also the world at large. As to oneself, one is helped also, perhaps more so, even: but what does that signify? It should be compassion for the world at large that makes us enter the Path, and not thought of self. And as the Path is being trodden, so the world is being benefited, and the Treader of the Path gains the knowledge: "My treading the Path is benefiting the world, is diminishing suffering, is bringing liberation." And what is more worth while?

Ernest Erle Powell

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from Vol. XLIX, No. 1, p. 52)

XXII. THE FLOW OF THE COSMIC WATERS

245. In order to give a physical interpretation to the ...ts of the previous article, it will be necessary to recall an ...rtant difference between the concepts of western ...cists, and those derived from occult studies. One of ...e has already been treated in the chapter on the ...nservation of Power,"[1] and the concept there described ...be frequently utilised to give a physical meaning to our ...ions. From the western view-point an atom is a static ...re of force or energy, which is normally unchanged or ...angeable, except in the case of a few radioactive ...ents, whilst the concept which suits our equations, would ...n an atom to a sharp hairpin bend in a river of energy, ...e a stream of energy from outside strikes against the ...c centre, and there rebounds, returning on its course. ...view of physics has recently been confirmed in a ...remarkable way by the clairvoyant investigations of ...Hodson, who is co-operating in these researches.[2] In ...second volume of *The Brotherhood of Angels and of Men*,

[1] *Studies in Occult Chemistry and Physics*, Vol. 1, Paras. 77-79, p. 86.
[2] Paras. 225-6.

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which at the time of writing is not published, we are told that the four elements of the Ancients, Earth, Water, Air and Fire, exist on all planes. They represent principles and functions which are operating in all substance on every plane and are therefore more universal than the elements of the modern chemist. Thus Earth is the rebounding point of greatest density on all planes, where the streams of energy return upon their course, and flow outwards into space. The principle of Water exists as a universal solvent and its key-note is flow. It is the great lubricator of the mechanism of the system; without it,

> the atom could not fulfil its function as receiver and conveyor of power. The atom is to the system, what the river is to the earth; power is generated at the heart.[2]

Air has two functions; it permits freedom of movement to more solid bodies and offers resistence to pressure, thus serving as a buffer or cushion. The physical air is the ultimate recipient of, and cushion for, the energies of the astral plane. On every plane Air reduces the pressure from the plane above.[3] The special function of Fire is to regenerate and transform so as to ensure continuity of growth by means of change. This invisible element is at work behind the whole system; in every rock, jewel, plant, animal, and man. It is "the power that maketh all things new".[4]

246. A more general idea of what is really happening in the inter-atomic world throwing light upon the forces indicated by the equations of the previous article may be obtained by an account of clairvoyant investigation at a meeting of a section of a scientific group on May 10th, 1922, held, for the purpose, amongst others, of observing phenomena suggested by these mathematical researches.

[1] Chapter 4
[2] *Ibid.*
[3] Chapter 5.
[4] *Ibid.*, Chapter 3.

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may be said that in general they tend to confirm the
ts put forward in these studies, and to illustrate, in
detail, many of the teachings in *The Secret Doctrine*,
her occult writings.

47.

There is a continual discharge of energy from the whole surface
globe, at right angles to each point of the surface, and a highly
irated tubular discharge at the north pole. This seems to arise
oint north of the equatorial plane but near to it; it is a colossal
ge of power, and shoots out into space to meet a descending
t from a source, which, at present, is not visible; it widens
y as it travels upwards, but keeps its shape, and becomes an
us funnel-shaped column travelling far away into space; into
nnel is poured another force from a far distant source. Looking
the "funnel," there is an appearance of spokes; it resembles a
m, and has a diameter far greater than that of the earth.

The condition of the centre of the globe is one of enormous
ssion, from which power is escaping in highly concentrated
The earth is linked to all the planets by magnetic forces;
ically, the system is solid, the position of the globes being
by greater degrees of density and complexity in the glowing
ic energies.

If I use magnetic cognition only, the lines of force are visible;
seem to be solid, and make the planets look relatively ethereal,
e forces were more real than the forms.

This force is streaming out from the sun, or from some great
source of energy, which also resembles a spinning vortex, as
case of the earth, but has a greater number of spokes, and
rity of arrangement. The dimensions are such that the
presents a full face, whichever way it is looked upon.

It is possible to trace the appearance of the granules of which
reams of force are composed. The spin of the whole system
ible. The connecting lines of force between the sun and
ternal limits of flow give the impression of a wheel in which
okes are so close together that they touch.

This general magnetic discharge appears to be equal throughout
ole system, so that it fills the interspace between the planets.
planet in turn radiates a similar type of energy to that of the
m the whole of its surface. From this level I see no direct
stream, but rather a magnetic whole in the system. The
ing force reaches the confining boundary of the system, and
s towards the central source inside itself, the rebounding
velling backwards inside the outgoing force, (diagrammatically,
not actually); diagrammatically, we could imagine that the

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central outgoing energy is tubular, the outgoing making the wa and the backward making the central axis; the force returns al the same line by which it went out. Even with magnetic vision, speed at which it travels is so rapid, that I cannot, as yet, watch portion of force to time it; it appears like a continual flash; it d not travel in a curve, or complete an external circuit, but returns exactly the same route as it went forth; the only suggestion of ti space, and form, I receive, is a slight flicker, or ripple, rather lik heat wave, but infinitely more rapid and subtle, and only notice when viewing the whole discharge. It is not apparent from a clo detailed view. An interesting point of view emerges from this, planets seem relatively unimportant as compared to this magne discharge, and appear as dark shadows.

248. The rebounding force above described, wh returns along the axis of the outgoing tube of force, and wh has a velocity so great that magnetic vision cannot time it probably what forms, in the physical atom, the thicken of the three whorls, and which in Para. 103, is sho to have the solar radiation velocity C, or nearly hundred times the measured velocity of light. On ask for the source of this stream of force, we were told t it was the sun, although it enters the earth in directions, and not only from the direction of the observed s There is a sense, it appears, in which the sun embraces whole solar system, so that the planets around it are org of its body; this body being seen from the higher planes, extended to the confines of the system. Hence, whatever direction of the rebounding stream, its source is the sun, a this observation may be regarded as confirming, and explain the equations given in Paras. 227-8.

It is further shown in *Studies in Occult Chemistry a Physics*,[1] by equation (31), that the value of the earth's m E, is just equal to an outgoing stream of magnetism hav the observed intensity I of terrestrial magnetism, and velocity half the velocity of light, so that the value of earth's inertia is accounted for by such an outgoing strea

[1] Vol. 1, p. 166.

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bove clairvoyant observations tend to confirm the reality
se equation.

The two results of the preceding article [1] that the molecular
re is $K\theta$, and the molecular energy $\epsilon\theta$, the first
the Fire sub-plane of oxygen, and the second the
sub-plane of helium, both multiplied by the temperature
be best interpreted by the above observations combined
the article already referred to, in Para. 245, " The
ervation of Power ". The most significant feature of the
rations is the continuous flow of substance and energy
ds, and away from, the sun and planets. Nature is not
as conserving energy, but rather as expending it. In
words, it is always doing work, or expending energy at
nite rate. But the expenditure of energy is the physicist's
ion of power as explained in Para. 77.[2] Hence what
restern man of science interprets as the law of the
rvation of energy, is, in reality, the law of the conserva-
f power, and the reason why we cannot use such power
t we are unable to invent a mechanism which will gear
nature's energy-flows. We cannot construct a motor,
will stand the enormously rapid vibration frequencies
ure's electromagnetic dynamos. In the meantime, the
ling theories prevent us from attempting this.

49. Let us now try to interpret our equations in the
of these occult observations, and compare this interpre-
with the usual one accepted by western science.
g first the expression for the atmospheric pressure given
31], $nK\theta = 6p$. We there see that the pressure on the
es of a unit cube is 6p, and equal to $nK\theta$, where n is
mber of molecules contained within the unity cube, and
e $K\theta$ is the pressure contributed by each molecule in

[1] 131, 133 a,—135.
[2] 1, p. 86.

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unit time. The question naturally arises, what is the molec doing to cause this pressure.

Western science replies that it is continually collidi with the inside faces of the cube, and rebounding therefro By this means it causes the observed pressure.

We shall, however, suggest that what is really happen is that from each molecule there is emerging a stream substance which consists of oxygen in the proto-elemen state, the mass of each particle of which is given by pressure constant $K = 8P$, when taken as a single quant of pressure; and by $K\theta$, when taken as the pressure second. The total mass, therefore, or the mass emerg from each molecule per second is $K\theta$, the temperat θ, measuring the number of emerging quanta in unit ti so that θ has the dimensions of a frequency. This gi to it the same character as radiation formulæ.[1] There we the expression hn, where h is Planck's constant, and n is light frequency. Thus hn and $K\theta$ represent processes essentially the same type, n being the light frequency, a the heat frequency, whilst h and K are both quanta, the for light, and the other for heat, the ratio of these, or h $= 6hn/K\theta$, occurs in most radiation formulæ, and is, perh the most theoretically important relationship of mod physics. In later articles we shall treat of this in detail.

250. The above interpretation of the source of pressure falls naturally into place with what is clairvoya seen, and described in Para. 247. The continuous dischar of energy from the whole surface of the globe exhibits it within the atmosphere as a pressure, caused by the emerge from each air molecule of a substance which we have ide fied as the Fire sub-plane of oxygen. This substance n not be identical with that seen radiating from the earth

[1] Para. 137.

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oyant vision, though it may be transformable into it. emerges from the molecule it may be denser, and of velocity; a velocity probably comparable with the ed molecular velocity of gases.

In order to test the question of transformability, let us e that each of the spirillæ in proto-elemental oxygen is ded into a light wave, and contains within it the light um h. When arranged in linear form such a group of ded spirillæ would leave the earth's surface with the velocity c. Then if x be the number of spirillæ in the the momentum of the group would be xhc, and xhc d be a definite quantum of momentum which might ly come under the observation of physicists, and, con- ng its universality, we might venture to predict that it d be found to be one of the recognised properties of light, etism or electricity, or even of all three.

The number of occult atoms in oxygen = 16P,[1] is 290, so in the mass K=8P, we may expect to find 145. In each se atoms there are 16800 spirillæ,[2] so that

$$x = 145 \times 16800 = 2{\cdot}4360 \times 10^6 \qquad (138)$$

using the values of h and c as given in Para. 160, we for this quantum of momentum,

$$xhc = 4{\cdot}7823 \times 10^{-10} \qquad (139)$$

rom the same paragraph, we find that the electrostatic e on hydrogen, and on the electron, is

$$e = 4{\cdot}774 \times 10^{-10} \qquad (140)$$

[1] *Occult Chemistry*, p. 20.
[2] *Ibid.*, Appendix, p. iii.

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which within errors of observation is the same as xhc (139), so that we may write for this universal constant electricity

$$e = xhc = 4{\cdot}774 \times 10^{-10} \qquad (141)$$

Hence by means of *Occult Chemistry*, the clairvoyance Mr. Hodson, and the theory of gas pressure, above set for we have obtained a key to the nature of three quanta: electrostatic quantum e, the light quantum h, and the pressu quantum K. Owing to the fundamental nature of the constants, the above relationship should prove important.

251. A further feature may here be noted. Since K 8P, or half the mass of oxygen, the number of spirillæ oxygen is 2x, and 2xhc = 2e. Now, since the valency oxygen is 2, and each valency bond has the charge e, we m say that 2e = 2xhc accounts for the observed valency oxygen, and may be a key to all valencies. It should observed in this connection that no other substance, exce the proto-elemental sub-plane of oxygen has the corr number of spirillæ to give e, when multiplied by hc, a since the electrical quantum e is universal, and oxygen is most universal of all terrestrial elements, the physical conn tion between the two has the requirements of probability. the meantime we may conclude that the pressure constant after serving its purpose in sustaining the pressure of atmosphere, expands out into a group of x light rays, a leaves the earth with the velocity of light c, as observed clairvoyant vision, and as above described.

We need, however, to consider now, the energy consta $\epsilon = 2P$, as given by 135. The unit[1] of mass ϵ is fully universal as the constant of pressure K, since all the elemen

[1] Para. 244.

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built up from it, the weight 2Pg being added to each chical element for each atomic number.[1] Let us first note 2K = 16P, which is oxygen, and that $\epsilon = 2P = 2H$, or ecule of hydrogen, when combined with oxygen becomes or a molecule of Water, which represents the principle e flow of energy, as shown in Para. 245.

We may further observe that the valencies of oxygen, the molecule of hydrogen, are equal and opposite, since combine to make the most perfectly neutral substance, r. If, therefore the oxygen valency represents an out- going energy, the hydrogen, or Proton valency, should esent an inward flowing energy. We have thus in r the physical expression of the combined outward and d flowing energies clairvoyantly seen and described in 247. We must therefore look for the evidence of the ing streams of energy $\epsilon\theta = 2P\theta$ in the atomic nuclei, whence these energies rebound. Now this is exactly lace where western physicists find evidence of them, for is the mass forming stream, and the number of these ms for each element is given by its atomic number. This s to our consideration the principle of flow above describ- and which the Ancients, and the modern occultists, sent by the element Water. It is not without significance, ps, that the substance Water, which thus embodies the ing and incoming energy streams, should cover by far eater portion of the earth's surface. But it is important e here, that this principle of flow is that required to a physical meaning to equation (136), of the preceding e, where the molecular weight of each element at definite above the surface and below it, are equal to the atomic r of the element multiplied by the weight ϵg, measured e earth's surface. This could not be well explained, on the assumption, that the substance of the elements

[1] Para. 136.

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is in a state of flow. If we construct lines of force betwee the two zones which satisfy the conditions given by (136), which the substance of the element is continually flowin towards, and away from, the earth's centre, then in an intermediate position, any such element can link up with own particular line of force, and retain the molecular ma appropriate to the two terminal zones. Such is a brief e planation of equation (136), which accounts both for molecul weight, and atomic number, and which may be treated greater detail in later articles.

252. At the conclusion of the observations describ in Para. 247, the following additional information w dictated, some of which relates to this principle of flow.

DICTATED

"You have observed the ebb and flow of the Logoic Li Force throughout the system—the Universal All-Pervadi Divine Life—the Immanence in terms of flowing ENERG Remember that the Logos is also immanent in terms Consciousness, and in terms of Love, or Cohesion. T ripple is in reality a rhythmic pulse—the governing rhyth of the System—the Major Time-Period by which all othe are ordered. Planets are miniature suns from a magne point of view, and each radiates in a similar way, throughc the whole system: each has its own rhythm and time-perio and contacts all external manifestations through its ow outflowing and returning energy, and in terms of its ow period. The time-period of each planet is a harmonic of t major-chord of the system—the chord of the system, in its tu being a note in the chord of the scheme to which it belongs.

"The discovery of the nature of the Central General Li Force, or Energy, and of the individual energy of each plane

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their mutual relationships and interactions, is one of the steps of scientific progress. Gradually science will cease dy form, and begin the search for the Universal Power which all other powers spring. In other words, the science will begin at the centre and work outwards. itiate yourself towards the centre, and envisage it from point of view of a single central force, seeking to discover relationship between the observed phenomena and the al force—that is the way.

"As you are discovering, there is a mathematical formula every phenomenon, and mathematics alone provides you all the physical means of research you require. Intuition enlighten mathematics, and mathematics must prove, give orderly expression to the findings of Intuition. the task of reducing the Solar System to terms of matics, and fear not to press forward from one mathe- al demonstration and verification to another".

G. E. Sutcliffe

(To be continued)

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AN EXPERIMENT FROM AGRIPPA

By C. NELSON STEWART, M.A.

THE mechanics and physiology of odours have come in for a good deal of scientific attention, but surely there is wonderland still to be explored in the psychology and subt magic of incense. Ancient in its use—for the eleventh dynasty of Egypt saw a King sending an expedition across th desert to bring back the fragrant gums and woods of the lan of Punt—it still works its mysterious sympathetic magic "It lulls people to sleep, loosens the tension of daily anxieties and brightens the dreams," said Plutarch of the Egyptian *kuphi*. Still more powerful was the ancient Mexican *yiauhti* whose heavy fumes drugged the victims of human sacrifice The mediæval magicians of Europe, following the tradition of Vergil and the "fishy fume" of the Book of Tobit, busied themselves with their braziers and their suffumigations.

It was in 1909 that the writer first became curious enough to make a trial of a simple recipe given in Cornelius Agrippa's *De Occulta Philosophia*. Agrippa himself does not vouch for it, but remarks "so they say that fumes made with linseed and fleabane seed and roots of violet and parsley make one foresee things to come." Fleabane seed, however, was not to be got and I decided to try without it. Having con cluded that it would be inconvenient in various ways to inhale the smoke—I soon found it was by no means incense—the expedient was adopted of roasting a sufficient quantity o

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materials (mixed in equal quantities) to fill the room with
e fumes.
Lying down, I soon became aware of a peculiar condition
ension, neither trance nor sleep. Perfectly conscious of
surroundings, I found I could see very vivid mental
ures, which however had to be grasped bit by bit, the
taken in by the mind's eye being very small. A thing
ch surprised me was the ease with which I could have
ures connected with any person I pleased. Although I
e down some notes of what appeared, it was fairly
us even at the time that the pictures were not at all
hetic but exactly like the plausible dramatisations of an
ary dream.
A month later the experiment was repeated with a small
ity with the object of watching the physical effects.
most notable thing about the fumes was their tendency
op down the respiratory movement without discomfort.
seemed also to have a tendency to produce a fixed gaze.
of these are of course auto-hypnotic conditions.
A few years ago two more trials, using all the ingre-
s, including the fleabane seed previously lacking, gave
what different but more interesting results. On each of
occasions two other people were present. At the first
pt my friends had no visual impressions but became
nfortably aware of the troubles and habitual feelings of
erson who formerly lived in the room where we were
rimenting. Something of that I felt too but was chiefly
sted in a visual impression of an elemental form
ngly connected with the fumes. It was reminiscent of
stly greyish flower with narrow strap-like petals
ing from a small nucleus. The straight petals were
ed so that it resembled the shade of an aster or a very
d sketchy chrysanthemum, only there were nodes or
r spots at regular intervals along the arms or petals

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which gave a rather unpleasant suggestion of suckers and destroyed the innocent appearance of the shape.

The second occasion brought no depressing influence because a room in another house was used. This time a more copious suffumigation produced an exactly similar shape with vivid colours added. The strap petals gleamed with the bronze colours of a chrysanthemum and on each petal were three or four jewelled bosses or nodes at regular intervals large and small alternately, like glowing emeralds, topazes and garnets.

None of us "foresaw things to come," but we did feel that it would be rash to say there was nothing in the recipe (wise Cornelius.

C. Nelson Stewart

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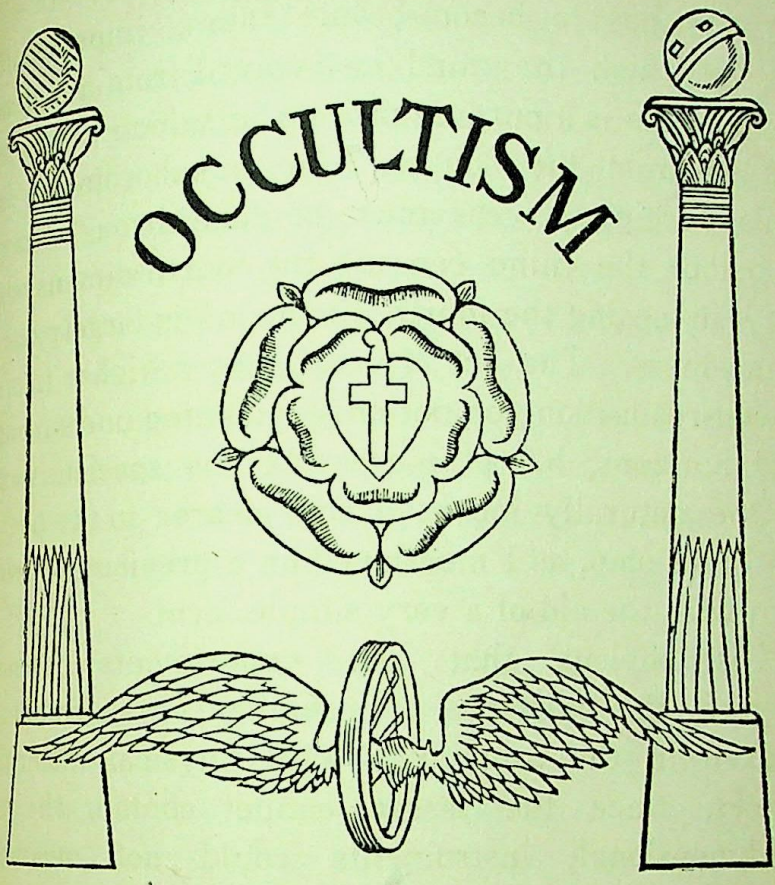

THE FOUR-DIMENSIONAL CONSCIOUSNESS

By A. C. HANLON

It is almost an axiom that the simplest things are the most difficult to understand. This is evident when we consider that philosophy, the highest expression of knowledge, is simplicity itself. The philosophic mind is the perfect mind, perfect because all personal attitudes have disappeared from it. It is so attuned to the laws of the universe that it knows them without any possibility of doubt. Such a mind is a universe in itself, not the outer but the inner equal universe. Impersonality is the keynote of the

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philosopher; perhaps that is why philosophic truths are so difficult to grasp; not because the truths are so subtle but because one has to become, like them, impersonal. The process by which the mind is evolved from a material to a philosophic one is a purging process in which the personality is changed from the dominant, to a subordinate, position. And this purging process must be gone through to a certain extent before the mind can see the fourth dimension. The difficulty in seeing the fourth dimension is largely due to our self-centredness. The act of visualising a higher figure is an act of self-realisation, of not only widening one's mental and material horizons, but of increasing the spaciousness of the soul. One naturally moves a step nearer to the heart of all things. This step, as I mentioned on a previous occasion, can be taken with the aid of a very simple form.

It is obvious that any experiments intended to demonstrate the existence of a higher dimension cannot be undertaken in the usual way with physical materials and appliances, since the lesser cannot contain the greater. Three-dimensional instruments could not measure the minutest part of four-dimensional matter for, in a special way, that small part is greater than the physical universe. A cube, no matter how small, is greater than a superficies of infinite extent. The experiment must of necessity be invisible to physical consciousness since its fulness cannot be rendered in terms of three-dimensional experience. The experiment must take place in the mind.

The following is the description of such an experiment, in which a figure corresponding to the tetrahedron is used. I have called it the super-tetrahedron. This figure is a four-dimensional "solid" enclosed by five tetrahedra, each tetrahedron contacting by means of its four triangular faces one face of each of the other four tetrahedra. This is not possible in three dimensions, for if one tetrahedron touched

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e other four in this manner, these four could not touch each er except at a line. The five tetrahedra related thus are e outside boundaries of the four-dimensional figure. The earance of the actual figure is hard to describe. It must seen to be appreciated.

As a preliminary to the actual visualisation, and as a mulant to the imagination, the evolution that culminated in e super-tetrahedron can be mentally depicted. From the int evolved the line, then followed the equilateral triangle, d finally the tetrahedron. It is well, while picturing all is, to try to be the line, triangle and tetrahedron, to feel ir spatial limitations. This helps to clear the mind of ce prejudices, and makes it receptive to the idea that ce can be something different from that which it generally ows.

There are probably better ways of visualising these her figures than the one or two methods I have evolved, they are quite satisfactory so far as results are concerned. e first method, which will be now used in visualising the er-tetrahedron, could be called the will-process, for upon e power of the will depends the success of this operation.

First visualise a tetrahedron, Fig. 1. Then from its re "a," Fig. 2, extend a line to each of its corners. This

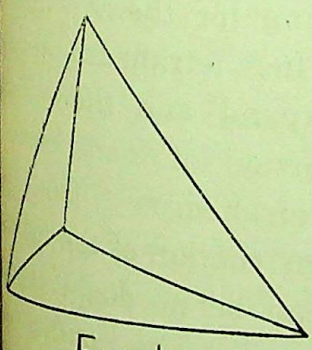

Fig 1

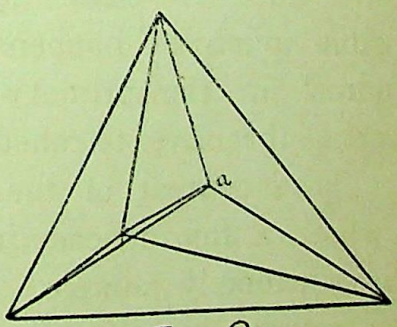

Fig 2

divide the volume, or shall we say "area" in anticipation, e tetrahedron into four shortened tetrahedra. The whole

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thing, of course, is still three-dimensional. The reader must now try and look at the figure from four points at once, from the outside of each of the four triangles of the primary tetrahedron. This need not be done perfectly so long as it is done sufficiently well for the purpose, which is to keep a watch on all the exterior of the tetrahedron at the one time. The next operation is to force the shortened tetrahedra to assume their true tetrahedral height, without shifting their bases, and without entering into one another, and still meet in the point "a". It seems a case of checkmate without a doubt. The conditions to be observed seem so rigid that no movement can take place. This feeling of rigidity is due to what could be called space prejudices. One of the results of visualising higher-dimensional figures is the disappearance first of spatial, than of more personal, prejudices. Geometry thus attains its full stature as a character builder, giving width and tolerance to the mind.

To make the four-dimensional form the four tetrahedra have to go through this movement, and so nothing remains but to force them to do it. The will must be constantly exerted in an endeavour to draw the centre or apex "a" away from the centre of the primary tetrahedron without moving it in the tetrahedron itself. It is a matter of the steady application of the will, at the same time sensing for the new direction, and the "miracle" happens. The four tetrahedra previously contained in the primary one expand and there appears between the five tetrahedra a portion of four-dimensional space, the content of the super-tetrahedron. One is not confused by any intricacy in the construction of the figure for it is extremely simple. There can be no doubt as to the genuineness of the figure created. The authority of scientists who maintain that the fourth dimension is purely a mathematical quantity gives way to the authority of experience. All learnedness counts for nothing when a higher dimension

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mined the mind. The feeling is like that of a man e has experienced to the full the ego-consciousness. arguments against re-incarnation he is impervious. "I seen, I have lived through it all, and I know it is true." can be no higher authority than that.

have found that an effective aid to visualising four- sional figures is to attempt to understand a figure of a higher dimension. The concentrative power developed t exercise, when turned to the visualising of a four- sional figure makes that operation almost a form of ation. The simplest five-dimensional figure is an sion of the four-dimensional one just under consideration. each of the five tetrahedral faces of the super-tetrahedron ds a super-tetrahedron into the fifth dimension, the five g in a common apex. The total six four-dimensional s completely enclose a portion of five dimensional space, nalogue of the tetrahedron in five dimensions. It is or one to work out these figures for oneself. There is g arbitrary about them for they can be built up logically. simplest form, for example, in any dimension is enclosed e more side than its number of dimensions, the side being nalogous form of the next lower dimension. The edra of three dimensions, is bounded by four triangles, o-dimensional analogue of the tetrahedra. The develop- of the triangle into higher dimensions is extremely e mathematically but it is quite as beautiful as the pment of more complex forms. The simplest form can the consciousness into touch with the higher states of ousness quite as well as any of the other forms, and so, ose who regard the form as a means and not an end, it necessary to go beyond the simplest except as an assis- to visualising simple forms. We will now study in er detail the five-dimensional analogue of the tessaract be, Fig. 4.

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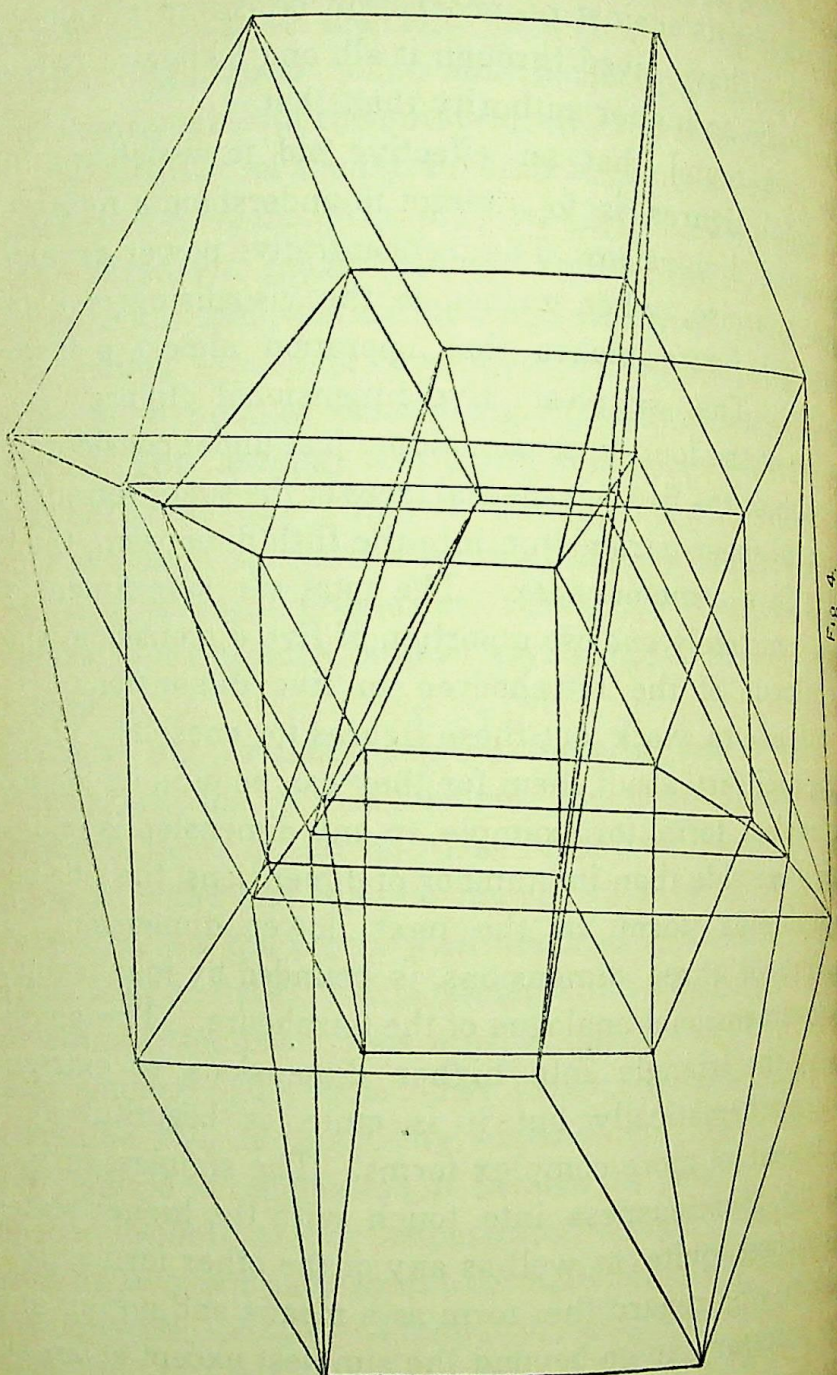

Fig 4.

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am not going to rely, however, upon the diagram for ance. The reader should consult it and try to make hing of it, but if he follows closely the following ption, building up in his imagination the component as they are brought forward, trying at the same time to e them with the space of their own dimensions, his s may be more fruitful. This method could be called the ative process. The imagination has to be used in all ising but here it appears to be the prime factor.

Visualise the cube, the embodiment of three-dimensional , showing at all points the three axes that define the limit- s of the physical universe, realising that the superficies bound the cube are different in nature from the cube ; roject from each of the six squares a cube into the fourth nsion, so that the cubes projected from two adjoining es, squares having a line in common, contact one another square that is formed by the extension of that line into fourth dimension. The six squares, one from each ted cube, furthest from the primary cube form another . The total of eight cubes encloses the tessaract Fig. 3. een these cubes is a portion of four-dimensional space just tween the six squares of a cube is a portion of three- nsional space. The cubes of the tessaract meet at their es, and yet maintain right-angle relations towards each because of the extra dimension. The volume of any f the eight cubes is at right angles to all the others but and this one it is parallel to, although not occupying the space. This is not necessary in a four-dimensional but such a parallelism is impossible between two similar s in physical space. The nearest we can ever get to a parallelism is by saying that an object is parallel with

m each of the eight cubes defining the tessaract extends saract into the fifth dimension, however vague one's idea

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of that fifth dimension may be. The outermost cubes of tessaracts form the eight boundaries of another tessara making a total of ten tessaracts meeting and fitting into

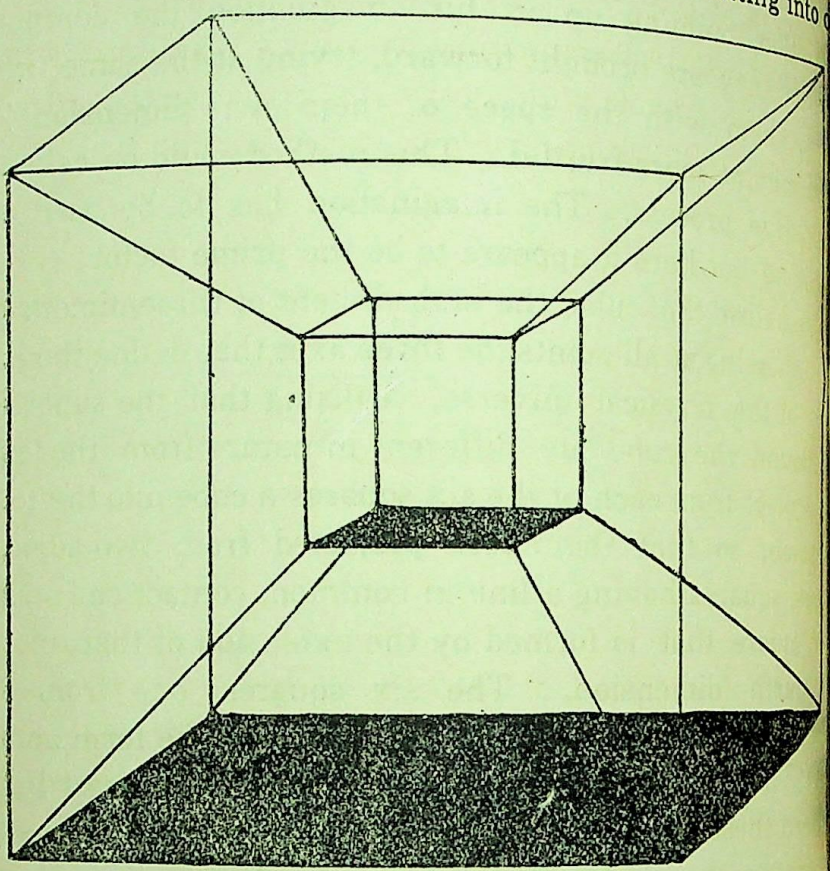

FIG. 3.

another so as to completely enclose a portion of fi dimensional space. The details of this figure can be visualis and an attempt made to get them into something like th true positions. Complete success is not to be expected at fi for the object is not to see this figure but to make it easie see a four-dimensional one. However determined one m be in concentrating upon a five-dimensional figure it probable it will evade one, in its totality, for quite while. Its great value, at first, will be because of t relaxation of the mind that should follow the effort visualise the figure. During this relaxed condition a fou dimensional figure can much more easily enter the min

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tension often set up in the brain, when concentrating, s it impossible for a higher figure to enter it, and if the is very strong the brain may suffer. It is wise to stop meditation at the slightest indication of pain; a gentle ant pressure accompanied by a glow is a sign of a growing . The trouble with most of us is that we never feel any in the head but that caused by bad habits.

A. C. Hanlon

"If a man were to inquire of Nature the reason of her ive activity, and if she were willing to give ear and wer, she would say—ask me not, but understand in ce, even as I am silent and am not wont to speak."

PLOTINUS

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THE UNITY OF THE SELF

By P. SANKUNNI MENON

A cursory observer is apt to repudiate the doctrine of the unity of the Self on the following grounds: Consciousness is the nature of the self. No consciousness exists outside one's own body. The "I" of each individual is different from the "I" of each other individual and each living being is characterised by the sense of "I-ness" which differentiates it from other living beings and this self-consciousness does not extend beyond the limits of the individual's own body. From this it is evident that there are as many selves as there are living beings. If the Self were one and not manifold, all such distinctions as the speaker, the person spoken to, and the person or thing spoken of would at once cease and practical existence would be reduced to a state of chaos. All would think alike, feel alike and act alike. One's thought would be understood by all the rest and language would be a superfluity. Gods, men, and animals would differ only in form. If one being should secure final release, all other beings would likewise be emancipated. If any being is implicated in the *samsāra*[1] state, all the emancipated souls will re-descend into the *samsāra* state. On the theory of the unity of the Self all living beings will rise to omniscience. One's pleasure and pain are shared by all. The relation between God and man as Lord and servant will at once vanish. "Self-love" and "benevolence" will be convertible terms. No necessity will arise for political laws and ethics

[1] Phenomenal life.

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Scriptural injunctions and prohibitions will have no ing. The bodily adjuncts of each being cannot limit it y way. All bodies constitute the adjuncts of all beings o being will be concerned at the loss of his body as it ountless other bodies to live in. Such a grotesque theory e unity of the self, can by no means commend itself to ntention of a sane thinker as it is opposed to all experience bservation and as it is extremely irrational.

In the first place it is not an absolute rule that conscious- does not exist outside one's own body. All bodies are ct to incessant waste and repletion, so that each organ is letely replaced by fresh matter in a very short time. the child-body, the adult-body and the body of the old all of which undergo periodical renewal, are widely ent from one another and yet the old man remembers facts of consciousness experienced in his child-body. It ue that the individuals of the phenomenal world differ one another, but the difference is merely phenomenal.

The ultimate identity of all living beings furnishes a n for the use of the word "I" by each individual referring imself. The apparent difference between individuals is to the limiting adjuncts of the mind, body, and the senses ously superimposed upon the Self by *aviḍyā*, the illusory ciple. All plurality is a fiction, though people are gled into a belief in its reality by *aviḍyā*. To remove veil of *aviḍyā* means to disclose the unvarnished truth of unity of the Self. Our opponent is confounding iduality with Self. In the unreal world there may be any individuals as there are living beings; but only one The limiting adjuncts consisting of the body, mind and es are the product of previous karma, merit and demerit, ary with individuals, as the karma varies. All apparent y is due to the limiting potentialities of merit and it which bear fruit at the suitable time and place.

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You are all familiar with fire-work display. The preparation of each variety of fire-work is different from that of the rest. The inflammable materials of the different varieties are let off by the application of the same spark. The spark applied may be the same; but the manifestations vary widely. Similarly, the limiting attribute of the different individuals, which are differently constituted, are illumined or rendered intelligent, by the contact or reflection of the same Self and the difference of merit and demerit causes all such distinctions as high, low, strong, weak, happy, miserable, bright, dull, healthy, diseased. Just as in a grand show of fire-works the application of the spark is hidden from the view of spectators seated at a distance, so the one Self, the sole reality hidden amidst the illusory presentations of *avidyā*, is missed by the dull-witted and the less advanced in learning for want of penetration and guidance. Emancipation consists in the realisation of this all-pervading Self or the elimination of the adjuncts and other false appearances of the world. The sublation of the phenomenal world is the condition which precedes Self-realisation. Thus all apparent diversity is brought about not by the diversity of the Self but by the diversity of the adjuncts illumined by the one Self. This diversity is enough to maintain all practical existence and satisfactorily to account for all such distinctions as the speaker, the person spoken to and the objects spoken about.

All cannot think alike, feel alike, or act alike unless they be all similarly constituted; but each is differently constituted as determined by his special karma.

One's thought can be understood by others provided they realise the Self; but in the *samsāra* state the Self remains hidden and language is a necessity. Language may be dispensed with when all men realise the Self and have become one—a state of unity.

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Gods, men and animals vary not only in form, but in ledge and power by reason of the inequality of the imental *guṇas* in their constitution determined by merit demerit. The moment they pierce through the *guṇas* rise above their influence they secure, not the unity of alone, but absolute identity.

To secure final release means to conquer the illusions of *vidyā* which transforms itself as the percipient, rendered ligent by the reflection of the Self and as the objects ceived. When a man overcomes illusions he is released, not others, unless they also in their turn rise above these ions. All plurality is valid up to the moment of final se. Only the deluded are subject to *samsāra* because miss the true Self. Those who have already realised unity with the Self and dispelled the clouds of ignorance t again be implicated in the *samsāra* for want of a e.

The Infinite Self, or the Self that is everywhere, is scient. The individual quasi-self is limited by the cts of mind and senses which are finite. No finite s can rise to omniscience or infinite knowledge, so long ey remain finite. The Infinite Self is however the ce or substratum of all finite beings. On the elimination e adjuncts all individual selves realise their oneness with all-pervading Self and become omniscient. The adjuncts eliminated by cultivating dispassion and fixing the mind ly and habitually upon the Universal Self. In the ra state the individual self is limited. This self is the rendered intelligent by the contact of the Universal The mind is limited and the senses through which the receives impressions are likewise limited. So all idual experiences are limited. "I am now conscious I am writing." Here the writing "I" who is an agent, individual self, while the conscious "I," who is only a

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witness, is the Universal Self. The individual self is a agent and enjoyer which the Universal Self is not. Th knowledge of each individual self does not extend beyon certain well-defined limits because all minds are limite Each individual has a separate mind. The finite experienc of one mind cannot be comprehended by another mind whi is likewise finite. The experiences of each individual a recorded in his own instrumental body and are recalled him alone on the application of appropriate stimulus.

Thus one mind or individual self cannot feel the pleasu and pain, or acquire the knowledge, or recall the experienc of another mind or self, until the elimination of its adjun and the realisation of its unity with the Absolute Self, wheth that realisation be temporary as in a trance or permanent in final release. As long as man is conscious of diversity, t relation between God and man as Lord and servant, t antithesis of self-love and benevolence, the necessity for scri tural injunctions, ethical codes and political laws will contin owing to conflicting interests and the desire of self-elevati The moment he realises his identity with the all-pervadi Self or the absolute unity of everything in the appare universe, injunctions, codes, laws and so on will become fut and he will no longer be afraid of death.

"I am now conscious that I am writing this." In th the writing "I" is in the *samsāra* state identified with t body, mind and the senses. Nobody knows the precise natu of the conscious "I" which is only a witness. It is pure conscious without being active and is composed of no par Every self-conscious being recognises its existence a knows that it is conscious of all that we think, feel and ac but it is without any conceivable form. Each individu gives it a form that pleases his fancy and thinks of under that form until by a fresh freak of fancy he ascrib to it a different form. The forms given to it by differe

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viduals vary widely. No forms superimposed upon it by individuals are alike. Two alternative conclusions w from this: Either the Self may be invested with a which no one has as yet perceived or the form is but a ition of thought, a condition under which thought or ing becomes possible; that is, form is but a mould into h the mind puts the self when it becomes the object ught.

To assign to the self a form perceptible to none is to re it formless. The form of an imperceptible object is a adiction in terms. The primary condition of a thing ssing form is that it should be perceived. No one has the Self and so it is formless. So all the forms attributed are mere super-impositions made by the mind.

When I am conscious that I am writing, I know that nd the writing "I" there is a conscious being, a witness, merely a passive spectator connected therewith. We w that the conscious self exists. It is not actually ived because it is not embodied. It communicates a kind si-intelligence to the otherwise unintelligent mind which his condition constitutes the individual self. In fact the thinks, feels, wills and perceives objects by the light to it by the intelligent self, but it is furnished with no s to see the self itself. The light of the self may enable rson to see other objects, but not his own self or the self ected with any other person. A lamp may render a dark bright, but it cannot make itself or any other lamp ier. The sun cannot add to its own splendour or the dour of the stars. Yājñavalkya asks: "With what can e the seer?"

The Self then cannot be perceived, but this does not that the Self does not exist. The existence of the Self e out by the testimony of consciousness; and he who dicts the existence of the Self is by the very act of

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contradiction constrained to re-assert its existence with a over-whelming force.

Why cannot the self likewise be false and phenomenal lik the external world including the mind, body and the senses The self and the external world cannot both be false a phenomenal. A thing can be declared unreal with referen to some other thing believed to be real. Either the extern world may be declared false on the basis of the real Self or w may deny the self, admitting the reality of the external wor as the materialists have done. The imperfections of the lat view will be discussed later on. The self and the extern world cannot both be denied. False presentations are due the superimposition of false ideas on a real substratum a they require the contact of a real entity. Hence the s cannot be phenomenal. If everything in the universe we false alike, the distinction between true and false would n arise, since there would be no means of correct observati or proof.

The conscious Self or the Self is ultimate, unanalytical its nature, it cannot decay or be dissolved into finer par The objects of knowledge may vary; but knowledge itself in its nature uniform, unchangeable and ultimate, so it is n subject to decay. It is everlasting. The Self is neither agent nor an enjoyer. It is only a cool and silent spectat unshaken by the tormenting cares of the false individual s which is an agent and eater of fruit.

Every man trained in introspection is aware of the clo contact of the conscious Self. Consciousness is its nature essence. We know nothing more about it; but since it characterised by intelligence, knowledge and nothing els existence may also be attributed to it. Possessing the natu of intelligence implies or postulates existence. The self is th simplest existence and the most generalised knowledge. It the witness of all specialised experiences. In fact, th

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riences of individual beings are the facts testified to by the as witness. The experiences of individuals in this gross world are brought to a terminus when the gross outer dies, but the Self continues to bear witness to the ex-nces of the individual self as agent and enjoyer freed its outer adjuncts and confined in the instrumental body. Here the question arises whether the self is not different different individuals, since all men can be aware of the contact of the knowing self and since each man is rent from all the rest.

In the beginning all this (the world of objects) was one; e was but one Self. Plurality originated with the false ntations of the *avidyā*. The unreal *avidyā* cannot alter essential nature of the true Self of which it is but a false r of presentation. The superimposition of false appear-s upon the one Self is the gist of all plurality. Thus the Self cannot be diversified.

The Self is the most highly generalised knowledge. It vested of all complexity. It is the simplest and the most rm knowledge. The objects of knowledge may vary; the knowledge itself is one. Though it is one it exists in It is all-pervasive. It is a witness to all phenomena and nnected with the limiting adjuncts of all living beings of e experiences it is conscious. In other words the Self s pure nature as the Self is everywhere and it is scient.

Here an objection is raised: If the Self is the same for ings, one being should be able to cognise the experiences others and should even remember the life-experiences se that are dead. This power has not yet been establish-perception or any other means of proof.

This objection may be answered thus: The Self, pure mple, is infinite and omniscient. The Self is our true e. As long as we are implicated in the *samsāra* state,

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or phenomenal life, our true nature is hidden from us and we confound ourselves with our body, mind and senses which constitute our limiting adjuncts. These adjuncts are finite. We perceive objects not directly as the infinite Self, but indirectly through our finite instruments of knowledge. Our finite instruments cannot impart to us knowledge of the infinite universe. The operation of our instruments is restricted to certain well-defined limits. The Self simply lends intelligence to the adjuncts. It is the adjuncts thus rendered intelligent that cognise events and facts and since the adjuncts are finite, their operation is limited. Thus individuals do not share the feelings or experiences of one another or cognise events taking place in the remote corners of the world.

The One appears many. Though the One is infinite each of the many should be limited. The One has infinite knowledge and power. The knowledge and power of the apparent many should be finite. The glory of the *aviḍyā* lies in the hiding of the one Self and presenting in its place a large variety of finite objects and beings.

We derive our intelligence from the omniscient Self. We do not perceive objects as the all-pervading Self perceives them all over the universe. The omniscience of the Self is due to its all-pervasion. We are limited by our adjuncts and our knowledge acquired through them should likewise be finite. We may however rise to omniscience the moment we break loose from the trammels of the body and realise our nature as the Self. In the interim the Self remains hidden and our knowledge is finite.

When a drum is beaten, the people in the vicinity of the drum are enabled to hear the sound by the pervading ether which is relatively infinite. People in remote regions do not hear the sound though the ether is everywhere, for the reason that all human knowledge or perception is finite; but the all-pervading Self perceives any sound produced any-where

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universe. Only limited knowledge can be imparted to ividual beings through their finite instruments.

It has already been pointed out that, being unembodied, Self does not admit of division or plurality on the ground ifference in the constituent elements nor is it susceptible rality on the ground of difference in nature. The Self is ywhere and is the same for all.

If the Self were different for each individual, its ection would be confined to one individual and it would e to be omniscient. Omniscience of the Self can only be unted for on the ground of its contact with everything in universe. On the theory of the plurality of selves, each is finite and none can be all-knowing.

Here the adherents of the theory of plurality of selves raise the following objection: The argument that science is the outcome of omnipresence is without force, runs counter to observation and other means of proof. e is not an absolute rule that a body can act only e it is, and not where it is not. A magnet attracts placed at a distance. The earth seeks to draw all s to its centre. Planets attract one another. Similarly h the selves are in themselves finite, yet their function owing may extend over infinite time, space and objects. The above argument on plurality may be refuted, thus: e first place magnets and planets are not parallel They are material bodies that pull other bodies or force on them. Force inheres in matter. The self is atter. It is knowledge without matter. It corresponds e without matter, without a substratum in which the inheres. Knowledge is not an attribute of the self, but lf itself. To affirm that the knowledge of a limited self s all over the universe is to admit that it is infinite and ed; and it is absurd again to call it limited or finite, e self is nothing but knowledge and if this knowledge is

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infinite, there is nothing else in it to be designated "finite". It has already been explained that the self is unembodied and simple and homogeneous in nature. The self reveals itself alike to everyone. Its manifestation is observed to be uniform at different moments in the same individual and also in different individuals. The absence of all form and the sameness and simplicity of nature as experienced by all entitle us to conclude that the Self is one but all-pervasive. If the selves were manifold, no self would rise to omniscience in trance or otherwise.

If a large number of omniscient and omnipresent selves be posited, a state of hopeless chaos or a confused mixture of innumerable selves, each existing everywhere, will be the result. It is admitted that two material bodies cannot occupy the same space. It is yet an open question whether there can be more than one all-pervading Self in the universe. It may perhaps be argued that, being mere intelligence, a self is not an entity that fills space and that numerous selves can simultaneously exercise the function of knowing in relation to the same universe. To this it may be replied that these selves, that are detached from all the adjuncts and the sense of egoity, that distinguish them from one another with no inherent substratum, retain no special characteristics to justify any diversity. They are all-pervasive and so they overlap one another. They inter-penetrate one another in their entirety and even in their minutest particles, as it were, with no increase in bulk or volume or with no bulk or volume at all, as they are incorporeal. This means the absolute coalescence of all the numerous selves into one unity.

In the *samsāra* state the Self is manifested as phenomenal knowledge. This knowledge is limited by the body and other adjuncts which are the fictions of the *avidyā*. In other words, the *avidyā* causes the One Self, which is the

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menon, to appear as many phenomenal existences by its superimpositions. In short, all diversity is the fiction the *avidyā*. In the state of final release all diversity melts y and the one absolute Self alone remains. The materi- s call in question the existence of a self stripped of all its ncts. They argue that such an isolation of the self which othing but intelligence, pure and simple, is not borne out facts of experience. Intelligence is an attribute or quality. as no independent existence, but it invariably inheres in aterial body which forms its substratum.

This argument of the materialists is futile. They fail to ise the real nature of the Self. They are familiar with phenomenal world only. They investigate the laws and ditions of worldly phenomena. The Self transcends all nomena. The materialists confine their attention to nomena and are unable to rise above them. The one Self he noumenon which the *avidyā* veils and for which it stitutes certain false presentations. These false presen- ns form the province of the materialists who take them for sole reality. The moment they realise the false nature he presentations, they will recognise the existence of the and its independence of the false material adjuncts. As as they take the material world for reality they miss Self.

In the phenomenal world attributes or properties appear here in bodies. The self is neither property nor matter. nature is conscious existence. Beyond this it is indefin- . It is a prior entity from which the *avidyā* or its products ow intelligence for phenomenal existence and into which released are ultimately refunded. Thus its existence is not independent of the material vestures, but it renders pheno- al existence with the material adjuncts possible. It is in an antecedent condition of all false vestures of the *avidyā* is therefore independent of them.

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That an attribute or property can inhere only in a substratum body is a false notion; it is not warranted by evidence.

The one all-pervading Self transcends all limitations of time, space and causation.

All phenomenal objects are subject to origin, subsistence and dissolution. Natural phenomena appear, disappear and re-appear. Some are characterised by mere succession, others by a regular sequence. The successions and sequences of phenomena engender the notion of time or duration. Time is without any objective reality. It is an unreal abstraction accompanying the notion of variations in phenomena. Time ceases with the cessation of the phenomenal world. It is conceived in reference to the phenomenal world and measured by reference to the heavenly bodies, dials, clocks and the like. When all these perish, the notion of time dies too. During the great latency the apparent universe perishes. The Self alone abides. There are neither objects nor changes of phenomena with reference to which time may be noted or measured.

The one Self is without a second entity. It is simple conscious existence susceptible to no change and change is a condition precedent to the notion of time. So the changeless Self exists not in time, but beyond time or before the origination of time. Time springs up with the first change or the origination of the apparent world. The first change is characterised by a prior moment, a subsequent moment and the present moment of the change—the past, the future, and the present. Thus the Self transcends time. Our inability to conceive of the Self as existing beyond time is due to the fact that in the *samsāra* state our thought is conditioned or limited by time and space.

The one Self is marked by no change. All change originates with the notion of diversity characterised by

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existence and succession. Co-existence engenders the notion space, succession or sequential phenomenon begets the of time. In the absence of all succession and co-existence e is but one infinite unity which transcends time and e. There is no distinctive objective reality corresponding pace either. The Self is pure intelligence and is not an y that fills space. That which fills space is matter. existence of the Self is independent of space. Unlike omenal objects, the existence of the Self is not determined ime, space or causation. In other words, time, space and ation constitute the antecedent conditions of phenomenal ts, but not of the Self.

The conditions of time, space and causation relate to omenal existences, but not to the Self which is the sole menon. Phenomenal objects are caused and brought to ence at definite times and places; but the infinite Self h exists at all places and beyond space and at all times eyond time cannot admit of a foreign agency to produce it. phenomenal existences are caused. We have not yet sed the noumenon and so we are familiar only with es that are caused. That which transcends our experi- is inconceivable. Hence arises our inability to conceive caused or self-existent Self.

The Self is all-pervading and as such is not composed of ; it is unborn and imperishable. We can easily eliminate phenomenal world in thought, but not the Self which is in spite of our utmost efforts to extinguish it; it is ery essence of our being.

Though the Self is the only reality, yet it is closely ated with the illusory principle of *aviḍyā*. The *aviḍyā* ces false impressions. It has no substratum other than Self. In this sense it is a false or non-existent principle; e cannot call it absolutely unreal, since it begets present- false though they be. The *aviḍyā* aided by the mere

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passive contact of the Self projects the apparent world consisting of all sentient and insentient objects.

The earth is by degrees nearing the sun as well as the other planets. When æons or great cycles of years pass away, these heavenly bodies will all come so close together that the whole universe will be on fire and all organisms will cease to exist. In this huge conflagration everything will be reduced to the state of an incandescent gas which is phenomenal. This is the state of the *aviḍyā* known as latency or reabsorption as distinguished from the states of origination and subsistence. The *aviḍyā* is not an entity, but a false presentation under the passive control in the form of a mere wish of the Self. This wish is not whimsical but uniform. It is consonant to or in harmony with certain self-determined laws. In the past the evolution of the universe has followed a definite course and adopted a definite method subsequent to a period of latency. The same line and method constitute the channel of least resistance for subsequent evolutions too. Thus the *aviḍyā* or primordial illusory matter after it has ceased to glow with heat, is in obedience to the will or law of the self, condensed by refrigeration and modified or diversified into ether, air, fire, water, earth, the sun, moon and stars.

The original subtle fluid or *aviḍyā* then undergoes a specific modification characterised by the highest preponderance of *saṭva*, with *rajas* acting in subordination to it and with a mere tincture of *ṭamas*. Such a modification is imbued with the potentiality of the highest knowledge and power. But the *aviḍyā* and its modifications are naturally unintelligent and so the special modification cannot energise into action knowledge and power unless it borrows intelligence or consciousness from some source or other. This source is the all-pervading Self, whose contact inspires the special formation with the sense of egoity and the highest power of knowledge

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action. The special formation now becomes a distinct sonality endowed with the highest intelligence, power and ledge. This person can, as occasion serves, identify elf with the supreme Self which is neither an agent nor enjoyer, or recognise himself as an agent and enjoyer with pecial mission to carry out. He is the personal God ously designated as *Hiranniagarbha*, *Kapila*, *Saguṇa tmā*, *Īshvara*, *Nārāyaṇa*. The difference between Him the Supreme Self is merely phenomenal. Really he is with the Supreme Self as are we all. He is the lower man who has realised his unity with the supreme Self or ier Brahman, while we are all steeped in the depths of s and our true nature is hidden from us. *Hiranniagarbha* e operative cause in the creation of animals and plants, the *avidyā* constitutes the material cause as the yogins The vedāntins maintain that the illusory and unsub- tial *avidyā* is not an independent entity, but a mere power ed to and controlled by the Brahman which is without cond and that the Brahman (no matter whether higher or , since they are ultimately the same) is both the material operative cause of the world. The difference between ogins and the vedāntins is merely verbal.

The individual souls fettered in their instrumental bodies to be born again into this world to eat the fruits of the of their past lives. *Hiranniagarbha* with due regard eir merits and demerits prepares for them bodies fitted to the fruits of their former deeds. Thus *Hiranniagarbha* he wheel of births and deaths revolving until final release. *Hiranniagarbha* prepares bodies for the individual souls arranging the atoms of the *avidyā* in which the three inhere. These bodies are void of intelligence or con- sness. The instrumental body is likewise unintelligent. igence is supplied to the individual bodies by the contact all-pervading Self or Brahman. The Self by reflection

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rouses the notion of individuality or egoity in each body. The nature of the Self is true knowledge. The reflected image of the self in the mind-mirror of individual bodies is false knowledge or semblance of knowledge without the substance thereof. Thus each individual with his sense of egoity takes the external world and its manifoldness for realities and considers himself as distinct from other individuals who are also similarly constituted.

The false diversification of the one Self by the juggling *avidyā*, which by the reflection of the self raises the notion of egoity and plurality and makes illusory presentations, is now complete. The one Self is hidden from us and manifold illusions are presented instead. We are all subject to these illusions as long as we are implicated in the *samsāra* or bound by the spell of the *avidyā*. The moment the spell is broken by the cultivation of dispassion and a rigorous course of discipline you realise that the apparent world is a fiction and that the one all-pervading Self is the sole reality in which your own individuality is merged.

The following objections may perhaps be raised against the theory of the unity of the Self.

The fact of the individual souls being merged or swallowed up in the Supreme Self, when strictly analysed, conveys no sense; for one entity to be merged in another both entities should be real, but the reality of the individual soul as such is not admitted. The individual self is held to be a mere false presentation with no substratum other than the Supreme Self. It is absurd to say that the self is merged in itself.

The nature of the Self is knowledge, intelligence or consciousness. In the state of final release the individual soul is divested of its false adjuncts which engender the notion of plurality. When the notion of plurality ceases, the individual soul as such also ceases and there is nothing but the Self left

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Therefore there can be no merging. Besides, the all-pervading, immaterial Self which is consciousness is not subject to any flesh accretion when the individual souls are released, especially because the self as intelligence is not composed of parts.

Does the soul in the state of release enjoy the satisfaction having once been delivered from the throes of *samsāra* after having struggled hard for a long series of lives to this end? If it does, this special gratification differentiates it from the Supreme Self and the theory of the Unity of the Self falls to the ground. If each of the individual emancipated souls have feelings of their own, they are diversified in release as well. If the individual souls in release are without distinct feelings of their own, if they are unconscious of their recent deliverance from the meshes of the *samsāra*, they cannot congratulate themselves on their rescue from the afflictions of the phenomenal world, nor can they share in the eternal pleasures of the Supreme Self, as they are devoid of distinct or individual consciousness. The release of the individual souls does not add to the intensity of the Supreme Self's felicity, nor can they rejoice in their own release, as they have lost their individuality in the Supreme Self. The released souls are practically dead. When they were implicated in the *samsāra* state, they had at least some kind of false existence or a semblance of knowledge and existence, whereas in release they even cease with that phenomenal existence. Not only do they gain nothing in release, but they cease even to exist. Therefore no motive can be suggested for human endeavours towards release; nor is release a consummation to be wished for. "The game is not worth the candle," for all would prefer *samsāra* or phenomenal existence to utter annihilation.

P. Sankunni Menon

(*To be continued*)

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THE PATH

WE stand between the parting of the ways.
One path means darkness, ignorance, despair;
Another leads to light where glimmering rays
Point us tho' dimly to the wisdom there.
We strive to reach those heights where knowledge tru
Shall guide us to the source of harmony—
Many await the coming dawn, yet few
Have heard the strains from Nature's symphony.

Then let us lift the gloom that 'round us lies
Before we speak with such impunity
Of those vast realms and dark mysterious skies
Which stretch beyond through all Eternity.
If we would scale those heights and wisdom gain,
Remember, as above—so here below;
Then do not live a life on earth in vain
But brotherhood and love on all bestow.

Now kindly Nature lends a helping hand—
And if we listen to her wondrous tone
Then we shall know and clearly understand
There is a plan, tho' it may be unknown.
Now should we follow all her devious ways
We'll find the path which we before have trod
And with the garnered harvest of our days
The Path will lead us back again—to God.

MAE BALDWIN HARDE

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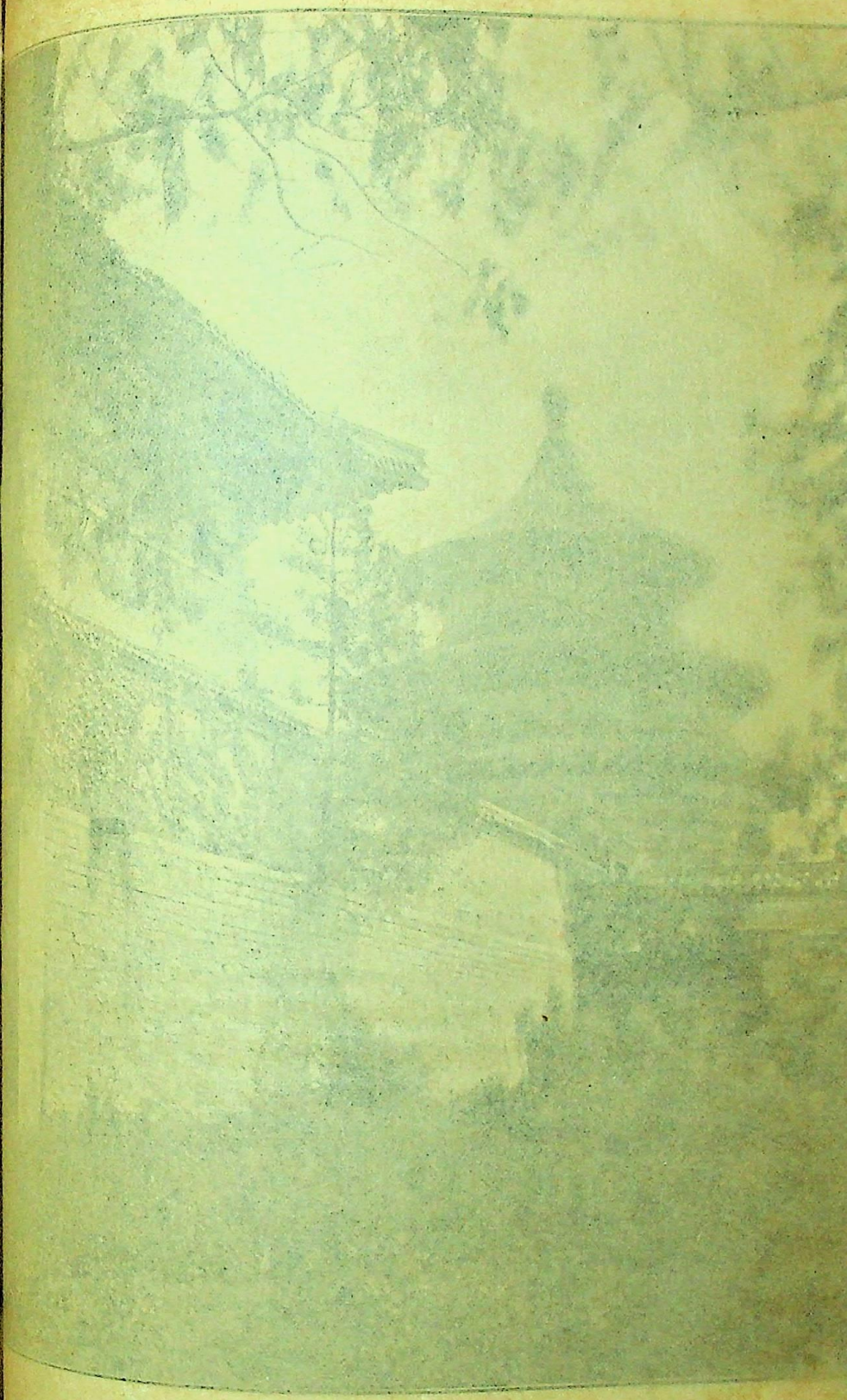

THE TRIPLE UMBRELLA TEMPLE OF HEAVEN, PEKING

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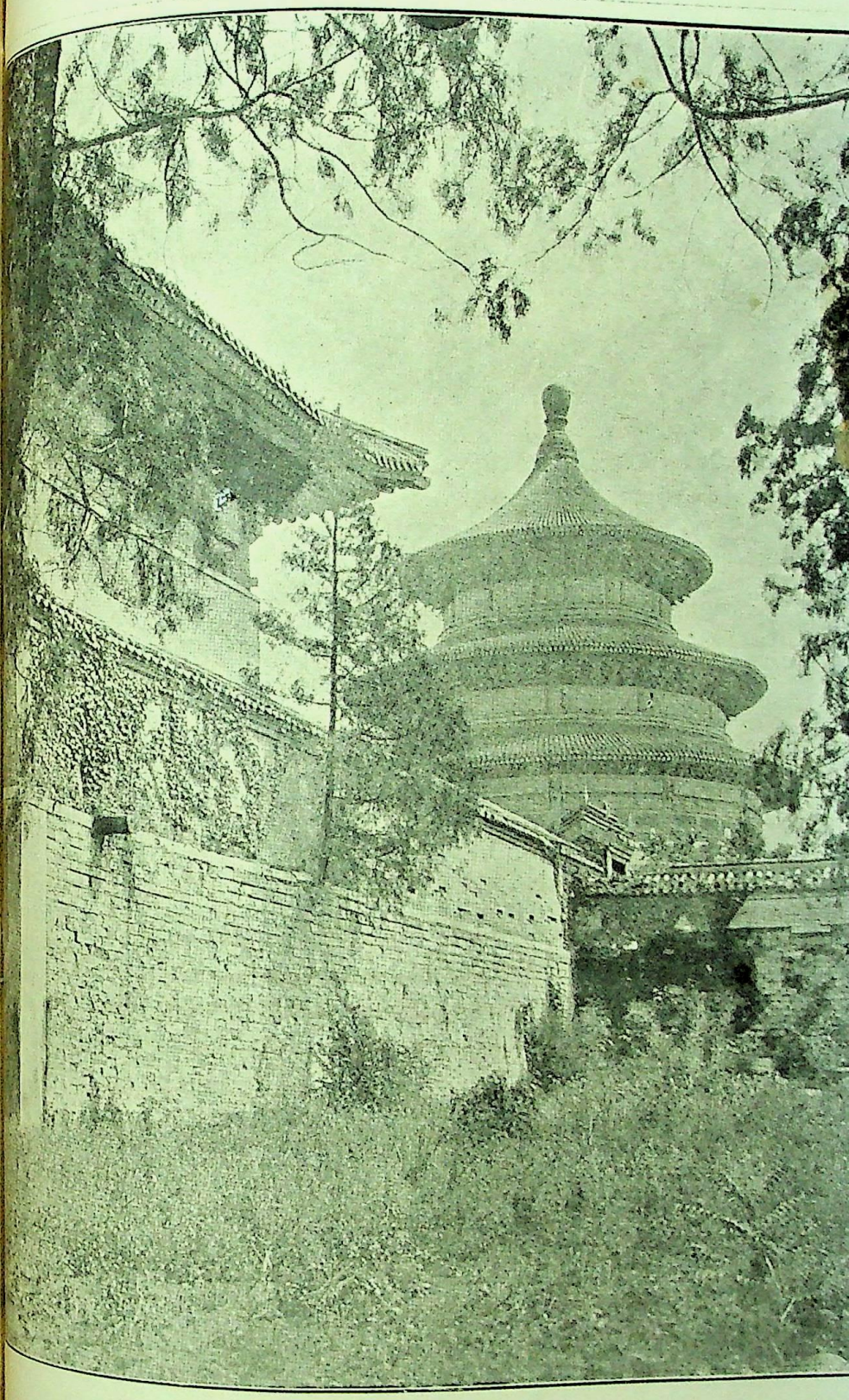

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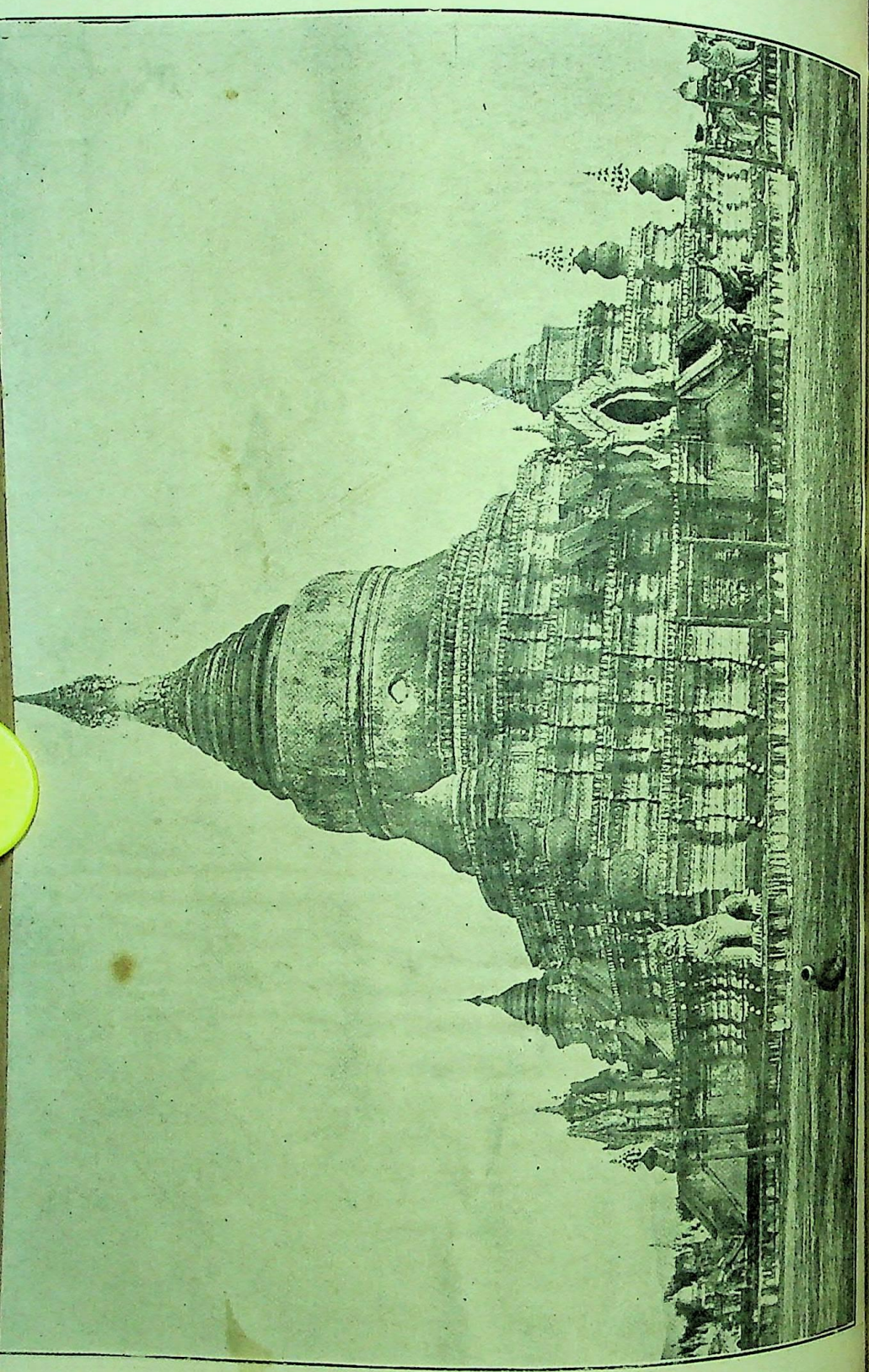

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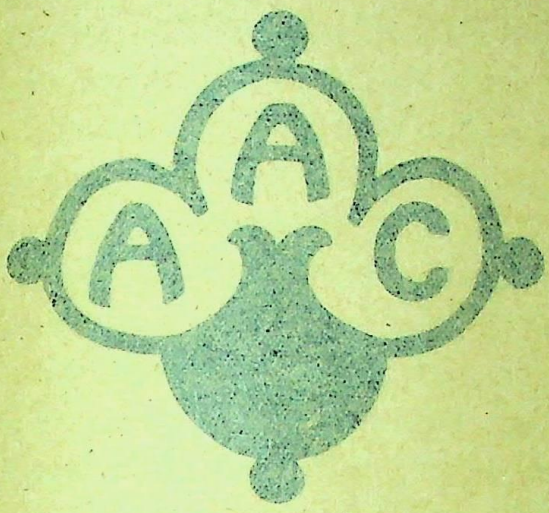

DIAN AFFINITIES IN ASIAN ARCHITECTURE

By JAMES H. COUSINS, D.LIT.

e trail of the historical has led the literally-minded to the edge of many a crevasse. The assumption of a physical and geographical source for the subsequent proliferations of human culture long kept the hunting of science on the path of error. Divinities and heroes, their symbolistic paraphernalia, have been chivied along surface of the earth from Helicon to Himávat and beyond, back again, in the hope that they might find their way to roost on some scientific preconception. But modern ology has followed the fashion of taking to the air; and eroplane perspective (a good fifteen centuries after the ed point of view of the Ajanta frescoes) has given it not a mere extension of vision but the sky-height that goes st to ocean-floors and sees unthought-of groupings and ilisations on the surface of the earth. The historical of human culture is now practically safe from the n-rummager. Science has now its nose in the air—not

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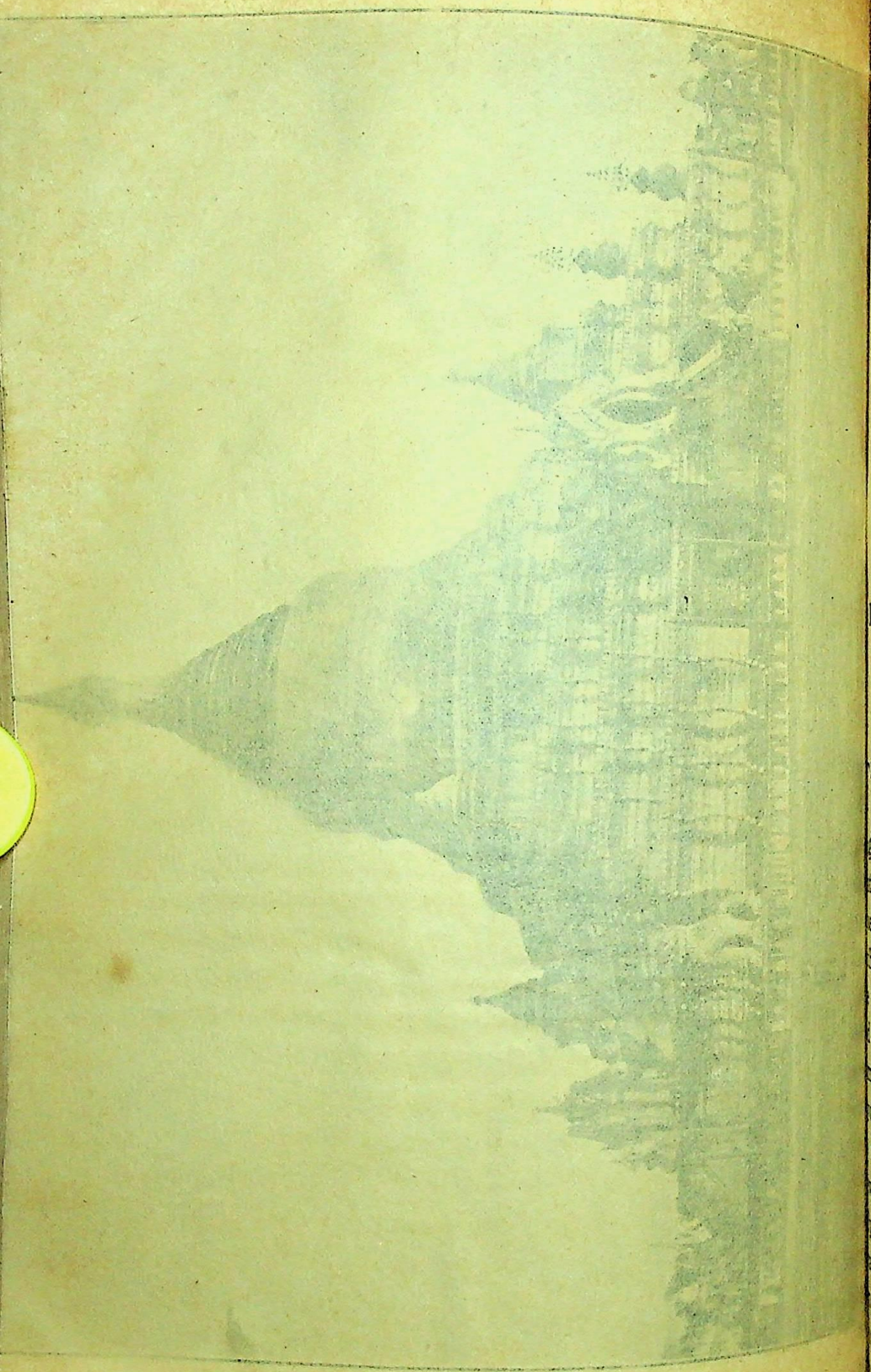

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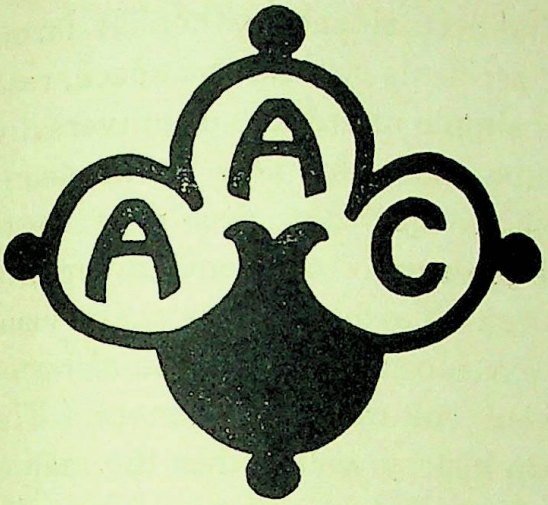

INDIAN AFFINITIES IN ASIAN ARCHITECTURE

By JAMES H. COUSINS, D.LIT.

THE trail of the historical has led the literally-minded to the edge of many a crevasse. The assumption of a single physical and geographical source for the subsequent proliferations of human culture long kept the hunting ies of science on the path of error. Divinities and heroes, with their symbolistic paraphernalia, have been chivied along surface of the earth from Helicon to Himāvaṭ and beyond, back again, in the hope that they might find their way e to roost on some scientific preconception. But modern hology has followed the fashion of taking to the air; and airplane perspective (a good fifteen centuries after the ated point of view of the Ajanta frescoes) has given it not a mere extension of vision but the sky-height that goes ight to ocean-floors and sees unthought-of groupings and eralisations on the surface of the earth. The historical ce of human culture is now practically safe from the eum-rummager. Science has now its nose in the air—not

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in pride, but on the true hunt for the *psychological* level which the now dimly-sensed life of the cosmos defines itself a variety of intellectual and æsthetical forms, which form divested of the accidents of time and space, resolve themselve into a group of simple utterances of universal verities.

At the same time, the new enthusiasm for the co-ordination of cultural qualities, according to the measure response to the pressure of inherent universal truth on huma beings who were able to impress their vision on their ag cannot be taken as a complete negation of historical associatio in the details of cultural development. There are certa areas of human history well within the map of certainty, an one is the far-flung web of culture which, nigh two thousan years ago, had its centre in India and projected its radii nor beyond the snow-passes into Central Asia, and east by lan and sea to Java and Japan. Within that vast area the India genius has left indelible insignia of itself in thought an creation. Here we shall follow it only in the fundament human art of architecture.

One of the first acts of modern warfare is to dig in: th first act of peace is to do the same. Life needs a receptacl else were it no life but a mere potentiality; so does death nee a receptacle for the proofs of its reality; but where th receptacle is for the defeat of death by remembrance, it turned upside down—the begging-bowl for the decayin substance of transient life, inverted becomes the *dagoba* millennial memory. The immemorial pagoda, the Shwedago of Rangoon, covers three hairs of the Buḍḍha's head.

Indian literature is rich in references to the homing instinc of humanity in Southern Asia two thousand years and mor ago. But only the references remain; the materials of earl human habitation were as perishable as those of the in habitants. Clay and timber are soft food for the teet of time.

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In the reign of the Emperor Asoka (263-276 B.C.) the art of ing passed from wood to stone. The Emperor, smitten by experience into illumination as to the hideous futility of are (twenty-two centuries prior to A.D. 1914), adopted the ious life, and became a devoted follower of the Buḍḍha. centuries had gone by since the Great Teacher had ed from His last life on the Earth. The relics of His 's cremation had been divided between eight kingdoms, hemispherical structures (*dagobas*) had been built over . The Emperor-monk, desiring to honour and preserve memory of his spiritual Master, built a small monastery *ira*) beside the Bo-tree at Buḍh-Gaya under which the -weary Prince, Siḍḍharṭa, had received illumination as to ause and cure of human ill. But of the primitive *dagobas* Asoka's *vihāra* no vestige remains; the first perished of own perishability; the second was absorbed in subent more ambitious buildings and restorations.

Tradition ascribes the building of many hemispherical tures for the remembrance of events to King Asoka. Of , the group of stupas at Sanchi, near the modern Bhopal, in as architectural testimony to religious devotion two red and fifty years before the Christian era began. Other ps at Amravaṭi (A.D. 400—500, of which there are good in the Madras Museum), Gandhara (seventh century), Sarnath near Benares (tenth century) show the growth of rative overlayings and accompaniments (such as umbrella and sculptured railing) to the simple fundamental spherical form of what has come to be given the general e of *tope*. But the purpose of this article is not to trace influence of early Buḍḍhist architecture in the subsequent ry of the craft in India, or in Ceylon, which is, as Coomaraswamy says, ethnologically and culturally an tal part of India, but to follow India's influence in tecture beyond her own borders.

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It may, however, be said in passing that the later developments in Indian architecture are not the results of cultural hybridisation. Buḍḍhist architecture and Hindū architecture are not separate species of the craft, but mere chronological variations of one species, the Veḍic. Long before the Indian Luther of the fifth century B.C. made his protest against the prototype of Matthew Arnold's religious *Aberglaube* (superstition), Āryan civilisation had developed a point of view and a method that time has neither blunted nor superseded. The protestant restrictions which the Buḍḍha placed on the arts prevailed for a time; but ultimately the deeply ingrained need of image and symbol as a visual aid to supervisual realisation of the Great Life of the Cosmos surmounted the restrictions even in the Buḍḍhist era; and in the subsequent Hinḍū era, which followed the decline of Buḍḍhism in the seventh century A.D., the Veḍic tradition swept forward carrying with it both its own distinctive attitude and cultural technique and the symbolical and æsthetic contributions which Buḍḍhism had itself developed from Veḍic originals.

The religious zeal of Asoka not only exerted itself within his vast empire, that stretched from Afghanistan to Nellore and the Sunderbunds, but sent its emissaries abroad with the doctrine and practice of Buḍḍhism and its art-appurtenances. In the second century B.C. the new faith, as an unanticipated sequel to an economic exploration of a Chinese envoy in the Oxus valley, found favour in the Celestial Empire—and Burma, which had been on the trade route between India and China from the fifth century B.C., developed importance not only as a religious and artistic caravanserai, but as a centre in itself. Here the Indian genius associated itself with a developing national genius composed of both Indian and Chinese elements, the results of Mongoloid interweaving along the eastern Āryan border, and produced a cultural

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tion that combines the distinctiveness of both types
rilisation.

The earliest authentic remains of Buddhist architecture
at Prome on the river Irrawady, a few hours' train journey
the port of Rangoon. Prome was the most important
e of rule and culture in the third century A.D. amongst
hen unco-ordinated elements of the subsequent Burmese
n. Its pagodas, some of which still stand, are regarded
longated transitions from the pure hemispherical Indian
to the squat pagodas of the subsequent capital, Pagaun,
way between Rangoon and Mandalay on the eastern bank
e Irrawady.

Till the ninth century A.D. Burma (like other areas
and West that ultimately achieved national solidarity)
isted of politically unrelated groups, such as the Pyus in
middle south, the Shans in the east, and the Talaings in
south-east. But in the ninth century the Pyus began a
cess of centralisation which was completed in the middle
e eleventh century, when the Pyu King of Pagaun
ered the whole country and centralised its culture and
s in his capital. Then (A.D. 1057) began the great era
rmese architecture. The religious zeal of the rulers and
e expressed itself in the building of both small scale
emorative pagodas and large scale pagodas for mass
ip, in brick, plaster and glazed sandstone. Something
e religious psychology of Asia is seen in the fact that,
e the sacred buildings were of durable materials, the
n buildings, not excluding those of royalty, were of
and have disappeared: something, however, of their
y may be inferred from the happily preserved palace of
Theebaw at Mandalay.

The era of pagoda-building lasted two centuries and a
and ended at the abandonment of Pagaun (1304) after
l invasions. While it lasted it produced, at Pagaun alone,

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ten thousand pagodas. Five thousand of these still stand in varying degrees of decay, and through them the instructed can trace Indian architectural affinities, preserved yet transformed in the developed expression of the Burmese genius. From the Talaings came the bell-shaped adaptation of the original hemispherical *stupa*; from Ceylon the platform for relics above the *stupa*; from northern India the *shikhara*, or curvilinear spire (representing the Crown of the Bodhisattva which Indian Buddhist architecture had developed, and from China the tall multi-roofed and much ornamented pagodas which she had evolved under the same cultural impulse. On the central Indian concept the Burmese genius imposed its own alluring characteristics, working out the flame-figure (symbol of the spiritual illumination of the Buddha) not only in ornamentation but in the structure of its pagodas, as in the great cathedral-like and thrillingly beautiful Ānanda pagoda which rises in flame-covered stages of effort and intensity to the golden central flame of the spire—the Buddhic achievement.

The cultural influence of India in the form of Buddhist religion and art found its way to Siam by land and sea, and created a type of architecture which, while nationally distinctive, retained its Indian affinities. A Bangkok pagoda is a fran variation of the bell-shaped pagodas of Burma which were themselves an extension of the original Asokan hemispher The towers of the Wat Arlin on the banks of the Menam a elongations of the *stupas* of Prome which were elongations the Indian form. The platform of the Wat Po in Bangk City is a study of architectural variations on one theme—t theme of spiritual aspiration, of one-pointedness, of elevati to the flame-pinnacle of illumination.

The first Buddhist temple was built in China in A.D. when the Indian religion, first discovered in the valley of th Oxus in Western Central Asia in the first century B.C., w

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lished with official recognition. After the Buḍḍhist ne in India, in the seventh century, exiled Indian smen went to China taking with them the Indian tectural canons which they built and carved into the very ment of Chinese culture. Early examples of their work, ever, are rare owing to the frailty of the brick and timber which they built. But there does exist a thirteen-storied da of the seventh century built in the multiple umbrella that had been added as an honorific finial to the Indian spherical *ṣtupas*. Later more evolved buildings, such as temple of prayer for the year" at Peking, a ninety-feet pagoda built in the eighteenth century, still preserve the ella form over a mere suggestion of the suppressed *ṣtupa* e railed base of the building. This ancient Indian form, oxically promoted by being lowered from its position as onorific appendage, to being the structure proper, is also in non-Buḍḍhist buildings. A further extension of this tectural paradox is found in a twenty feet bronze pagoda king, in which the early Indian umbrella finials, squared, ed and upturned by the genius of China, take their place fings; and recognition is made of traditional origins by a reversal of the ancient architectural order in the planting miniature tope on the summit of the pagoda—the early tectural body being now made a mere finial to its own finials.

The ancient order, however, is preserved, though in a ied shape, and Buḍḍhist teaching made the basis of etrical design, in the Porcelain Pagoda of Peking. The al base stands symbolically for the earth, each face being cted by one of the Four Guardians of the World. e this region is the place of the Boḍhisaṭṭvas, the ce guard of human achievement, but still within the e of limitation. Their habitation (between the four-sided e of earth-life and their future realm of attainment) is

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octagonal. Above them is the symbolical "heaven of th Buḍḍhas," the fully enlightened ones—a chamber forme in the circle of completion and crowned with the tripl umbrella.

The figure-sculpturing of this pagoda follows the ascensio of significance. The four Mahārājas are depicted on thron in the arched spaces of the earth-chamber. The octagon chamber of the Boḍhisaṭṭvas is guarded by eight deities of t Hinḍū pantheon—a significant reminder of the essential Ve origin of both aspects of truth. In the heaven of attainme the five Buḍḍhas sit on lotus pedestals. India and China here made one in spiritual and æsthetical affinity.

Buḍḍhism spread from China to Korea towards the e of the fourth century. Its architectural expression is pra cally a continuation of that of China in form, and to so extent of Ajanta in fresco painting. From Korea the Ind religion and culture passed over to Japan, and, acting o race in whom the æsthetical element was to develop, alo certain lines, to an extent beyond any other country, gave the world an architectural gift of extraordinarily elabora beauty.

The original architecture of Japan was exceeding simple, and remains so, continuing the vertical straight li and almost imperceptibly curved and thatched roof of Shinto shrines. Yet this almost imperceptible curve exer a very perceptible influence on the development of Buḍḍh architecture after the year 552 (when the Great Illuminat was carried to Japan and thrilled the nation to the expressi of a noble idealism in art) for it softened the acerbity of t sharp corners of Chinese roofs, and gave to Japanese Buḍḍh architecture a special æsthetically satisfying rhythm of li The oldest extant temple, the "Kondo" at Horiyuji, bu about A.D. 600, and its neighbouring five-storied pago carry the marks of chronological nearness to China in the

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chatic roof-corners. The Kondo, moreover, is still (after
teen centuries) eloquent of India in its frescoes in
ich the Ajantan tradition entered into Japanese culture
ugh at the hands of Korean artists. In the eighth century,
dee Indian craftsmen reached Japan from China, and in
temples of Nara brought Japanese architecture to its
minating point by touching the emphasis of the Chinese
n with the idealistic beauty of India. This is the classical
and golden age of Japanese architecture, and it is so by its
onse to Indian influence. Thereafter it developed neural
nsity and assertiveness, and, following the temptation to
ptural particularity which is inherent in wood (of which
temples and pagodas are entirely built), following also the
ements of colour and the glitter of gold leaf, took on the
orately carved and coloured gorgeousness of the shrines
mansolea of Nikko.

[illegible] Second Aspect of the Logos, of the Second
n of the Holy Trinity. One might almost, without irreverence,
ss it as a proportion is expressed in arithmetic or algebra:—

The World-Teacher *is to* the Second Person of the Trinity, *as* His
a vehicle *is to* the World-Teacher.

r one might symbolise it in diagram by a funnel with the wide
uppermost. The top of the funnel represents "God, the Son";
iddle, the World-Teacher; and the bottom His manifestation in
orld in a visible and physical form. In a word, I think it is
ant that we should never forget that the World-Teacher in His
nature is something infinitely greater than the greatest living
r woman can conceive; and that it would be almost ludicrous
gine that He in Whom we 'live and move and have our being,'
ho abides in the heart of every living creature, can manifest
han the veriest fragment of His divine nature in any one
al form or through any one personality. Yet at the same time
ery Fragment is sufficient, and far more than sufficient,
ely and perfectly, to fulfil every ideal and every conception of
ine which the human mind can form.

D. H. Steward

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by the earliest known swarm of immigrants, the Vedic Āryans, who have stamped an indelible mark on the institutions of India, and given the country as a whole its distinctive character." Into the causes of that remarkable effect it is not our province here to go; but this may be said, as the moral of the foregoing study, that they know little of India who only India know, and still less who, to the judgment of the present do not bring the illumination of some knowledge of India's ancient yet living culture.

James H. Cousins

religion and culture passed over to Japan, and, acting on race in whom the æsthetical element was to develop, also certain lines, to an extent beyond any other country, gave the world an architectural gift of extraordinarily elaborate beauty.

The original architecture of Japan was exceedingly simple, and remains so, continuing the vertical straight lines and almost imperceptibly curved and thatched roof of Shinto shrines. Yet this almost imperceptible curve exerted a very perceptible influence on the development of Buddhist architecture after the year 552 (when the Great Illumination was carried to Japan and thrilled the nation to the expression of a noble idealism in art) for it softened the acerbity of the sharp corners of Chinese roofs, and gave to Japanese Buddhist architecture a special æsthetically satisfying rhythm of line. The oldest extant temple, the "Kondo" at Horiyuji, built about A.D. 600, and its neighbouring five-storied pagoda carry the marks of chronological nearness to China in their

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THE OTHER SIDE OF THE SHIELD

By THE REV. D. H. STEWARD

he present time, when we are all concentrating our thoughts on may be called the personal aspect of the Coming of the World-cher, His manifestation in or through a personality on the physical e, there is a certain tendency to lose sight of that other and er aspect of His nature (which is specially stressed by the stian Churches, though not fully understood by them), namely, fact that He, the World-Teacher, the Lord Maitreya, is by virtue s Office also a special and direct "Epiphany," a special and manifestation, of the Second Aspect of the Logos, of the Second n of the Holy Trinity. One might almost, without irreverence, ss it as a proportion is expressed in arithmetic or algebra:—

he World-Teacher *is to* the Second Person of the Trinity, *as* His vehicle *is to* the World-Teacher.

r one might symbolise it in diagram by a funnel with the wide uppermost. The top of the funnel represents "God, the Son"; iddle, the World-Teacher; and the bottom His manifestation in orld in a visible and physical form. In a word, I think it is ant that we should never forget that the World-Teacher in His nature is something infinitely greater than the greatest living r woman can conceive; and that it would be almost ludicrous gine that He in Whom we 'live and move and have our being,' ho abides in the heart of every living creature, can manifest han the veriest fragment of His divine nature in any one al form or through any one personality. Yet at the same time ery Fragment is sufficient, and far more than sufficient, tely and perfectly, to fulfil every ideal and every conception of ine which the human mind can form.

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SEEDS OF INTERNATIONALITY

Capital Punishment to Go

THE movement for the abolition of capital punishment is apparent gaining strength. In Germany several of the most promine lawyers, university professors and intellectuals have drawn up petition to the Reichstag for the abolition of what is known at prese as the extreme penalty of the law. The prominent reasons urg against it are: It is indefensible on its deterrent value and it impossible to avoid altogether judicial errors from happening, whi result in the tragic result. Nearer home, in Ceylon, the Ḍharm Ḍhūṭa Sabhā (a Society for the propagation of Buḍḍhism) has pass a resolution urging the Government to abolish capital punishment not in keeping with the ideas of civilisation and human brotherhoo and a member of the Legislative Council has given notice of a moti for the abolition of that form of punishment. It is a great pi however, that Italy, whose penal Code till now did not contain th barbarous feature of legal sanction, considers re-introducing it.

* * * * *

Prison Psychology

The Recorder of Manchester addressing a young prisoner other day said: ". . . They (the Magistrates) seem to have do their best to help you into the criminal class by sending you prison. I cannot understand why Magistrates will send youths 17 or 18 to prison. There is no reason in the world for doing it. Magistrates will persist in sending boys of 16 to prison we sh persist in having criminals."

Examples of attempts to escape by prisoners are given in t report on prison administration in Burma, commenting on t psychology of a prisoner who escaped although he had only a fe days to serve. It is said that such escapes are not uncommon "a the action is put down to an uncontrollable desire, amounting almo to madness, for freedom".

Do we, members of that same humanity to which prisoners al belong, realise that every wrong thought on our part helps to ma those whom we call evil-doers and helps to condemn them to prison

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A correspondent writes that the International Anti-vivisection
Animal Protection Congress was held in London in July. Twenty-
countries were represented. Miss Lind-af Hageby in her opening
ch said "we represent a cause which is the foundation of
ization, for it is based on that extension of compassion and
pathy without which there would be no civilisation." She
ared that "this congress is for the abolition of Vivisection". A
ing feature of the Congress was the number of doctors who
ely denounced vivisection from the platform. A denouncement
made by one of the speakers of the "infamous experiments" of
to effect the rejuvenation of the old by means of transplanting
them sexual glands of monkeys.[1]

An American member drew attention to the cruelties going on
e making of films.

At a public meeting of the Congress the two following resolutions
passed:

That this meeting in which representatives of 26 nations take
declares the protection of animals from cruelty to be an essential
ession of civilisation and prays the Governments of the countries
sented to take measures by which, the principles and practice
manity to animals is made part of all education.

That this meeting declares the practice of Vivisection to be
ly unjustifiable, a degradation of human character and an
le to progress in the art of healing.

At the closing meeting of the Congress resolutions were passed
g with slaughter reform, Jewish slaughter, cruel trapping for
blood sports, bull fights, the protection of birds, humane
ation, etc., etc. The Congress expressed its opinion that the
on of large funds for research work necessitating vivisection, is
regretted.

In reading over the report one feels that a good deal of work is
done for the protection of animals; but one cannot help
king that the term "humane slaughter" indicates that a great
has to be done in that direction. Is not vegetarianism the
on to that problem?

* * * *

The *Observer* of August 28th makes an interesting statement
the Vatican library. A new catalogue of all the books and
scripts is to be drawn up. The work will take ten or twelve
for its completion, over a million books having to be catalogued;
rnegie Peace Foundation has placed the means at the disposal
e Holy See. Students all over the world will be interested,

[1] In connexion with this it has been stated in the papers that an attempt was to be made to start a monkey farm in the South of France.

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research work will be rendered more facile and there is the possibility that early books, believed to be lost, may be rediscovered.

* * * * *

A new movement is "the Pan-European Union" of which Mr. Briand, the French minister for foreign affairs, is Honorary President. It aims at uniting all European States into one political and economic whole on the basis of justice and peace. The second Congress is to take place at Brussels.

* * * * *

The Congress on Faith and Order which met at Lausanne agreed to send an appeal to the whole of Christianity on the Unity of the Christian Church. "We look towards the young that they may pick up the torch of unity, which presently will drop from our hands. We, men, have for many years tried to do our duty far too much alone. Henceforth the women will share the responsibility. The whole Church will try to attain that which any single part failed to do."

The Rev. J. Sinclair Stevenson giving his impressions of the conference says: "What has been the result? Not, of course, the Reunion of the churches; we have a long way to go before the happy consummation is reached; . . . but . . . people of widely differing convictions were enabled to see and sympathise with each other's point of view; and above all that in the mind of each member there stood out more definitely and attractively than ever before the idea of the one holy Catholic Church of Christ greater than any of its sections, to which, rather than to any section, the love and reverence of her children are due and which, if Christian people will but exercise faith, hope and love, will yet be the means of establishing the kingdom of God on earth as it is in heaven."

* * * * *

The International Correspondence League[1] in its annual report for England over 1926-27 says that the organisation of its work is much improved by having a local liaison officer between the various officers of the league and the individual lodge correspondents. The numerical list of correspondents is smaller than last year, but the effective list has grown considerably. Members of the league reside in 48 countries and 929 links have been established so that there is a good deal of interchange of thought and ideas "and this must make for a strengthening of the bonds of international brotherhood".

The St. John's Wood Lodge has made its special work of forming an International Social Centre which seems to answer its purpose very well; help and information given to members coming from abroad will prove very useful and those coming from overseas should make

[1] 83 King Henry's Road, London, N.W. 3.

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of the address. A new venture of the league is the Travel

This bureau has scarcely yet got into its stride. It is not concern-
much with catering for visitors from abroad—that is already
and done well by the International Social Centre—as to assist
F. T. S. who desire to visit other countries. In many
pean countries, France and Italy particularly—the information
ible, respecting hotels, accommodation and friends in those
ries willing to meet travellers and give them help, is of a first
character; and it is in order to collate this information and
it available for English travellers that the travel bureau has
set up. The Secretary of the bureau has a considerable amount
formation already in hand from other travel centres and is now
ared to deal with the booking of passages, arrangement of
orts, securing accommodation at hotels, pensions, etc., so that
new facility for travel may be said to have its machinery in good
ing order.

The I. C. L. in England enters on the 8th year of its sphere
tivity full of confidence in the utility of the solid work that is
done, and with a profound belief that if the Theosophical
ment will only more fully utilise the machinery which it places
disposal, the first object of the T.S.—International Brotherhood,
ut distinction of race, colour, caste or creed—will be much
effectively translated from theory into practice.

J.

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THE INTERNATIONAL LEAGUE OF EFFICIENCY

STATEMENT OF PRINCIPLES

THE International League of Efficiency is composed of members who firmly believe that Efficiency is one of the most important factors for the reconstruction of the world. They will, therefore, actively strive along peaceful and practical lines, to promote the welfare of their country, the material prosperity of all classes and the happiness of all its inhabitants, by introducing Service, Truth and Simplicity into business and daily occupations.

Service is practised by considering foremost the interests of customers and of the public in general, by stimulating demand and lowering prices through creative Salesmanship; by raising wages and lowering working hours: by interesting employees in their work; by putting quality and beauty in workmanship; by spreading useful information in the interest of all concerned; by co-operation in all undertakings.

Truth is practised by strictly honest trading and dealing with the public by accurate statements in all publications; by truth in Advertising.

Simplicity is practised by the use of time- and labour saving devices; by simplification of the industrial progress, standardisation and scientific management; by international, national, industrial, agricultural, state and domestic economy; by eliminating waste of time, money, labour and materials in all departments of life, so as to produce everywhere the maximum of results with the minimum of exertion and expenditure.

PROGRAMME

1. Co-operation with the International Theosophical Order of Service and other movements which are in sympathy with these principles.

2. To help other organisations—if they want it—to do their work more efficiently (personal efficiency).

3. To stimulate Efficiency in the Civil Service.

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4. To encourage education of the public by the government.
5. To urge the necessity of raising the production of the soil.
6. To spread the understanding that profit results from Service Business.
7. To propagate the need of informative copy in Advertising.
8. To work towards mass production and rationalisation of Industry.
9. To popularise Household Efficiency through women's clubs.
10. To facilitate international exchange of products.
11. To have Scientific Management, Salesmanship and Advertising put on the programme of Commercial High Schools.
12. To send delegates to congresses dealing with these matters.
13. To issue an international magazine for the interchange of ideas.

ORGANISATION

For the carrying out of this programme, it is suggested that in every country five departments be formed under the general management of a national organiser: Personal Efficiency; Business Efficiency; The National Organiser appoints a Head for each Department. These departments may be further subdivided and sub-managers appointed by the departmental Heads. Business Efficiency may thus be split up into Selling, Advertising and Manufacturing; Domestic Efficiency into Household Efficiency, Food Reform, Care of Children, Care of Health.

The originator of this scheme cordially invites all servers who feel they can contribute something to the happiness of the world along these lines by word or deed, to write to him. All suggestions will be heartily welcome. The principles have purposely been put in such general terms that none who believes in Efficiency may hesitate to join this movement on account of political reasons. The aim is to abolish poverty and unnecessary drudgery and thus to put the world in a better condition to think of spiritual things than now is the case.

J. K. HAPPÉ

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BRAHMAVIḌYĀ ĀSHRAMA, ADYAR, MADRAS

I. A NOTE TO INTENDING STUDENTS

THE coming of new students and lecturers to the Āshrama each ye with all their variety of contribution to it and demand upon it, mak it necessary from time to time to bring to mind certain fixed poin in the Āshrama's purpose and method, and in the relationship of th members to the Āshrama and to one another. These have been s down in various books and pamphlets which intending membe should carefully read with a view to understanding their impor Such are, *Brahmavidyā*, by Dr. Besant, *The Āshrama Ideal*, b Bishop Arundale, *The Purpose and Method of the Brahmavidy Āshrama*, by Mr. Jinarājadāsa, and *Synthesis*, by Dr. Cousin The annual reports of the work done by the Āshrama should also b studied.

The registered students are expected to attend all the functions the Āshrama. Their relationship to it is not casual, but inner an continual. By the very act of registration they are brought into a intimate relationship with the Powers behind the Āshrama and wit its President, Dr. Besant. The ultimate intention is to have a hom in which all students and certain teachers can live and work togethe carrying on their study and discipline as a group, not as loosel related individuals. This is not possible at present, but members the Āshrama should work towards it by preserving the group spir and so being ready to live the group life, in another incarnation if no in this. Such a group life does not mean either a renunciation of one own individuality or a segregation from general human interests an activities. Rather does it mean expansion and strengthening throug close and constant relationship with others united in ideal and richl varied in expression, and a more dynamic and beneficent relationshi with life in general.

That ideal, as it relates to the members of the Āshrama as dis tinguished from its cumulative knowledge, is the production of the fully developed and balanced individual as a channel for the power wisdom and activity of the Masters. This imposes on true student the necessity of levelling up their capacities, and of supplementing their own temperamental limitations by sympathetic relationship with others of different temperaments. They should therefore take

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interest in all the work of the Āshrama, and as a measure of lined development should pay special attention to subjects which st they do not like. One or more of such subjects may ultimately me an enthusiasm of their own. In any case they will have ved strength and breadth. Their progress should not be measured rms of memory of facts but in growth of capacity. They should regard their membership of the Āshrama merely as a means for g them, for example, to make parallels between occult and dox chemistry or to argue on the platform or in the press with alists. To some this power will come, but it is secondary to the lopment of character and the capacity for the service of humanity. wledge is good. But that Cosmic process whose data analysis ehends as facts, has moved from a state of synthesis towards ; and the synthetical function of the purified intuition can bring sion of reality that will stand while the hypotheses of the mind of investigation through the senses move in whirlpools on the ce of the general stream of humanity's progress. The Āshrama erns itself with the *aparavidyā* (lower knowledge) only so as it serves the purposes of the *Paravidyā* (higher knowl). Details are useful to the extent that they help towards illumi- and illuminating generalisations; but uninformed generalisa- on matters of fact are to be avoided. Analysis belongs to the ing path. Synthesis belongs to the path of return. The ma is of the latter, but must take account of both. It seeks g external things for signs of the One Life. Such is its purpose ethod in a sentence, as distinguished from its work on character apacity. It accepts for its purpose the results of research either rmal or so-called supernormal means, but is not concerned with whole technique of any line of specialised research. There are, ever, certain aspects of knowledge in the elucidation of which Āshrama can render service until such time as they become cts of research either in ordinary scientific circles or in the e colleges of the Theosophical World-University; for example, elationship between human karma and natural environment; the ction of psychology, phrenology and astrology; the study of y in the light of the reincarnation of groups of dynamic egos.

In carrying out its work the Āshrama does not limit itself to any al method. It will use the work of specialists in lectures, and of nts in group study. Its archives are rich in individual contri- ns. These are at the disposal of new members. Group study g the students has not yet been developed, but there are signs s approach. The lectures have, in effect, been team-work co- ated by a common vision of a Theosophical synthesis. That esis is not to be thought of as an intellectual system or a special d that are ends in themselves. It is, rather, a process that will inate the synthetical process in each of its members. Finality, ectual, emotional or functional, is not in its nature. Such work naturally towards individual initiative, conviction and criticism. criticism should never be destructive or superior, and impulse be made sensible by meditation. Errors of the intellect, even

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inaccuracies of fact, are of secondary importance compared with attitude and general movement. When the internal attitude is right externals will not go far wrong, and will adjust themselves rapidly in a spirit of helpfulness.

The foregoing remarks apply specially to the registered students But they have their significances for all who participate to any extent in the work of the Āshrama. The work is no small academic thing or fleeting enthusiasm. The Masters have desired it. They are watching it. They have approved in general what it has done. It is a work that will revolutionise the consciousness of humanity in the future and utterly change education. It cannot be done in its fulness until students and certain teachers can live and work together. As circumstances are at present, most of those who lecture in the Āshrama have necessarily other matters on hand. They cannot attend all the lectures. To do so would enrich their own work and help their own synthesis. Some can only attend their own lectures. At least they should attend all the lectures and presentations of group study that they can. In any case a desire to be able to do so has its own beneficial effect on themselves and the work; while a hypercritical or derogatory word with regard to the personality or work of any other member of the Āshrama is harmful and carries serious kārmic responsibilities. Lecturers who cannot attend regularly might consult the daily lecture list and send a helpful thought. They might also peruse the synopses of other lectures than their own and note the progress of the work.

The spirit of devotion to the highest in the inclusive Theosophical sense is fundamental in the Āshrama's work and can suffer no diminution. Its Daily Dedication is not only a call on the Higher Powers for help but an assertion of the inner Divinity in each member. It does not bind; it sets free. The form of the Dedication is not of vital importance, and may vary according to circumstances. But some form is necessary, as it provides a focus for the aspiration that in silence might dissipate itself in various directions. Individual aspiration, which has its place in the life of each member, should, in the Āshrama, be pooled for the helping of all. In large periodical Theosophical gatherings prayers by representatives of the World Religions are now an established usage. During the winter session the Āshrama has the privilege and benefit of maintaining daily the association between the outer and inner worlds. The effectiveness of the Daily Dedication depends on the sincerity of each individual and dedicated sincerity can make of any worthy form an instrument of helpful power.

JAMES H. COUSINS,
Principal

Approved
(Signed) ANNIE BESANT, P.T.S.

Published, October 3, 1927.

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II. OPENING OF THE SIXTH SESSION

Sixth Session of the Brahmavidyā Āshrama, Adyar, was opened October 3. After the daily Dedication consisting of prayers by presentatives of the various religions and a common prayer, J. H. Cousins, the Principal, in the absence of the President, e the opening address. He said:

The work of the Brahmavidyā Āshrama presents each year a w and distinctive feature indicating that the Āshrama, like a e and healthy organism, is in a state of growth. The year on ich we enter to-day is no exception. In my opening address to Āshrama last session, I pointed out that the Āshrama was not exotic grafted on the Theosophical stem but a flowering from e authentic treble root" of the three Objects of the Society. As e of the authorisations I instanced a suggestion for a typical hramic course of study in a synthesis of the philosophical culations of Schopenhauer and the teachings of the Himālayan sters on the Will. This suggestion was made by the Master H. in 1882. To-morrow we shall begin to carry it out in a rse of lectures by various members of the Āshrama, in which shall not only make the comparison indicated, but practically thesise the whole of eastern and western thought on the ject. This study alone will make the session memorable, its work of profound value to future students, not only the Āshrama but all over the world. It will also, we are ing enough to hope, attract the help and blessing of the sters Themselves and bring tangibly nearer the fulfilment the promise made at Ommen in 1925 that the Masters would mselves teach in the Theosophical World-University of which Āshrama is the first active constituent.

On the side of religion Mrs. Cannan will give us a series of ures presenting "Some Recent Movements in Religious Thought". er studies in religion will be undertaken in due course.

The visit of Dr. and Mrs. Handy will enrich the Āshrama with ributions to the scientific and artistic departments of the work. Handy will give us the fruitage of his long ethnological studies course of lectures on "Culture, its Forms and Life" and will lead a group study in the correlation of "Theosophy and Science". Handy will give a course of lectures on "The Drama of the re" and will work out some ideas in practices with the help of ents and others.

Professor B. Rajagopalan's former Āshrama lectures on "The th of Civilisation" were published in book form as a number the Brahmavidyā Library (T. P. H., Adyar). The first edition is t out of stock and a second edition will appear shortly. Pro- Rajagopalan will give in this session a series of lectures on e Growth of History".

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Miss M. W. Barrie will give a course on "Evolutionary Psychology" arising out of a large experience in the application of psychological principles and methods in education.

These are some of the main topics for the coming session, and I mention them not as an exhaustive list but as an indication of the high quality and interest of the work in hand.

The work of the Ashrama is not confined to Adyar. Requests for information come from many parts of the world, from groups of persons who are attracted by the synthetical idea. In July last one of our former students, Mr. A. de la Pena Gil, was instrumental in having a group started for work in Madrid (Spain) on the lines of the Ashrama. The group is affiliated with the Brahmavidyā Ashrama, and at the same time has linked itself on to the World University centre in Holland. I am in correspondence with other groups who have the same intention, and I am particularly anxious to help a group of Russian students living in Finland.

Signs are not wanting that the inspiring ideal of finding the marks of the operation of a common Life in every phase of nature is gathering momentum in the world at large. From the Theosophical point of view this is inevitable, as a quality arising out of the gradual spiritual evolution of humanity. The declaration of a new Manifestation of the World-Teacher does not mean a new impulse only to the religious nature of humanity. Religion is man's highest expression; but in the relative universe in which we at present normally operate, the highest is unintelligible without the lowest, and between the lowest expression of the universal Life and its ultimate attainment, there is the long road of Evolution "from darkness to light"; from ignorance towards illumination; from Race to Race and at our point from the fifth towards the sixth sub-race of the fifth root-race. Psychologically this means a gradual change from the questionings and analyses of the mind to the synthetical affirmations of the intuition.

It is, and for a long time will be, the *dharma* of the fifth sub-race to search and proclaim. But across the descending graph of analysis will rise the graph of intuition whose *dharma* is to proclaim and search, and out of its search to present the mind with ratifications that will give confidence and joy. This is the work of the Brahmavidyā Ashrama, and the coincidence of that work and the demand for it is aptly stated in the following paragraph from Dr. Besant's book *The Changing World* (1909):

> Any one who desires to take part in the building of the race (the sixth sub-race) needs to develop now the power to work with others rather than against them, and so by a continual common effort to replace the spirit of antagonism and competition. It is a synthesising spirit which we shall find in the fore-runners of our sixth sub-race—those who are able to unite diversity of opinion and of character, who are able to gather round them the most unlike elements and blend them into a common whole, who have capacity for taking into themselves diversities and sending out again unities, and utilising the most different capacities, finding each its place and welding all together into a strong whole.

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This is in brief the charter of the Brahmavidyā Āshrama and summarises its purposes and methods to which I have referred in detail in former addresses and reports. It recognises the place both of information and expression; yet it recognises that scholarship must be the servant not the master of the human spirit. The work of the Āshrama, therefore, as far as books are concerned, is not for details by which to construct hypothesis, but for evidences bearing on our synthesising principle that there is One Life in the Universe manifesting under a multiplicity of forms. We go to the library not for authority but for demonstration. We search through nature and humanity for the intellectual apprehensible *truths* that will take their place in the ultimate simple pattern of intuitive *Truth*.

As regards the personnel of the Āshrama I am especially happy to welcome a group of five students from Sind. In previous sessions we have had a few individual students from various parts of India, but this is the first occasion on which we have had a definite group coming for the special purpose of taking what it can absorb from the Āshrama back to its own country for application there. Other students will arrive shortly from Russia, France, Germany and South Africa, and, as always happens, we shall have students coming unannounced from the ends of the earth.

We enter on the session's work in the spirit of dedication to the highest, and with special joy in the prospect of six months' work together of a very inspiring kind.

JAMES H. COUSINS

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CORRESPONDENCE

I OBSERVE in the Watch-Tower notes for July that the President makes a reference to me and quotes a passage from my letter in the January issue of *The Occult Review*.

I am, indeed, more than grateful that my letter has been communicated to the Theosophical world in such a manner that my fellow-members may learn my opinion on the validity of the documents known as *The Mahatma Letters*, and the implications which follow.

I do not propose to trouble you with a reply to the President's comments now because I shall do so elsewhere. I am entitled, however, to deal with a matter which I think is, in a sense, more important than my personal opinions on a question of history. It concerns the rights of members to hold and express opinions without being censured by the Chief Executive Officer whose duty it is to protect our rights.

I was attracted more than twenty years ago by the Three Objects of the Theosophical Society, and having become a member I am entitled to call myself a Theosophist, just as I should use a similar title if I had joined the Wesleyans or the Moslems. I did not, in joining, subscribe to any one else's opinions, neither those of H.P.B. nor Mrs. Besant nor Mr. Leadbeater.

I understood *Theosophia*, in the absolute sense, to mean "The Wisdom of the Gods," and I made no profession to possess it or to attribute it to any mortal being. I strive to increase my knowledge and to help others, in all matters covered by the Three Objects, which I felt to be the worldly counterpart of that which was of a higher order. Thus the general body of knowledge shared, unequally, perhaps, by our members was and is popularly and conveniently called "Theosophy".

To this the President has thought fit to add, by her own authority, the cult of Krishnamurti, the Liberal Catholic Church, a World-Religion and a World-University—to mention only a title—and this has been called, I think not unfairly, "Neo-Theosophy".

What is "new" about it is that members have been coerced, over a long course of years, to worship Mrs. Besant's manufactured "Christ," to join her Church, to become affiliated to her religion, and to learn from her mushroom University. The functions of the Theosophical Society, as originally known to me, have ceased.

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My public declaration was that when *The Mahatma Letters* recognised as fraudulent inventions by Madame Blavatsky, sophy will be brought to the dust and Neo-Theosophy with it. l regret the first, but the second will not displease me.

WILLIAM LOFTUS HARE

Westholm
on, N.W. 11

THEOSOPHISTS AND THE THEOSOPHICAL SOCIETY

a happy sign of the times, especially for the future of the Theo-cal Society, that a discussion about it, in some respect or other d have begun from Bombay. It was Bombay which first med H. P. Blavatsky and Col. Olcott when they first set their on the sacred soil of our country. Bombay was their first Head-ters for a few years and it is needless to mention here that it was small group of Pārsīs referred to by Bro. Burjorji and one or two Gujerāthi gentlemen who helped H. P. B. and H. S. O. in settling selves at Bombay. It is well that Bombay should again take the in setting the affairs of the T. S. in proper order, and make it its real purpose for which it was founded fifty-two years ago.

The very fact that in the early days of the T. S. some of the Pārsī ren contributed much towards its progress (at least in India) and they have not been evincing the same interest of late, clearly that the same life and vigour which existed in those days in .S. is entirely absent to-day. In other words the present leaders e Theosophical Society have not been able, particularly for the ne decade, to energise and purify the different religions in India hich the T. S. was sent. Be that as it may, if one reviews the y of the T. S. in India and thinks of the conditions that exist to-a society, be it among Pārsīs, Hinḍūs, Christians or Muham-ns, it becomes quite evident that the Theosophical Society has its former reputation and influence. Its contemporary, Ārya j, founded by the great Swami Dayanand (who co-operated with B. and Olcott for a short time in the early days of the T. S.) is t force in India to-day as far as Hinḍūism is concerned although become very sectarian and narrow and perhaps obnoxious in respects to a few, while the Theosophical Society has become a t organisation except for its annual gatherings and other ganda with which the world is fed up to-day. And yet my sophical brethren claim the existence of the two Masters (who dians themselves) behind the movement, if not under their guidance and Mrs. Besant for reasons best known to herself, speaks of her faith in Maharṣhi Agaṣṭya, the "Regent of India".

t I ask, "My brethren, India to-day is in a melting pot. Her existence is threatened. There is gloom and despair every-. You who profess faith in the existence of these Ṛṣhis and special relationships with them, what are you doing for India in

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her present crisis? You are not where there is suffering, where the is misery and tyranny as you were expected to be by the El Brother who gave you the message during the Jubilee. Why are y mere witnesses? Why don't you come out with your plans and so the present communal quarrels and other problems?" The answe obvious. The force of the Masters, better call them Ṛshis, wh once *was* behind the T. S. has fled long ago. The Society is an em shell to-day devoid of all life and energy. I said Mrs. Bes reiterates her faith in Agastya Mahā Ṛshi. But does she know w Agastya's reply to the Vindhya Mountains that they will attain th former height when he next returns, means? If so what is she do now for Hinḍūism which she loves so much? Why is she center her activities in the West when India's needs are greatest to-day?

The question to-day must be not a "Society of Pārsī Theosophis or a "Society of Hinḍū Theosophists" or a "Society of Mus Theosophists" (which will become endless in number when q begun) but a question of the Theosophical Society as a whole and fulfilment of its destined mission.

For this one condition must chiefly be fulfilled and it is this: leaders, especially Mrs. Besant, must cease their politics in Theosophical work which is God's work. There must be perf freedom of thought and a sincere desire to understand each othe views and actions. I who have lived in the very Headquarters her kind permission and who know some of the leaders personally vouch for the fact (barring noble exceptions) that it is not so. Cert ideas and feelings have been ingrained into the minds of a la majority of the members, particularly those who belong to the In Circle, (which alas, has been entirely misused) to whom, othe differing with their views or their leader's views become unfortunate repelling if not actually contemptible. Such a state of affairs i Society which professes Brotherhood is ridiculous. It is for th reason chiefly that many ardent and able members have eith resigned from it or have kept themselves aloof from taking an acti part in it.

There is no time to lose now. The Society has reached the l stage of its last crisis. Now is its only chance if it wishes to live a such a state of affairs has already been prophesied before.

My brethren will forgive me for my plainness and f remarks about Mrs. Besant. I know I am not worthy carry her shoes on my head. But at the same time, I w know the history of the T. S. from the day of its advent to In till now and who also realise its definite place and purpose in t regeneration of India in particular and humanity in general cannot a moment tolerate the state of affairs in the T. S. to-day. I therefo appeal to all those who feel similarly to raise their voices, com together, and revitalise the whole movement and let the two Gre Ones, Masters M. and K. H. and the Great Agastya, whom we kno as Master Jupiter and other great ones, to work once more for th

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of humanity. I repeat again that this is the last chance and if
o not avail ourselves of it soon, God will usher in some other
cation in the near future to carry out his plan and alas the "T. S.
e swept away into the 'Deep' called 'failure' and the cold
of oblivion will close over its doomed head" for to Him forms
not, however, dear they may be to us.

Therefore, let us Theosophists wake up now and pour new life
the whole movement and not create separate societies to which
will be no end.

D. JAGANNATH RAO,

Hyderabad (Dn.), 28-9-1927.

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collecting data for a book which I am writing on the subject of
rnation.

The book will be a critical study giving cases both for and
st Reincarnation.

should be very grateful if any of your readers would communi-
direct with me regarding any experiences which they regard as
ries of past lives, and would they kindly answer the following
ions:

1. What makes you think that your experience *is* of a past life?
2. What form does your experience take, *i.e.*, do you see the past as a mental picture, or is it objectified as though one were looking at a drama?
3. How do you identify the various characters in the past life with people in the present?
4. Have you any corroborative evidence, such as memories by others who have shared a past experience with you?
5. Do you know any children who can remember their past lives?

(Children's memories are most valuable.)

lso any further material that your readers may care to com-
ate to me on this subject will be very helpful.

hanking you for allowing me the courtesy of your columns.

2209L *Elizabeth Street,* ARTHUR W. OSBORN
lbourne, *Australia.*

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OUR EXCHANGES

We acknowledge with many thanks the following:

The Herald of the Star (April), *Modern Astrology* (Septemb
The Canadian Theosophist (August), *The Indian Review* (Augu
Theosofie in Ned.-Indie (September), *The Theosophical Rev*
(September), *The Calcutta Review* (September, October), *Theosoph*
New Zealand (September, October), *Isis Revista Teosofica Portug*
(July), *Kirjath Sepher* (September), *Revista Teosófica Chilena* (Ju
News and Notes (September), *League of Nations* (August, Septemb
League of Nations Journal (Nos. 1 to 8), *The Indian Rev*
(September), *Light* (September), *El Loto Blanco* (September),
Australian Theosophist (September).

We have also received with many thanks:

The Young Theosophist (August), *The Beacon* (August, Septemb
Bhārata Dharma (September), *Lucifer* (May, June, July), *Theosofi*
Maandblad (September), *Prohibition* (October), *Pewarta Theos*
(September), *Fiat Lux* (September), *Teosofia en Yucatan* (Ju
August), *The Occult Review* (October), *La Revue Theosophique Le Lo*
Bleu (August), *Rural India* (August), *Theosophisches Streben* (Ju
August), *Theosophy in India* (September), *Toronto Theosophical N*
(August, September), *De Theosofische Beweging* (September),
Sterleven in Indonesia (September), *Heraldo Teosofico* (July, Augu
Revista Teosofica Cubana (August, September), *The Vedic Maga*
(September), *The American Co-Mason* (August), *Theosophia Jaar*
(September), *The Standard Bearer* (September), *The Temperance C*
Sheet (September), *Blavatsky Press Bulletin* (October), *The Vedi*
Kesari (October), *Woman's International League for Peace and Freed*
(October), *Kóinomia* (April), *Pax International* (October), *The Scho*
(April), *The Australia-India League Bulletin* (April), *The Harmon*
(June), *The British Buddhist* (September), *The Mahā-Bodhi* (Octobe
The Indian Labour Review (October), *The Outlook* (March), *The Islam*
Review (October), *The Cherag* (October), *Prabuddha Bhārata* (Octobe
Teosofi (September).

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REVIEWS

Who Brings the Truth? By J. Krishnamurti. (The Star Publishing st, Ommen, Holland. Price 1½ Annas.)

It is hard to review a book by J. Krishnamurti. Just as in the ties of the last century H. P. Blavatsky was impossible to review, is Krishnaji to-day. He follows no rules, he is so different, original, raordinary. Blavatsky demanded of her reader a tremendously e field of knowledge, of details, of books, of science, of philosophies; y the knower of much diversity could handle H. P. B.

Now the case is the exact opposite. To get the meat out of shnaji's written or spoken words, or word one should say they are few, and stand so alone, the synthetic faculty is necessary. It is cially hard, on the "old line theosophist". One must integrate, t gather all that he has into one word, and become this knowledge. d it is just that that is so hard for those who remember vast ys of facts, accumulated proofs of law and theory, to achieve. e must scrap all that and re-melt it in the furnace of the Ego, not e any of it but be it, make it actual, practise it. One must gather the creeds and rituals and ceremonies into the innermost sense being alive, and make it yoga. Then one begins to grasp what shnamurti means. Then one is ready to gather, by practising, all es and achieve the Great Adventure.

So one gets within the horizon of our author's viewpoint if one be allowed to say so, for his point of vantage being high, one there is far from the foot of his summit. "I will lift up mine s unto the hills from whence cometh my help."

All of Krishnaji's work is purely synthetic, aimed apparently at tegration of our knowledge in the new perception. All his books mall. All are summaries of vast truths for much pondering. bey him, do not let your pondering become ponderous—definition, ge and books—but crawl deeper into the new field, get closer e idea itself, not into its first superficial application.

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One once said "God is Love," and out of that has grown a theology that burdens the heart of man, and confuses and distorts the Truth of the original Truthbringer, frustrating and even nullifying the effort of each heart who contemplates the simple and direct truth. Everyone can understand that God is Love except the theologian. So it is almost axiomatic that everyone loves his neighbor except the propagandist.

In these little books of J. Krishnamurti there is a teaching of simple, bare, profundities, and in his "Camp-fire Talks," and poems, the calling away from analysis to synthesis. No wonder then that many wept at the destruction of their scheme of salvation. Their thought-forms fell apart of their own weight and complexity, revealing the naked Truth, that stood there too obvious for the intellect to grasp. Too integral—too uncompromising—too final, for any intellect to split, and compare, and analyse, and dissolve. One comes away from a talk by Krishnaji too full—overloaded—striving, but with intellect stunned into submission to the higher faculty of realization. The intuition-body then comes into its own. His magic touch is very potent, his call awakens the dormant faculty of the manvantara. Nearly everyone awakens, wondering at the fact that one can so suddenly realise truth; so do not go back to mere intellectualising of his words, do not abandon the new faculty at its birth, to die of non-use.

Take this little book of fourteen pages and look for the significance; get into your own truth-bringing Self; be a full human being at last and leave the slavery of the mind. In these few small pages you will be introduced to the two greatest Beings in the world: Truth, and the Being (not Man) in you who brings you the truth. Then you can some day awaken to the fact that the Truth and the Truth-bringer are one.

Come Away, by J. Krishnamurti (The Star Publishing Trust, Eerde, Ommen, Holland.)

A booklet to be sure. Eight pages of free verse. Very simply gotten up. That is all for the outer eye.

The poetry of Krishnaji is like his prose, simple, candid and devoid of all trimming and pretense. The subject-matter is however always just beyond our grasp, tantalising, enticing, full of a strange lure that we know somehow is REAL but not yet realisable. It grips you and if you return the grip, and hold on with that shadow of understanding that you have, it will at last declare itself to you, you will contain it, have it, hold it. Nature intends that each should *be* it.

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the end; there is no magic in it other than the magic of being here. Why not be aware? It is a naïve question, it ignores the gap that theology imagines lies between GOD and man; it ignores the gulf of time that evolution demands for perfecting man. So the question baffles the intellect, bids it stand and deliver, and it is disrupt; that is evidently the intention of the author at all times, as he admits it in so many words in his *Who Brings the Truth*, just issued.

It is the mission of all teaching to awaken faculty. Hitherto it has been the Mānasaputras, the awakeners of Mind. Now it is absolutely a new thing, the awakening of Intuition. Another and but dimly sensed faculty is ripe for fruition, and it is not to be educated into existence by any old method. Like muscle, it grows only by exercise, not by definition.

So the prose and poetry of J. Krishnamurti thwarts the mind and stimulates the whole consciousness to one grand effort to know, to be, to touch that of which he feels, knows and is a part. And the nearness of it grows.

Read the book, Oh! searcher, read it so as to leave the field of fruitless searching. Read it with the heart and not with the brain. Compare its contents with your heart and not with the contents of your mind, so you get somewhat of its message. There is no "teaching," it is a call: *Come Away*. And you will go! Yes, you cannot prevent it forever.

The three parts of the poem are three distinct calls, not dogmas, not demands, but calls to those who know the call. Most of us are familiar with that knowledge.

"Come away,
Come away
O world,
For all things perish,
Though thy soft tears
Wash away the memories.
I have found the way."

A. F. KNUDSEN

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Verses Various, by Donald H. Steward. (Published by the Author at Adyar, Madras.)

Readers of the Theosophical magazines have for some time past become familiar with poem over the name D. H. Steward. These poems have always carried with them an atmosphere of high seriousness, and have delivered their message through poetical forms and language which is native to the best traditions of English Poetry. But they have differed from the ordinary poetry of our time in their attitude to life. They have not speculated. They were free from romantic emotionalism. For speculation they substituted affirmation based on Theosophical concepts which the author took as the dominant truths of his own life. Their tension (a necessary constituent of poetry) was not that of the flesh, the nerves or the lower emotions but of the outer aspect of the soul for realisation of the inner, and of the inner for expression outwards. These poems are now published in booklet form by the author the Rev. D. H. Steward at Adyar, Madras. The booklet will be welcomed by Theosophists both because of its contents and its associations with the leaders and teachings of the Theosophical movement. The author himself apparently desires that his poetry should be taken as a special expression of Theosophy for he puts the words "Fellow of the Theosophical Society" to his name. Yet, while the book does not provide the purple patch or startling phrase or word that the general lover of poetry prizes, it is couched all through in the dignified manner of literature and gives a signal towards the poetry of the future when Theosophy shall have become the accepted law and inspiration of life and shall express itself freely in creative literature.

J. H. C

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence as they are ever justified in the eyes of intuition.

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ANNUAL CONVENTION, 1927

SUPPLEMENTARY NOTICE

Accommodation:

No more names will be registered for rooms in Leadbeater Chambers, as all the available accommodation has been allotted.

There will be a certain number of general huts in Rajapuram, some for men and some for women, where delegates can put up without charge. Those who have not already registered their names for special huts must be content with going into the general huts.

Non-delegates Accompanying Members:

No sympathisers will be registered as non-delegates. The only non-delegates who will be registered are, as already notified, father, mother, husband or wife, and children if under the age of *twelve*. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee for Non-delegates:

Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one rupee. Star members will count as T.S. members for the purpose of registration, and will pay the delegate fee of two rupees.

Free Meals:

The free meals given during the four days of Convention will be provided at the Bhojanasala *to delegates only*. Star members who receive their badges from the Star Office will count as delegates. All others will be required to pay the usual charges.

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Those delegates, European and non-European, who have registered their names for accommodation in Leadbeater Chambers and in the

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huts in connection with that department, must take meals in the European restaurant and pay the usual charges of Rs. 5 per day including accommodation. It will not be possible for non-European members living in Leadbeater Chambers to have their meals in the Bhojanasala.

Refreshment Stall:

There will be a small refreshment stall for light refreshment—tea, coffee, ærated waters, sweets, fruit—conducted by the boys and girls of the National Theosophical School, Guindy.

Lights:

In the huts erected in connection with the Bhojanasala in Quadrangle and in Rajapuram, no electric light will be provided. Members, therefore, must bring with them lanterns. Members should bring with them also their drinking vessels, as none can be provided from the Bhojanasala.

Volunteers:

Members who desire to give assistance in Convention arrangements are requested to notify their names as early as possible to the Inquiry Office in connection with Convention. Letters should be addressed to C. Vasudevayya, Esq., Theosophical Society, Adyar, Madras. Volunteers must register as delegates and pay their own charges.

Date of Convention:

The Convention dates are, December 24, 25, 26, and 27. Star Day is December 28th. Delegates on arrival will be given a copy of the programme and other notices.

Arrival of Delegates:

Each delegate, on arrival, should promptly report at the Inquiry Office there to receive his envelope of instructions, which will include his badge as a delegate.

EXECUTIVE COMMITTEE, T.S.

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VOL. XLIX No. 3

THE THEOSOPHIST

ON THE WATCH-TOWER

HOME again after a year and five months' absence in many lands. Captain Max Wardall's two articles in *New Era*, under the quaint title, "Dr. Besant's Flight," have given a lively sketch of the chiefly aeroplane flyings over the south and east of Europe. Some accounts of the general work there will be found in the Presidential speech, which is published in this issue. Things are changing rapidly in Europe, in the world of thought as in the physical world.

***

The following letter appeared in the (London) *Times* of October 10, showing a change of conscience, since it did not publish the criticism of Miss Mayo's fanciful novel sent to it by a group of eminent Indians. Here is the letter, headings and all:

AGE OF MOTHERS IN INDIA

REPORTS OF A WOMAN DOCTOR

(FROM OUR CORRESPONDENT) *Bombay, Oct. 8.*

Miss Balfour, a woman doctor practising here, contributes to the *Times of India* some facts collected by her during an investigation into conditions of childbirth in India. It will be remembered that

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Miss Mayo, in "Mother India," said that the Indian girl commonly looks for motherhood between the ages of 14 and 8, and that, although eight is extreme, 14 is well above the average age of motherhood.

Miss Balfour has records of the cases of 304 Indian mothers, who were delivered of their first babies in Bombay hospitals, and the average age was 18·7 years. There were only three aged 14, which was the youngest. Miss Balfour compares these figures with the reports for the years 1922-24 of the Madras Maternity Hospital, where 2,312 mothers were delivered of their first babies at an average age of 19·4. There were seven mothers aged 13 and twenty-two aged 14. Miss Balfour also has reports of 3,964 cases from other parts of India, including the north, of which only ten cases were below 15 years, and 13 was the youngest age.

Miss Balfour, however, considers that there is no doubt that child-birth sometimes occurs too early in India, and especially that cohabitation begins at too early an age. Legislation, she maintains, is badly needed.

It is true that legislation, such as that of most of the Major Indian States, in raising the age of consent is "badly needed". But how is it to be passed when the foreign Government has steadily prevented it, and what could Indians do, when Gokhale complained that Indians had the reasons but the Englishmen had the votes? Even now, by working with the very orthodox Hindus, the Government throws obstacles in the way. The above figures should be published as widely as possible, though when falsehoods have had a good start, it is difficult for truth to overtake them. But it is instructive to notice that while the English Government frustrates the efforts of Indian Reformers, the Indian States continue to raise the age of marriage; the latest of these is Rājkot, where the People's Representative Assembly has passed a Bill penalising all marriages below the age of 19 for the bridegroom and 15 for the bride. The age of consent has been fixed at 16. Fortunate are these States whose Rulers and Legislatures do not fear to disregard the ultra-orthodox superstitions. The only hope for India, in sex morality as in other matters, depends on Home Rule.

***

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In the second half of the January issue a very interesting article will appear (from the *Daily News*, London), as to "Life in the Stars," by Sir Francis Younghusband. To students of Theosophy it will not be surprising to hear of his experience in the Gobi Desert; the Hindu will murmur, "Shamballa," and will read this article without surprise.

***

It was said that in Palestine the teaching was given to the poor, and that they received it gladly. I was reminded of this when I read the following of the work being done by the Junior Members in the East End of London. Mrs. Noyes Lewis writes:

> We have had really five Meetings in Victoria Park every Sunday. We put Krishnaji's own words there, and ask people not to argue about them or discuss them, but to think them over. It's wonderful how they take it and what interest they show sometimes standing hours silently listening. Mr. Hayes seems able to do anything with them; he really is quite wonderful in the way he deals with people. In Bow, we have past the propaganda stage and are giving them applications of the teachings—World Peace and such subjects as we feel are needed there. For instance we have had several Social Meetings. The local preachers are beginning to interest themselves in us also; Mr. Hayes gets asked to address the men's meetings and I go to the women's and sometimes the men's also. So we are working ourselves into the fabric of the place, so to speak.

I recall the large meeting in Bow, in a big swimming bath—the water being absent—in which I tried to tell the crowded audience of the Coming Teacher and of His message to them. How eagerly they listened!

***

In view of the continued grave crisis in the world's history and particularly the state of Europe to-day, more serious even than many of our members realise, and in view also of the wide interest shown by the public and the press at the present time in the subject of Reincarnation, the National Council of the Theosophical Society in England, at its meeting on October 1st, 1927, recommended the organisation

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of a Reincarnation Campaign in 1928. The object is set out as follows: To take every opportunity of spreading the teachings of Theosophy in the light of "Reincarnation as a Vital Factor in Daily Life," individual, national and international —for this teaching leads to wider views and brings a sense of the reality of the ego. Also the sister doctrine of Karma, rightly understood, gives men certainty and peace.

* * *

A Woman Labor M. P.—Miss Wilkinson—has spoken out boldly on India's behalf. She calls the non-appointment of Indians a "sheer flouting by the Cabinet of the Self-Government movement in India. It outraged the main principles for which the War was said to have been fought, and would keep alive the same spirit as ultimately resulted in the loss of the American Colonies in former days". Exactly. On the other hand the *New Statesman* speaks of the obvious futility of boycott, "and childishly asks what we hope to gain by having Indians in the Commission". Though "new" the journal should sufficiently live up to its name, as to realise that the presence of Indians on the Commission would result in a minority report, just what the Tories want to shut out. Just the benefit that a man dragged into court with a good defence hopes to gain from having his case stated. If he waits till the judge has delivered his charge—in this procedure the Report—the jury will be prejudiced, and his chances on appeal will be minimised. Indians on the Commission would be India's Counsel.

* * *

There is much excitement in India over the appointment of a Parliamentary Commission to look into the working of the Reforms of 1919, and to report thereon. Not even Lord Sinha, ex-Under-Secretary of State for India, is invited to take part in it. Since India's immediate future is to be decided on the

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port of this Commission, great resentment is felt by Indians their exclusion, and they feel that as the Parliamentary mission boycotts them they will responsively boycott the mission. Party quarrels have disappeared; Hinḍūs and salmans are joining together in the boycott, Liberals, rajists, Home Rulers, are all of one mind. The insult to ia has aroused all to defend India's Honor, and to insist on onstitution made in India by Indians.

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My Co-Editor of *New India* and myself are engaged at the sent time in a rather strenuous political tour in South India. left Madras at 10 p.m. on November 15, a day on which I had the pleasure of distributing a pair of dhotis to each of 114 men employed in the Vasanṭā Press. The last pair had were still good after more than a year—seeing that they washed every day turn about, their lasting quality speaks l for the good quality of Indian-made goods. We reached mbhakonam at 7·8 next morning, and outside the political ore, there was a crowded meeting for the presentation of unicipal Address. There was a huge audience, and much usiasm.

At Kumbhakonam we paid a visit to the Crayon Works of Gopalaswami Sastri, and learned the unexpected uses to ich chalk could be turned, outside its humble services on black board. Figures of Ṛṣhis and Avaṭāras, of kings and riors, of buildings elaborately decorated, of animals of all ds, presented themselves to our surprised gaze. The nager has received many diplomas for merit. Then we ored to the South Indian Weaving Works, where Mr. S. R. daram Aiyar has numbers of improved handlooms king and humming. Power is supplied by treadles for feet. The productive power of each loom is thus largely eased, and the village weaver can earn a rupee a instead of only a few annas. Mr. Sundaram Aiyar is

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introducing these looms into the surrounding villages, thus reviving the handloom industry.

* * *

We had a charming 14 miles' drive to a station connected with Negapatam next morning, through the brilliantly green rice-fields, past ponds which blossomed into lovely pink lotuses. But oh! the roads, the bumps, the jolts. At Negapatam another Municipal Address and a Taluq Board one as well, and another huge meeting. At each meeting the Boycott Manifesto is passed, and also a general support is given to the Commonwealth of India Bill. We have two sides to our political work—boycott the All-White Commission, and demand the Home Rule Constitution. All parties have joined in the first and the meetings so far are united in the second. Krishnaji joined us at Madura or rather we joined him in the train for that famous town. There was a great reception at the station and people lined the road almost to our temporary abode. We had been at Tanjore the evening before, and were up at 4 this morning, to catch the mail at 5·40. There are Theosophical and Star Conferences, which explain Krishnaji's presence here. He returns to Madras on the 21st, and Shiva Rao and I go on to our fifth, sixth, seventh and eighth towns, returning to Madras on the 25th, to leave that same night for Bangalore. Back to Madras on the 28th. Off again to a United Conference at Calicut. I am doing my best to unite all parties, to rally all round the Home Rule Constitution. People are recalling the memories of 1917—the internment, the great agitation, and our restoration to freedom, when Britain found that her goal was the same as ours—Responsible Government, perhaps history will repeat itself, and Responsible Government will be gained. The Sun of India is rising.

* * *

Our members may have noticed that the subject of the Will has been taken up for study in the Brahmavidyāshrama

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syllabus has been printed in *New India*.) They will with interest the following extract from a letter to A. O. Hume, received on 30-6-1882, from the Master K.H.

I have asked H. P. B. to send you a number of Philosophical s from a Dutch Theosophist at Penang . . . you ask for more , and here is some. They are translations, originals of those ons of Schopenhauer which are most in affinity with our Arhat ines . . . Schopenhauer's philosophical value is so well known e Western countries that a comparison or connotation of his ings upon Will, etc., with those you have received from ourselves t be instructive.

This will be carried out in the course.

***

A Beggars' Home has been opened in Madras, where gars will be given shelter, food and clothing. It was ed by the Vice-Chancellor of the University. Madras is g well in Municipal Matters, and we trust that the new ident will carry on the good work.

***

The Fellowship of Faiths Movement grows apace. *The tol Times and Mirror* says :

The unusual was certainly in evidence on Wednesday evening , at a crowded meeting at Oakfield Road Church, Clifton, repre- tive speakers of five living world religions each paid his tribute e essential unity of all faiths, and the similarity of all great al systems.

Ali Baig spoke for Islām, Commander Hardy for dhism, Rabbi H. Swift for Judaism ; the name of the esentative of Hinḍūism is not given ; he spoke of the y of spirit in different forms, and the Rev. S. Skelhorn, king for Christianity,

likened the religions of the world to members of a great family a common parentage. It was not creeds and dogmas that the d needed, but a sense of reality, an understanding of unity in rsity, a sensitiveness to the sacred nature of all life, and the belief, on to all faiths, in a great spiritual power.

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The Chairman, Mr. Paul Sturge, Warden of the Bristol Folk House, "emphasised the great need for tolerance, and a real desire to understand the character and outlook of those whose religion differed from our own." Why does not every Theosophical Lodge in England ask some local religionist to call such a meeting in its town?

***

Some readers may consider that we have gone beyond the proper bounds of tolerance by admitting into our pages the letter of Mr. Jagannath Rao. Well, if so, it was an error on the right side. There is no reason why people who want specially to study their own faith should not form a Lodge of their own. Colonel Olcott chartered many Buddhist Lodges. As far as I am concerned, I certainly forgive the writer for anything he has said of myself, but I cannot agree with his views. I did not even know that there was any crisis in the Theosophical Society, but as it has reached the last stage we have not long to wait for the end. I have visited 18 countries during the last year and a half, and have found their National Societies full of life and energy, and each gave me a welcome of the warmest kind. Nowhere was there any crisis.

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THE FUTURE OF EUROPE—PEACE OR WAR?[1]

By Dr. Annie Besant

Dr. Annie Besant said that in a flying visit to Holland, Germany, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland and France, she had had the opportunity of speaking with men and women who knew their own countries and who enabled her to gauge the conditions which made for peace or war in Europe. So far as Denmark went, she was prosperous and was getting rid of her army. Holland had no warlike tendencies. Thanks to the noble action of the late King Oscar in yielding to the wish of Norway to shape her own destiny, despite as he had told her, the great pressure put upon him by the military party to go to war, the Northern countries were peaceful and peaceable. Germany was showing no desire for revenge, but was working industriously to pay the cost of the defeat of her military party, not of the Nation.

The peril of war lay in the conditions brought about by the Treaty of Trianon, and unless this was revised by an impartial tribunal, war was inevitable. A peace treaty imposed by the victors on the vanquished naturally contained the seeds of a future war, as had been seen in the Versailles Treaty of 1870.

The object of this Treaty was to isolate Russia, to cripple Germany and Austro-Hungary and to reward from the spoils of war the countries that aided the Allies. Woe to the

[1] Outline of Lecture delivered at the Queen's Hall, London, October 2nd, 1927.

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vanquished was the slogan. Let them take a map and see how this policy was carried out. Russia was shut out from the Baltic by four little States, save in a minute space. The barrier between her and Europe is continued by Poland, Bulgaria and Turkey, closing the Black Sea. Only on her Asiatic side can she be active. In Europe, Austria and Hungary are despoiled to enrich Roumania, Czechoslovakia and Yugoslavia. The worst wrong is inflicted on Hungary who protested against the war, but stood by Austria whose Emperor was her King.

The treaty condemns Hungary to death, a kingdom as old as England. The Heptarchy became England in 800 Hungary became a geographical unit in 826. But her area was reduced from 325,411 kilometres to 234,297, and her population from 20,886,000 to 12,906,000. In the area taken from her were all her forests and her mines, reducing her to a purely agricultural country, and on agriculture alone no country can live. There can be no permanent peace in Europe until the wrongs inflicted on Hungary are redressed, wrongs political and economic. Yet Europe owes Hungary much for her resistance to the Turks.

The multitude of small States created at Trianon form a set-back to the evolution of the United States of Europe. The tendency of evolution is to draw small States into Nations, as the little States of Italy became United Italy. Our aim should be a wide Federation of autonomous States; preparation by travel, by abolition of passports and customs; removal of barriers to trade and commerce; international education; encouragement of national and international culture; art needs no translation, it is a common language; encouragement of friendliness, for war springs from fear and distrust. Brotherhood is the ideal; let us work to realise it.

Annie Besant

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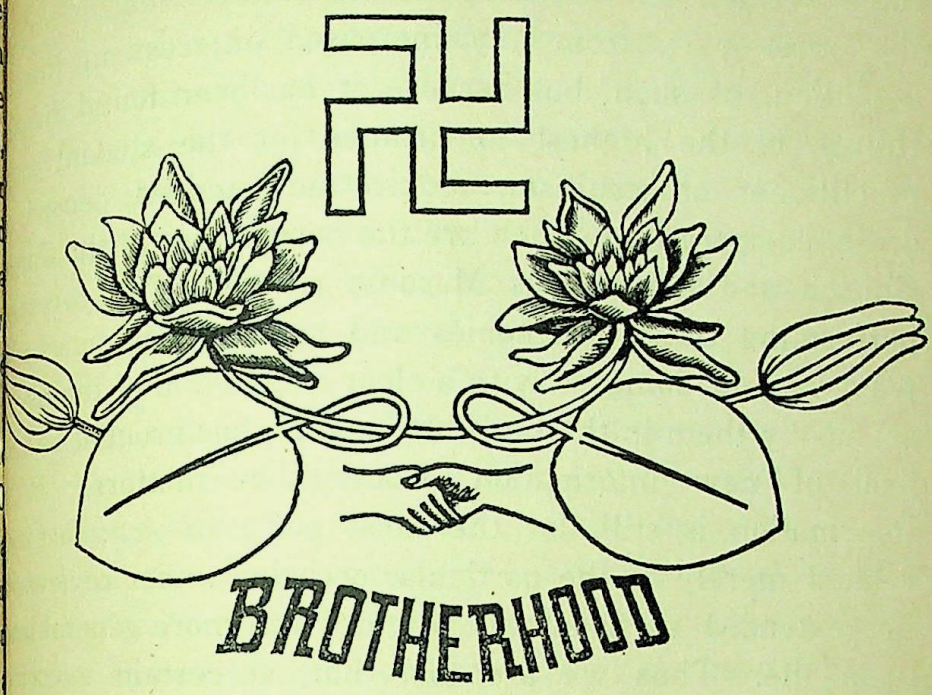

THE ḌEVAS AND HUMANITY[1]

By E. A. WODEHOUSE, M.A.

I

Up till recently the great evolution of the ḍevas was more or less neglected in our literature. We had a section in *The Inner Life*, it is true, giving us something of ḍeva and fire-spirit ethnology, as observed in some of the countries visited by the writer. But the account given was purely external. It told us only of the outward appearance of some of these entities, with a few brief notes on their tribal customs and on what they appeared to be doing at the time of observation. The section was interesting; but it did not, in the higher sense, instruct.

[1] Two lectures given under the auspices of the Brahmavidyā-Āshrama, Adyar, October 24th and 26th, 1927.

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In recent years, however, there has been a good deal more written on this kingdom of Nature—not, perhaps, for the most part, from any increased interest in the devic evolution, as such, but because it has been found that many things, of the highest importance for the student and the practitioner of occultism, require and indeed depend upon devic co-operation. Such are the ceremonies of the Christian Church and the various Masonic rituals. The necessity of performing these ceremonies and rituals in the most perfect way, and of doing so with a clear conception of the reactions set up by them in the invisible worlds, has brought us a great deal of new information about these matters. But this information is still, for the most part, *ad hoc*; that is, it is related merely to the particular occasion under review and is not extended so as to have a wider and more general bearing upon life. Thus we are told that, at certain moments in certain ceremonies, and in response to certain formulæ or signs, great angels appear, either singly or in groups, and that these angels have a certain colour, or set of colours, in their auras, or streaming forth from them upon the participants in the ritual, and are of such-and-such a shape and bearing. All this is interesting and must needs add greatly to the significance of the ceremony, from the point of view of those engaged in it. But the information is still, strictly speaking, occasional and external: it does not, if one may say so, really tell us much either about the nature of angels or about the real mystery of the ceremony. One thing which we should like to know for instance, is: What kind of life is this, for a Being of apparently lofty evolution, which consists in one severely specialised line of work and which, even so, requires a mechanical summons before that work can be set in motion? And as to the ceremony, the real question which we should like to ask is not: What happens in the invisible worlds at this particular ceremony?—but: What is the real and vital

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between ceremonies, in general, and the invisible
lds? Why should this elaborately formal and disciplined
plex of word and action and movement, down here,
erest the denizens of the ḍevic world? What affinities,
ny, has it with their own modes of speaking and
ng and moving? And if their own normal life is,
some mysterious fashion, conducted on these lines, what
this to tell us about their place in the great co-operative
thesis of Nature, and of our different place in the same
thesis?

There is, indeed, no end to the questions which the very
stence of this great kingdom, side by side with that of
n, in our universe, suggests to the inquiring mind,
ious to get at some working idea as to the relation between
two evolutions. And our natural interest in the problem
uickened by one or two remarks which have been dropped,
more or less casual fashion, by those who have direct
wledge on these matters. It is hinted, for example, in an
btrusive sentence in (I think) *The Inner Life*, that man's
y not be the most important evolution proceeding on our
e; and the context shows that the other possibly more
portant evolution is that of the ḍevas. The remark suggests
rofound revaluation of our accustomed values. Our world
haps, then, towards which our normal attitude is so posses-
e, is not primarily *our* world at all. It is the ḍevas' world;
man, so far from being a householder, is a lodger, or at
st a resident alien. But there is another remark, which I
ember hearing much discussed some years ago and which,
elieve, proceeded from a very high authority, that to my
d seemed even more impressive. It was to the effect that
solid physical plane, as we know it, was no part of the
inal Plan of our system, but, in some mysterious way, an
dent. Something had happened which, as it were forced
gs down to a lower density of matter—the system having

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been intended to go down only as far as the etheric levels. The dense physical world, then, and dense physical man with it, represent (if this be true) some k ind of cosmic landslip. Officially they are outside the scheme of things; they are in some way an anomaly—might one not even say a monstrosity? And one all-important difference between man and the devas is thus, we must assume, to be found in the fact that, while man is outside the scheme, they have kept within it, since their lowest manifestation is within the limits of the etheric. The ḍevas, in other words, are within the sanctuary of Nature; man is not. They stand for the normal, he for the abnormal; and the task for man would thus seen to be the getting back into that truer and more "natural" mode of being which has all along been theirs. The suggestion is a strange one, and I do not stress it, since it is nowhere to be found in the books. But I think that some of the older among my audience will remember it; and I also think that many of us have sometimes been conscious of a vague feeling that there is a good deal more in such traditions as that of the Fall of Man, or in such phrases as "the Great Orphan, Humanity," than appears on the surface. But all these feelings may be mere nonsense, and I have only touched on the point as illustrative of the many problems of profound and far-reaching interest, which the parallel existence of the two great evolutions sets up. Broadly speaking, what we should all like to know, most of all, is not the details of the manifestation of a particular ḍeva or ḍevas, on this or that special occasion, but something (however little) on the great question of what it is that the ḍevic and human evolutions, respectively, stand for in the world-plan. What, generally speaking, is each kingdom doing, and what different modes do they employ for the doing of it? Finally, in what way do these two great schemes of work intermingle, coalesce and combine, as a joint contribution to the evolution of life on our planet?

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And, from what we are told, these seems to be good son why these questions should just now be of importance. the coming dominance of the Seventh Ray and, if I am tly informed, the recent completion of a certain cycle of Kali Yuga, are beginning to make possible the renewal of ancient, but long broken, *entente cordiale* between the worlds. There is shortly to be, in other words, a much ter mingling of men with ḍevas and a much greater give-take in the matter of work. The ball, if one may put it is to be set travelling vigorously over the net between the herto separated kingdoms; and out of these superphysical ies all kinds of results are to come about, which could not achieved without them. A recent book by Mr. Geoffrey dson, who writes with first-hand knowledge of the ḍevic rld, informs us, moreover, that the angels, on their side, are icularly anxious to make the first overtures; and I think , if so, there will be few, on our side, who will be churlish ugh to reject these advances. Indeed, some of us, who that life, in terms of man only, is a little bare and prosaic, ld heartily welcome the incursion of a more poetic and antic evolution. And there are many—with something ic, perhaps, stirring in their hearts—who feel that we ll never rightly understand the world of Nature, or rightly at home in it, until we have come to terms with those ghbours of ours, who are the real Nature-people, and for om all that we mean by Nature is the very breath of life. there is one more thought that moves us. The world ay is starved for happiness. It is uneasy, dissatisfied, thered by the very complications of the life which it has ven for itself. What it needs, what it is craving for—even gh it be only half-conscious of the craving—is to get back omething simpler, something more elemental and more ral; and part of this return to Nature must, we imagine, fected by a reconciliation with our ḍevic neighbours. We

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need to learn the Song of Life anew; and it is they, more than any, who can teach us something of its immemorial rhythm, something of its primal cadences.

And so it is no mere interest of curiosity which prompts us, to-day, to try and understand more about the devic world and its inhabitants. We have the authority of the Time Spirit for our adventure into unknown realms. And what we want, most of all—as a thread to guide us though our earlier efforts—is a set of simple principles. The facts we shall acquire in time. Many of us will see, someday, where now our eyes are closed. Our need, for the moment, is to understand without seeing. And we require, for this, a set of principles which will extend beyond the limits of a few specialised and highly organised rituals. We cannot all be Masons or members of the Liberal Catholic Church. The inter-relation and co-operation of the future will, we must imagine, be on a far wider scale than is covered by these two institutions. It must be a general coming together of two great orders of life. And for this purpose we require a certain understanding of the fundamental contrasts between the two kingdoms, which is not confined to the special machinery of these bodies.

And where are we to seek it? I know only of two ways apart from further authoritative writings. One is through the intuition which, under the right influence, can be made into a real organ of knowledge. The other is through the synthetic study of those passages in our literature which tell us about the devas and their work. And by synthetic study I mean the kind of study which works across the information given in the books—bringing facts, which there lie isolated in a single special context, into new and common relations and, by the marriage of these facts, endeavouring to bring to birth either a new set of facts or inferences or (what is still better) a principle. I have myself always felt that, for students

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ving, as we do, amongst matters upon which most of us have no first-hand knowledge, this method of cross-reference d cross-indexing is the most fruitful by which we can work. nd it is this method which, if I can, I shall try to use in the r suggestions which I have to make on the relation between ḍevas and humanity. What it consists in, briefly, is in tting two and two together. We have a large and a grow- number of facts. Can we rescue them from their present lation and, by setting one beside the other, arrive at some erimental generalisation? We need not be too ambitious; en a single principle will probably carry us quite a long y. And for the purposes of these lectures I purpose to ect, as my starting point, one common feature of devic life, ich must have struck all who have read any of the litera- on the subject, and which thus offers itself to us, as it re, ready-made.

I refer to the gregariousness of the ḍevic world. Take clairvoyant vision of ḍevas, and you will nearly always it to be of a large number of ḍevas all doing the same g at the same time; or of different groups all doing their erent things at the same time. The ḍevas, in other words, are rly always a chorus, seldom soloists. They work in bands. A instance, which brings out this characteristic very clearly, nd in Mr. Hodson's book *The Kingdom of Faerie*, in a ription of what he saw at a lecture by our President at Queen's Hall.[1] The point of it is that the lecture in stion was, in the higher worlds, a great piece of co-operative ic between the lecturer, on the one hand, and a large ber of angelic beings on the other—the lecturer generating forces, the angels manipulating these, when thus released, ll kinds of wonderful ways. The striking thing here was it needed, apparently, a whole battalion of ḍevas to deal the energies poured forth by a single human being. The

[1] See pages 94—97.

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same phenomenon, I take it, is to be observed in such ceremonies as the Holy Eucharist. There we have the solitary priest, the officiant; but, called into activity by his act, are whole groups of angelic helpers, whose part it is to distribute the forces released by the ritual. Even in cases where no ritual is concerned—as, for instance, in casual visions of devas seen amidst appropriate natural conditions—it is almost always the vision of *numbers* of devas. It is true that occasionally we get the solitary angel, like the deva of a wood or hill, separated locally from his fellows, or like the healing deva whom Bishop Leadbeater describes in a recent pamphlet. But the impression one gets about such beings is that the apparent isolation is not real. The deva of a place is, if we could only extend our vision far enough, merely one of an organised army of the devas of the country-side; the healing deva is only one of a great army of such devas, spread through the world and everywhere doing that same work. And in both cases we feel that the totality, the organised collective host, is a more real thing than the individual. There may be great devas, who have transferred from the human to the devic line, who are, in our human sense of the word, more specifically individuals. But, on the whole, the prevailing characteristic of all that we read about devic life is that which we find exemplified in Mr. Hodson's vision—namely, the co-operation of many devas to do something, which can be accomplished synthetically by the single human being who is advanced enough to do it. Every deva seems to be, so to speak, an activity-unit, whereas man is an activity-complex. The devas deal with single lines, or streams of force, whereas man can gather up a bunch of these lines and deal with them as a totality. Consequently it needs a company of devas to do each on his own line of force, what the highly evolved human ego can do, in one synthetic act of magic, by wielding all these forces at once. This, I think, is a real distinction; and it

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portance will come out later on. Let us fix it in our minds the formula that, in the ḍevic world, lines of force lie erate and single and are manipulated singly, whereas in human, or superhuman world, they are dealt with nthetically, as though they were one force.

In connection with this quality of gregariousness—a great number of single units, each with its special s, combining together to produce a complex result—it interesting to note that one of the stages through which future ḍevic life has to pass, before it enters upon own appointed realm, is that of ants and bees. For ny ages people have marvelled at the almost terrify- organisation of ant and bee life; and some writers, Dean Inge, have held it up to us as an awful warn- of what human life is likely to come to, if we let the cialists have their way. The puzzling thing about it, for ordinary observer, is its apparent uselessness. At that level of general evolution, such perfection of organisation ms to serve no visible purpose. But taken in connection h its place as a stage on the line of nature-spirit and ḍevic olding, the purpose immediately becomes evident. For we justly infer that some such stage of elaborate organisation we find in ants and bees was, and is, necessary, in order impress upon the embryonic ḍeva-life that character of mpletely harmonious collective working, that almost mecha- l subordination to a common aim, which is so evident a ture of it at its higher levels. And we note, at the same e, that the impress, thus given, comes just at the point where ḍevic life-to-be is about to escape, once and for all, from ser physical matter and to find its lowest vehicle at the eric level. The ant-and-bee stage is thus, as it were, its well to the solid physical plane; and the compelling lesson hat stage is the last which it carries away with it in its t into higher regions—unless indeed it pass into the bird

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kingdom, where again we have a marvellous example of vast numbers animated by a single collective instinct, and where organised gregariousness is still the note.

There is a further interesting point about ants and bees in this relation, which may be recalled in passing. We are told, as we all know, that they were not originally of our Chain of worlds, but were brought here by the Lords of the Flame, when these Great Beings first came over from the planet Venus. Some may have wondered why this was done. The explanation is, I think, clear enough, if we remember the evolutionary purpose of these two curious manifestations of insect life. For we have only to cast our minds back, in imagination, to that remote period of the Lemurian Race, in which the coming of the great Lords of the Flame took place, to see that it was probably necessary, in order that a continuous line of ḍevic evolution should be established on our planet, that what one may call a *matrix* for its future ḍevic life should be imported. The Lords of the Flame may have brought Great Ḍevas with Them; but it is extremely likely that the earth-conditions, existing at that time, made no suitable provision for the evolution of ḍevic life up from the lowest levels, since one can quite well imagine that the flora and fauna of that epoch were still somewhat gross and crude for the purpose. Hence the necessity of importing something ready made, showing a pitch of delicate organisation which earth could not supply. That, I think, is the explanation of the origin of these remarkable creatures. The ant-and-bee organisation, then, is—for our understanding of the ḍevas—a kind of archetype, a foreshadowing, of what the life, thus disciplined at that low level, is afterwards to become. The mark thus impressed upon it, it bears throughout its subsequent history; and it is merely this bee-like, or ant-like, quality of life and work which clairvoyant visions of ḍevas reveal to us as manifesting even on really lofty levels of that grea

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It is necessary that we should grasp the essential dom. ciple, here, since it is of much importance to our enquiry. me, therefore, try to put once more into words this first racteristic note of ḍevic life, which seems to distinguish om that of humanity.

Man, as we are often told, is a microcosm. He is an ome of the universe in little. Consequently, as he evolves, has to come into relation with, and into ever more conscious effective relation with, all the forces which the greater of the universe contains. And it is to be the receivers and similators of these forces that his bodies are definitely built. thus becomes, as he evolves, more and more a synthesis the multiplicity about him. Into his one person he absorbs many-ness of manifested life; and the fully developed , such as the Master, is a veritable engine, into which forces of every possible kind, to be unified and correlated hin His vehicles, and to be afterwards given out by Him the helping of the worlds. That is what I meant, just , by speaking of man as an activity-complex. He is a iving and transmitting centre of many different streams of ; an elaborate synthesis of diversities; and in his activi- a pluralist.

But with the ḍeva all is, or seems to be, different. The e in the ḍeva-world would appear to be One Ḍeva, One ce or Life-Stream; and—in so far as that force is thought as operative in Nature—One Ḍeva, One Activity. If there two forces in play, then two ḍevas, or groups of ḍevas, required to manifest these. If there are a hundred, then undred. If, again, as seems to be the case, a great Ḍeva command of the activities of a whole host of lesser ḍevas, this apparent diversity of the lesser activities is not, one ld gather, a real, or external diversity; it is an inner rsity, within the work of the greater Ḍeva, like the ration of an original theme within a Fugue. In the ḍevic

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world, to put it differently, all forces stream out from the heart of Nature in separate lines; and each force manifests itself separately through its appropriate host of Nature-spirits and ḍevas; so that any task which requires the linking up of several lines of force requires, automatically, the co-operation of several groups of spirits or ḍevas. Hence the repeated phenomenon, known to all clairvoyants and already alluded to, of the simultaneous activity of ḍevic hosts, all engaged in joint work. This is not like the activity of a group of men engaged, let us say, in the performance of some ritual; for there each man is, as it were, the generator and transmitter of *all* the forces involved in the ritual; his relation to them is synthetic. It is rather the activity of a host of units, in which each unit, or set of units, is concerned with its particular line of force, and one only; and its nearest parallel, in human life, is an orchestra—where each man, or set of men, uses a different instrument and plays a different line of music; the whole becoming a unity by *aggregation*, which is a very different thing from synthesis. To bring out this point, we have only to remember that three men, performing a ceremony, can produce (technically) the same effects as fifty men—for the simple reason that each is a medium for *all* the forces of the ceremony; whereas three men in an orchestra would be by no means the same thing as fifty men, nor would six instruments, or kinds of instruments, be the same thing as twenty.

If I have made this point clear, then we have in the ḍeva world a feature which is in fundamental contrast to the world of men and should be useful for our inquiry. For we have found in it a note of simplicity, or of singleness, which is the opposite of man's note of complexity. And in order to emphasise this point still more strongly, let me mention very briefly one or two other respects, in which, from all that we can gather in our literature, the ḍeva is simple while man is complex.

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One of these is that of Ray. What is the evidence here? Readers of the well known portion in *Man: Whence, How Whither,* which deals with the beginnings of the Sixth Root , will remember that the temples in the Colony belong to a different Ray, and that the services in each are ally presided over by a ḍeva belonging to that Ray. ssionally, however, the future Boḍhisaṭṭva, our Master H., takes the place of the presiding ḍeva and does this, in at all the temples, thus showing Himself to be qualified erform the functions of each of the Rays, although nging officially, as we all know, to the Second. There is, the other hand, no suggestion—and indeed it is impos- by implication—that anyone of the ḍevas, in question, preside at a temple other than the one on his own . The inference is, therefore, that, as between a highly ved ḍeva and a highly advanced man, the ḍeva is—to put derately—far more strictly confined to his own particular than the man is. But I think that we may infer far than this. For there are hints in our literature to est that one of the great differences between man and the s, is that, while man, as he advances, grows into a lex of Rays, the rule on the ḍeva line of evolution is One , one Ray. As to Ray-complexity in the case of nced man, I need only refer you to the passage, probably iar to all, in which Bishop Leadbeater is describing some he Masters in the *Masters and the Path*, and where, for nce, he says that the Master K.H., while showing forth Love and Wisdom of His own special Ray, yet combines in Himself the qualities and powers of all the other Rays. is be so, then what it comes to is that, at this lofty level man evolution, we have an amalgam of all the Rays, the leading Ray giving the specific tone, a colouring, to end. On the ḍevic line, on the other hand, if we look up ough, we find quite a different phenomenon. For at the

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head of each of the Rays is a great Angel, or Deva—not, as might have been conceivable, some mighty Being belonging to the line of unfolding which has come up through Man, but a Being of the angelic evolution. And, as the Head of the Ray, He, in some mysterious fashion, *is* that Ray. Its life is His life; its powers flow through Him and are His powers. Now, I do not know how it seems to you; but to me it is unthinkable that, in view of His Office, there can be, in His case, any mixture of Ray. And if[1] at that supreme level, we find an utter singleness, or simplicity, of Ray—where, on the parallel line of evolution, the general principle seems to be, the loftier the level, the greater the fusion of Rays—then, I think we are justified in postulating that this important distinction is one that definitely marks off the two kingdoms. And we may also infer that when, as sometimes happens, a human ego, at a high point in his evolution, elects to transfer himself into the devic kingdom, one of the preparations for this—begun, we should imagine, long before the transference actually takes place—must be a gradual simplification of Ray—a shedding, so to speak, of sub-Rays—until the candidate for devahood is of one Ray only. Here our actual information fails us, and we have to fall back on conjecture. But, to my mind, everything seems to point to what has been said.

When we pass to the next kind of simplicity—that of substance—we are on surer ground; for although we have by no means all the facts that we require, yet some of those which we have are certain. There are large classes of devas, that is to say, whose substance is definitely simple. Such, for instance, are the devas of the five elements. Such also, from what we can gather, are various classes of devic life associated with the life of visible Nature—with its vegetation and its

[1] There is, of course, an alternative possibility that the Adept, who passes on to the Deva Evolution, keeps His multiplicity of Rays, and that this is one of the definite contributions which He brings with Him into devic life. But even so, this would only point the contrast between "human life become devic" and "devic life as it normally is." I cannot pretend to decide between these alternatives.—E. A. W.

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Thus the gnome is of the essence of its particular erals. or mineral; the tree-spirit is an emanation of the tree. h would appear to be built of the material of that of which the spirit or ḍeva—probably, on the physical plane, of its ethers. And the same principle would seem to hold , even when we get to far higher manifestations of ḍevic though here the thing is more difficult to define, since with which the ḍeva is identified, in substance and tion, is something far less palpable. Thus, the Healing a, described in a pamphlet by Bishop Leadbeater, has only colours in his aura—green and purple, and both are used he work of healing. This would seem to indicate that the ter of his principal vehicles is strictly simplified down to requirements of his official task and, if not absolutely ple, is yet confined to those few forms of elemental essence ch are necessary for this purpose. Put briefly, a Healing a is made up of "healing substance" only; and this ciple can probably be extended to every class of ḍevas—ance, in each case, being correlated strictly with function, tending to reproduce that elemental simplicity which we already noted in the function itself. Here again we a marked contrast with man, who is just as much a hesis of substances as he is of Rays, and who can only fill complex rôle in life by having, in his vehicles, a large rsity of elemental essence.

As to ḍevic simplicity of function, enough has perhaps said already. But there is one point which is of no little rtance, as marking off ḍevas from men. It is that in the the force which he embodies, or ensouls, or represents, anipulates (any word will do), flows out through him out transmutation, since in a very real way he *is* that and there is in him no opposition, or mixture, to check force and change it. On the other hand man is, by his nature, a transmuter of Nature's forces. The reception

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and giving out of any energy by him involves an intermediate process of what is called metabolism. For the complexity of his make-up is such that any such force, entering into his vehicles, is at once arrested and can only find release after process of digestion (as it were) and assimilation—issuing forth, at the end of this process, strongly charged with his individual magnetism. And this remains true, even though the process be, for all practical purposes, instantaneous. When a Master, for instance, sends force through a pupil we must not think of this as though it were sending something through an empty pipe—and the use of the word "channel", in this connection, is perhaps unfortunate. It is rather that the pupil, in virtue of his pupil-hood, is able to effect the transmuting and transmitting of the energy down through and out through his vehicles, with automatic swiftness. The process still takes place; but it takes place with the minimum of loss and of delay. It is indeed precisely this process of specialisation and transmutation of energy which distinguishes occultism from mediumship. The medium, if we like, is a mere tube or channel. The occultist always "does something" with, and sets his impress on, every force which passes through him, so that, whatever be its source, it leaves him as *his* force—*i.e.*, coloured with and changed by his complex individuality. The ḍeva, in this respect of unimpeded transmission, more resembles the medium—with, however, the very important difference that the force which works through him, is nothing external but the very life of his life, and that, so far from being passive or unconscious like the medium, he is, as it were, that force itself conscious to self-consciousness, and his activity is its activity. Language cannot but fail us a little, in attempting to define these intangible things; but the distinction is perhaps sufficiently clear. It adds one more to those essential simplicities, which separate the ḍeva from the man.

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Gathering up, then, what we have said—we observe, so as our observation is reliable, a certain radically different e of being and of activity, in the ḍeva kingdom, from that ch we observe in mankind. Man, to put it colloquially, a bunch of activities; the ḍeva is, to the last degree simplification, a specialist. Man's bodies are built to le him to do any kind of work; the ḍeva's, to enable him o one kind of work. And so, while the substance of the an vehicles is heterogeneous, that of the ḍevic vehicles is ogeneous. And, finally, the forces which man takes into self, preparatory to sending them forth again, go through mplex process of metabolism before they can find release ch superphysical chemistry being, at the higher levels of an life, the be-all and end-all of what we call Practical ultism; while, in the ḍevic world, each of these forces es freely through its own special ḍevas, or groups of ḍevas, anged in the process—transmitted, if we like, but not smuted. And from all this it follows naturally that the method of working, where complex results are aimed is always "orchestral"—each group of workers playing, were, its own single line of the score, and the total effect accomplished by aggregation; whereas man's method working, where Nature's forces are concerned, is, in its acteristic features, ritualistic. That is to say, each man s, however rudimentarily, with the whole aggregate of forces concerned. The method, in other words, is that ynthesis—of gathering up, into a vital unity, lines of force ch, in their own elemental ḍevic world, lie separate from other.

All this gives us a formula, which would certainly ar to be worth our study, if we would understand a little e of the real relation between ḍevic and human life and king. And the way to study it is to test it by application me of the common facts of human existence. As a

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stimulus to thought, but not as a matter for present discussion. I would suggest, in passing, that we have, even in the distinction as here roughly adumbrated, a hint as to what is meant in the obscure Hinḍū doctrine that a ḍeva, who wishes to become an Īshvara, must first pass on to the human line of evolution, since there is something necessary for Divinity, in the fullest sense of the word, that only humanity can give him. If, as seems to be the case, ḍevic activity is always along separate lines of life and force, a thing of elements and ultimate simplicities, and if the note of human activity is that it works across these lines, as it were, by gathering them up into syntheses, then it is not perhaps difficult to see that Godhead, which is the ultimate Synthesis of all syntheses, can only be reached by an evolution along this synthetic path. But I do not wish to pursue this particular line of thought any further, because I think it is a mistake to carry an untested theory into lofty regions, before we have glanced at it in humbler relations. In any case, the difficulty of language, in coping with generalisations of a cosmic nature, is always immense; and we do not want to increase the difficulty by lifting our particular generalisation into a region where language, like thought, must automatically fail. We should rather see what we can make of it among things which are near and familiar to us.

And so, in my next lecture, I propose to examine the distinction, which we have arrived at, in the light of certain matters of such general interest as art and religion and civilisation, in the hope of our being able to get some hint through our formula, of the way in which the ḍevas and humanity co-operate in these. And what we want most of all to detect is the specifically ḍevic element in these—the element that is to say, which is least familiar to us and about which it is possible, therefore, that we may have wrong notions.

In order to lay the foundation for this study, let me, before I stop, suggest to you—as arising out of what we have been

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considering this morning—a certain visual image, which I think may be useful to us.

We have spoken of the ḍevic world as being, essentially, the manifestation of single lines of force, each lying separate from the other, and of the ḍevic hosts as being the living intelligences through which these lines of force, as it were, become conscious and do their work. Imagine, then, these lines of force as infinite in number and as constituting the elements out of which everything in Nature, physical and superphysical, is to be built up; and imagine them, for the purposes of our study, as all streaming out in the same direction. And then, taking the familiar image of the spinning machine, think of them as the threads laid across Nature's loom—as what, in spinning language, is called the warp—and see this as the ḍevic contribution to the great Divine Work. And then, finally, think of man, and of all the higher non-ḍevic evolutions which emerge at the upper end of the human kingdom, as spinning across this warp—of spinning what is technically known as the woof. The ḍevas lay the warp; man works across this and spins the woof, gathering up and synthesising as he goes the threads across which he works. And think that, out of this dual-working is wrought the varied tapestry of life:—at the foundation of everything, the living warp-threads of the ḍevas; over these and across them, the changing woof-threads of humanity and of all whose evolutionary pedigree is through man.

With this image in our minds we will take up the theme of the next lecture.

E. A. Wodehouse

(*To be continued*)

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BROTHERHOOD

By R. J. ROBERTS A.M.I.E.E.

THIS subject is one which has many aspects and is capable therefore of much elaboration and fine conclusions. It has also been treated by so many great thinkers and speakers of our own times both in and outside the Theosophical Society that it might readily be thought entirely unnecessary to plough and harrow ground which has thus not been allowed to lie fallow for long. In fact, it might be said that this ground of Brotherhood is overworked, is becoming sterile, and that I am likely to weary you by repeating thoughts and ideas which have been expressed and explained before. But, and this must be my excuse, it is a very big subject and one of the utmost importance at all times and especially in these years which mark the commencement of a new era and a new dispensation.

As you all may know this subject of Brotherhood is the foundation of our Society—it is more than the corner stone, it is the very ground upon which rests the whole fabric of Theosophy (the science of God). Without Brotherhood Theosophy would indeed be a vain thing.

The first object of our Society is:

"To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, sex, creed, caste or colour." And anyone wishing to join our Society must subscribe to this ideal. It is, however, no light thing to the average Anglo-Saxon (who to-day leads and rules the World

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thinks he does) to accept this basis. All sorts of complexes, idiosyncracies, and prejudices stand in the way like so many dragons that must be slain before the earnest member may win true membership and clear freedom.

Now let us look this brotherhood squarely in the face, examine it and try to understand something of all that it implies and suggests. To begin with we soon see what it is not. Above all it is not foolishness nor mere sentimentalism. By this I mean that we should not run away with the idea that the admission of brotherhood implies the treating of any and all members of humanity as you might treat your own blood brother. Brotherhood does not imply equality in social, mental, artistic, or in physical matters. You have no right, for instance, to assume that because he is a human any man is fit to be taken to the bosom of your family—you must consider your family. Yes, we early find that *dharma* (one's duty in life in its broadest sense) prohibits any but calm views of brotherhood. The brothers in any family are not all of the same age, have not the same ideals, tendencies, nor capacities and it is indeed a rare thing to find two blood brothers equal or comparable in any quality or capacity.

The three shibboleths of the French Revolution Liberty, Equality and Fraternity, appeared real enough to the French people; but they soon came to have limited application and it might be said that the only reality which apparently persists to-day is that of brotherhood-in-arms. Liberty, of a degree and kind greatly in advance to that previously enjoyed under the old regime, certainly was attained, but liberty requires understanding and can be found ultimately only in service and not in license. Equality, what is it? We humans are only equal and can only be equal as humans. As sand all the grains of sand on the seashore are equal but as sand only. Upon close inspection differences and inequalities of all kinds quickly appear in individual grains.

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The careless thinker (and there are many of them) whenever equality is mentioned, jumps to the conclusion that what is implied is that all property, especially money, should be divided equally—this, of course, is nonsense.

A story is told that during the "reign of terror" a few of the leading Jacobins approached a very wealthy man of the time pointing out that all should now be equal. The millionaire's reply was something like this: Yes, of course that is quite right. Now let me see, my own wealth amounts to about eight million francs, shall we say ten million? How many people are there in this world, did you say 1,000 million citizen? Yes, then, since my wealth is to be divided each will receive his own just proportion, one sou. Here is yours citizen, and yours! Any one who likes to come to me for his sou may do so—be so good as to tell them, won't you, citizen?

No, brotherhood is not that sort of thing, it is rather something which requires the exercise not of finance but many virtues. It implies:

(*a*) A recognition that your brother is also a human being and has therefore an equal right with yourself to view God and the Universe in his own way.

(*b*) The recognition that his customs and laws of living may be just as correct for him, as yours are for you.

(*c*) The acceptance of the principle that you have no right to force upon him views and conditions which do not agree with his own; neither has he any right to interfere with you however wrong you may be in his eyes.

(*d*) It does not mean aloofness, separation—quite the contrary. A wise big brother helps the little chap when he may, but anything like interference is resented by the youngster who always insists upon playing his game in his own way.

(*e*) If we cannot look up to people different from ourselves we must not look down upon them.

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(*f*) Brotherhood is the application of the Golden Rule, it is all this with very much more added.

Look now at history, as we know it. Anthropologists us that earliest pre-historic man was a peculiar creature could look upon another male as a brother, but as such y, until a female of the species appeared upon the scene. ese, apparently, were scarce then and so were objects of tention between males. Brotherhood was then real ugh if a temporary thing only, one of individual conveni-ce. Later came patriarchal systems under which men re brothers as members of a class or family. Then we see building of towns where the defenders or citizens were necessarily of the same blood but were brothers so far as ir duties of citizenship were concerned. Then came the mation of guilds and secret societies—sometimes inside sometimes outside the principal religious movements; and r the formation of Nations. You will see that the essity of Brotherhood came in course of time to receive a er and wider implication even to that of the same nation; through it all an idea, as a sort of leading string, may be ed—the necessity of working together, and the beginning he comprehending of a universal Golden Rule. Love thy hbour as thyself.

Now this working together in common things of everyday is not all that could satisfy an ambitious learned society ch tries to get to the root of things. Great as brother-d, the capacity of working together, may be in lodge, ry or field, still greater are its implications and scope n viewed from theosophical standpoints.

Looking at our noble selves we recognise virtues which truths or fundamentals of progress. Some people cannot their beauty and truth. If these are brothers then they only be younger brothers. Further, if these are younger ers, are there not elder brothers also? Or must we

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think so well of ourselves in our approach to perfection as to deny the probability and possibility of their existence? There are elder brothers, humans who, having transcended humanity, are ever willing to give a helping hand to those who would strive, conquer and grow as they have done and all must do. We call these elder brothers Masters, because they have mastered all a human may achieve.

Now, if we are brothers, do we all attain to the ultimate expansion of our capacities—do we all search the Godhead the ideal, in one short life? Obviously this is not likely no usual, so far as we may judge our fellow-men, our brothers and the only way in which growth can come is by a series o lives—by reincarnation.

Again, since we may learn through the experiences o successive lives, is it too much to ask what steps and gradation our progress would have? Could it be something clearl defined like the curriculum of a school? In some way we can find the likeness to a school; but what happen when we neglect to do a task or do something we are no intended to do? Can we be sent to the Head's study at o'clock?

In time we see the likeness to the curriculum in so far a there are attributes and capacities we must possess before w can pass on from the Secondary school to the University as were. If we neglect our tasks we are taught the errors of ou ways, and we are brought back in order to complete them Or if we play the truant and waste our time in vicious o other wrong ways we are brought back to our tasks, time afte time, until we have learnt them. This is something of wha we know as karma, the old law, that "As a man sows, s shall he reap". It has this corollary however: The school masters of life are all wise and do not expect an individual t do more than he is capable of doing; but in time they insis that all the lessons must be learnt, and learnt well. Thes

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lords of Karma" are all powerful and apportion each ego to
bodies, capacities, position and environment in each
cessive reincarnation. If we do well in one life we may
ain better circumstances or better opportunities in our next
es, and there may be plenty of them. One hundred lives
y have been required to complete one group of tasks.
ere is no sense of punishment about all this. The spark of
Godhead within us insists that ultimately we attain the
dhead completely. That is: whence we went must we
urn, and the number of the ways back to God are as the
mber of the sons of man.

This Law of Karma as we know it has many distinct
rings upon the idea of brotherhood. We members of
manity are all in similar positions—we are brothers in
ress if nothing else. Let us look upon the bright side of
gs and think of ourselves as brothers in arms, as fellow
tsmen, and as genuine free brothers, not slaves. Further
quiry brings out the rule that cheerfulness is the best
the only way in which to approach a task to carry it
ough to a successful conclusion.

I have given you very cursorily some of the main points
brotherhood from the bare theosophical point of view,
there are many more. As Christians we are taught that
must love our enemies as well as our friends. Why? Is
e not the suggestion here that our enemies are really
brothers in an unfriendly disguise. There is also a further
reason for this command. Progress in any art is attained,
we all know, by hard work—the greater the art, the harder
work. If, therefore, we as souls are to make progress, or
elop, we must work and we are commanded to do hard
and we must learn to love our enemies—remove
judices, break up our complexes and learn to see our enemy
a human, incomplete, foolish and silly perhaps, even as we
elves are.

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I have just read a most entertaining novel in which ether was a wonderful piece of jade which possessed the quality of showing the beholder his lower self when viewed by his higher self—the personality as seen by the ego, the temporal in the light of the eternal. Few could look at it and endure the pain. Some of us try to build up the habit of looking at ourselves—each for himself of course, without the help of the wonderful jade. At first we are blinded by a smug complacency and conclude that bad as we may be there are some good points. Later, as we persist, the self-congratulation vanishes and each begins to see things differently and observes little cause for expecting others to see anything in us but that which is mediocre if not vile. As Burns said:

> Ah, would great providence the giftie gi'e us
> To see ourselves as others see us.

I fear such a gift would be a rather unpleasant gift to some of us. Not only, however, should we endeavour (if we would try to realise this reason for brotherhood) to see ourselves as others see us; but we must work until we really see ourselves as we ourselves see us. It is a capacity and a virtue few have realised but that is an ideal—an attainable ideal reality. Partially realised, however, a great number of us are able readily to accept this Brotherhood as an ideal only. The reality will and must follow further effort.

I have mentioned previously that the core of social brotherhood is "working together". This we can accept readily in principle, if not in practice. Are the confines of brotherhood limited? As I have pointed out already the development of this truth of brotherhood has been a gradual one and we, if we would be candid with ourselves, must take it to its logical conclusion and this means the inclusion of the whole of Nature. For the present, however, we can observe Social brotherhood—limited to the one creed, race, or country. Let us start with that and see if we can go further.

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Reincarnation, to be of its full use in the gathering of perience for the individual, should give occasional changes sex—otherwise we would be very lop-sided. Were this not there would then need to be separate heavens and separate ls for the two sexes, an arrangement which certainly has quaint attractiveness. Consider experience, how it is like knife being sharpened on a stone—the experience of one is te distinct to that of the other. "Turn about" for full perience should then be expected. He who is your enemy this life may be father, mother, wife, brother or other close ation in your next life. That great collection of lives *The es of Alcyone* illustrates how the same group of egoes me back practically in-tact, time and time again. Anyone y be your blood brother in your next life if you disdain him this. Why then should you disdain him?

To the popular mind the scientific theory of evolution s merely that man decended from monkeys. To the logical scientist it is a theory of the evolution of forms. commences with the evolution of the simplest form of life, ich is vegetable in its characteristics. This form develops many ways and ultimately assumes animal characteristics— these animal characteristics become more definite and e appear the higher animal forms. The evolution of the odox scientist does not deal with the ensouling life, he s with the form and the characteristics of the life in the as shown by the form. The evolution of the life itself nother matter. Theosophy teaches how evolution of life form are complementary and explains how the life alters form.

Personally, I could never quite understand why the idea very remote projenitors were ape-like need be repugnant. Bryce, I think, said that it was unwise to be proud of ancestors beyond about the third generation, you would ys find a blackguard somewhere.

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Having perceived how humanity, consisting of human brothers, can have evolved from possibly less mature characters and forms we now see that they were to begin with very crude humans indeed. What were they? Were they specially created humans or were they superior animals? This presents a difficulty where we must perforce turn to the teachings of Theosophy in which we may learn that the present human egoes or souls achieved the added human characteristics in a series of lives as kinds of animals; but that this series of lives was not lived on this earth. Man's soul never used the body of an ape in this world at least and the so called anthropoid apes are degenerative humans not superior animals. Before we were animals and became individuals we had no separate identity as animals; previous to that still less as vegetables; further back still we ensouled mineral forms; and we can still go back further to the Godhead whence we started on this long pilgrimage of life in its manifold forms. "Whence we go must we return" Neither was there a time when we were not, nor will there be a time when we will cease to be. There is a road to be trodden by all. We must tread it, but there is also a shorter one, the Path for the strivers; and the sooner we, if we are strivers, begin, the better and easier not only for each climber but for the remainder of struggling humanity. Each individual's genuine effort lessens the work of his fellows. The Path is the direct road to the goal, to perfection in the reattainment of the Godhead. He who seeks shall find; but the only key to that gate which opens up the short cut is the crystallised qualities symbolised as Brotherhood.

R. J. Roberts

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OUR LITTLE GODS

[A paper read by Srimata Rajivi Bai of Trichinopoly at the ...dapet Public meeting in connection with the last South Indian ...eosophical Conference.[1]]

HAVE been asked to speak to you a few words. I am not a good speaker, I am just learning my baby language from ... Nor have I much experience of the world, but if I may ...ture on a conjecture as to why I am asked to speak, I ...k the reason lies in the fact that I am a woman and a ...eosophist first and last, and as such I have unbounded hope ...human possibility, and it is my creed that woman should do ...very utmost towards its progress.

"Many are the roads which lead to Him," our Veḍas and ...ṇas say, but there is one about which we hear compar...ely little. Like the Athenians we know a great deal, but ...like the Spartans we do little. It is of this I am going ...speak.

We people of India go into hysterics when we chant the ...e of our Baby Kṛshṇa, our Muralidhar, but we absolutely ...ore the existence of the Thirty-three million Muralidhars, ...little gods amidst us, installed not in the sanctuaries of our ...es but in the mire and misery of the world. We boast of ...religion, of tolerance, of our charity, of our *Ahimsa*! What, ...me ask, have we done to lift these litttle divinities out of ...misery into which our neglect has cast them? More than

[1] I do not often reprint a paper from another journal; but this, from the *Bhārata ...a*, is so significant of the effect that Indian women, retaking their old position, ...ave on Indian civilisation that I ignore the rule.—A.B.

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30 per cent of the children die for want of care and nourishment; thousands of our little Kṛṣhṇas are victims to crime every year; many a child mother falls a victim to early marriage, and last, not least, many a woman stumbles into sin. Sin we call it, but I should be glad to refuse to call it by that name. We starve our children, and we are surprised if they thieve. Our customs strangle the most natural instincts of the soul, and we call them sin. Let those that think so, read *The Statue and the Bust* by the greatest of modern poets, Browning. I chose to mention him, for he was the greatest of the admirers of the *Gīṭā*. He says : " All that is, is good in God's World." It is a world of sunshine. Darkness is but the negation of sunshine, bring sunshine and there will be no darkness. Make this your mission in life. Let us not keep our children hungry and at the same time expect them to become saints. Let us not kill off the highest instincts in man or woman. Let us not worship the goddess of custom and invoke her to consecrate crime. Let us not keep our widows in enforced widowhood and expect them to trample on the highest instinct of woman—maternity. Let us remember that love is an instinct stronger than death, and no mother would be guilty of her own child's destruction. I do not deny that there may be cases of infanticides, but we shall be doing wrong if we lay the unnatural charge against the mother. I would rather lay the charge on an orthodox parent or a grandparent who values custom more than human life.

We need not wonder at the miser's death by his own hands as he finds his gold dropping away from him, nor at the sensualist's life with the shroud wrapped about his feet, nor at the murders by daylight done boastfully by frenzied nations and glorified by the name of war. But the wonder is that we boast of the greatness of our religion, but still refrain from that nobleness of doing which that religion teaches. We move in our little garden of Eden with the innocent feeling of delight amidst

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wers with a happy smile upon us, with no cloud upon our ow, because we have built a wall around our place of peace. t, we know in our heart of hearts that if we only look ond it, outside that little rose-covered wall, the wild grass to the horizon is torn by the agony of men and laid level the drift of their life-blood!

Pray, brothers, excuse me, if I am a little rough. We not get the gold unless we smoulder away the rock by fire; cannot bring peace into the world unless we burn away the rld's misery in the agonies of our own soul. Oh! let us e up this carburetted hydrogen ghost of our boasted religion, cock need crow to make it vanish; one little pull of our n makes it disappear; let us rather look at the Lazarus at door step.

You may ask me, Brothers, "What can we do to help se little gods for it is their karma to suffer?" But let me ure you that if we only think and reason about it, we ll be soon convinced that it is also equally our karma lift them. If each one of us makes up his mind to lift e of these little gods, we can work wonders. Christ says: nd whosoever shall receive one such child in My name, eiveth Me." To the hundreds who die of want of nourish- t we can give nourishment by having more Baby lcome institutions. For the children who pass through hands of the police as the result of offences against law are turned into the streets or thrown into bad homes, we uld have Reformatories or Industrial schools. It is an nishing thing that in large cities like this, these children are provided for, and to think that these little gods are dragged prison for minor offences and then turned out into the ets as out-castes, with no opportunity provided for a better ; this thought is appalling. Homes and hostels for these an elementary need, and we are heavily handicapped for of voluntary associations. We are guilty of, by our own

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sins of omission, a little child who represents the future of our Motherland is driven into a life of crime. Of course, there is a Reformatory School at Chingleput, but it is not enough; we shall be glad when the day arrives that there is no longer need for reformatories.

Consider again the evil custom of child-marriage. These poor little innocent gods are tied down to what they know not. Ah! the happy days of their laughter and of their play The sun has set on them . . . When these little sparks of Divinity should be care-free and happy, opening their hearts to the life around them, we find the burden of the world, its duties and its sorrows forced upon them, the delicate bud thrown open by ruthless hands and these babies become mothers! Indians deplore the physical weakness of their race and the ghastly death-rate. How can a child of 12 or 13 whose young limbs are not yet fully developed produce healthy citizens? Child marriage saps the very heart of the Indian nation. And yet, when some merciful person like Sir Hari Singh Gour wants to crush out this evil custom, some of us women who should be the purgers of this custom because we have suffered, gather in meetings and speak against it. When are we going to break this evil custom? Christ says: "See that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

Rajivi Ba

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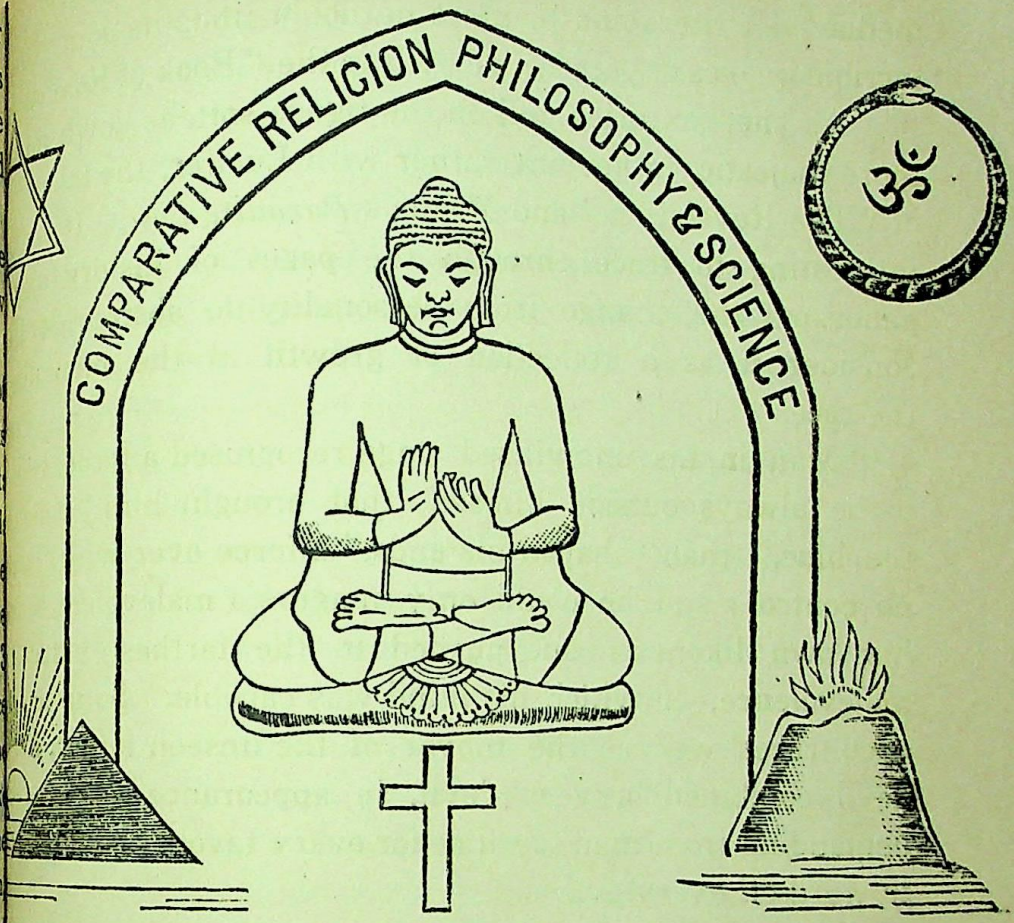

SATAN

By E. J. F.

WHETHER we regard Satan as a concrete personality or an abstract idea, we recognise that the figure or idea ers an underlying fundamental, the source of all that is erse in our lives, all the shadows, difficulties and sufferings life, and as such Satan has been regarded as the arch- ecutor and the inevitable enemy of all sentient beings. One to be dislodged from his place of power, a being depicted of with horns, tail and pitchfork in his fiery domain at his grue- e work upon those departed from this life as shown in the

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old frescoes. This harvest of dreadful descriptions of both mediæval writers and painters no doubt finds its source in the terrible images of personified evils in the "Book of Revelation".

As the centuries roll on the figure softens down into one more majestic, in keeping rather with Lucifer, the fallen angel of "The Revelation" and Milton's *Paradise Lost*. It is rather interesting to trace through the pages of history as in a panorama the change from personality to abstract idea and consider it as a reflection of growth in the mentality of the race.

Man in his uncivilised stage recognised a force, believed to be always outside himself, that brought him "bolts from the blue," that "shaped his ends," a force over which he had no control; and he could only imagine a malevolent being in his own likeness, but pushed to the farthest extreme of malevolence, of which his mind was capable. So in undeveloped races we see the mover of the unseen forces, god and devil combined, a very devil, in appearance and character, demanding from man sacrifice for every favour and propitiation to ward off every evil.

Later, good and evil, still as personalities, became separated, the god or good imbued with all power and might, became far removed, but was still a reflection of man's mentality with his wars and thunderbolts, his anger and vengeance, as revealed in the Bible Stories; and Satan on the other hand remained an active agent among men, the tool and channel of punishment of the great God they had relegated to heaven to be worshipped from afar.

The Semitic idea that literally "God made man in His own image" kept these personalities persistent through the centuries, and it is only in later times that the truth "as above, so below," has been found to have been reversed and that early man imbued his God and devil with everything inherent in man himself, arms, legs, thoughts, feelings, etc.

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Theosophy has revealed that "the image of God in man" that foregathering of possibilities and potentialities as in bryonic life, which makes it a certainty that the offspring l grow into the likeness of his Divine parent, but referring her to character and being than to form.

Although the form and personality of good and evil are ing with the progress of time, there still remains that force tyranny and triumphant power of adversity, to be kicked inst, succumbed to, or worked out, according to the perament of the victim.

Christianity, in its study of the problem of evil, has divided forces of evil into two, sin and adversity, the latter ocent suffering coming from God and bringing the neces- y chastening for the moulding and purification of character, s opening up the way for the consideration of evil coming m God.

Theosophy classes all under one head all evils and adver- es, social, national and personal are the divine discontent; cry for something to be remedied; the reaching out a larger life; the longing to break through the prison ls of circumstance into an untrodden way. So we have in these two forces, good and evil, brought under one wer, the recognising in evil that which will, by its inherent aracter, call for attention and redress, and at last result in imate good; as the Mystic Cobbler, Jacob Boehme, taught very evil has good for its base" and every good has evil its base. Every vice is shown by Mrs. Besant to be an em- onic virtue, and Mrs. Alice Bailey very aptly describes it:

> A vice is the dominance of an involutionary quality of the e force, which at a later period will show forth as a virtue,

s coinciding with the Biblical statement, "I, the d, form the light and create darkness, I make peace and ate evil".[1] Thus the advance guard of the present age

[1] Isaiah XLV, v. 7.

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regard good and evil as extremities of the same pole, the duality of the unmanifested. The Zoroastrians have a legend which tells of the forming of the duality of their God from the One, when Satan and God came forth together.

Let us now take two or three illuminating stories from our own Bible, and dip below the surface of the story itself for the literal reading and the merely historical characters of the drama do not show us the philosophic idea beneath.

The following stories are in sequential order of the evolution of the individual who forms the centre of the drama. First the Garden of Eden where life and form was pronounced to be good, its denizens in a state of passive enjoyment of its peace and beauty; here Satan, as the insinuating serpent slips and glides towards his discordant goal by tempting our earliest forefathers to their first taste of opposites—good and evil—and immediately the atmosphere is changed—there issues forth as from Pandora's box, all the difficulties and sufferings of life, and henceforth the calm and passivity of Eden is lost. *Tamas* or inertia is left behind and *rajas* perforce with unending activity and sway between the pairs of opposites, vice and virtue, awaits them outside its gates.

In this story the serpent holds out the lure, it is enticement rather than goad. In some old Hindū picture God is represented in the Garden of Eden with the face of desire, as if showing forth this method as the strongest to stir from passivity at this stage. Secondly, Job, apparently a very active being on the plane of personality, the man who understands, appreciates and accepts God into his soul as the all good. He is surrounded by all the tokens of prosperity; Lord of his own domain; his cup filled to overflowing, so that he can generously pour out to others, who happen to appeal to his sympathy. He also lives in an Eden, prepared and given by his good God, who metes out just reward for righteousness, but Satan recognises that somewhere things are at a standstill

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he obtains permission to goad this man to some other
e than his present one of perfect content, even should he
se his maker in the process; so Job is robbed of all his
ssessions and personal well-being through apparently no
lt of his own; but he is so far developed a being that
ough all the darkness of his misfortune and misery, the
her self shows its near presence and he utters the memora-
words. "I know that my Redeemer liveth," "Though
slay me yet will I trust in Him," "When he hath tried
I shall come forth as gold"; and hence Job from his
ve endurance of unearned suffering has come down to us
an age-old example of patience. He is in a mist of non-
derstanding of this visitation—hemmed in by the hardened
ing of his own righteousness, which fails to be loosened
pierced by his three well-meaning friends. Then comes
hu, the Spirit of Eternal Youth, who shews him that
ough his knowledge of the concerns of this world is great,
at he stands in need of now is spiritual values—and lo,
en Job accepts this aspect, all his lost possessions flow
k to him, as from behind the veil. Thirdly, the Tempta-
n of Christ. While Job is the good man who has accepted
, Jesus stands for the perfected man, whom the Divine
s as the vehicle of his visible work among men.

The personality of Jesus at this time was a pure one.
n why the Temptation? Bishop Leadbeater, in his book
Masters and the Path has a very illuminating chapter on
incident. At the Baptism of Christ and the consequent
ent of the Holy Ghost, he received an expansion of
sciousness, and to allow this to filter down into his physical
in, the quiet of the forty days in the desert was necessary;
s finish the Temptation was the usual test applied to all
ates to try the strength and purity of the personality and
rove whether any weakness of yielding to desire remained
re the Divine Teacher could occupy His chosen temple and

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carry on his ministering work on earth. Mr. Leadbeater points out that the three parts of the lower self were here in tested :

1. The stones to be made bread would appeal to the desires of the hungry physical body.

2. The sensational fall from the pinnacle would appeal to the emotional.

3. The power offered last would appeal to the ambition of the mental,

but it was trying gold already refined in the fire and it shewed no dross—"and the Devil leaveth Him and angels came and ministered unto Him".

To finish the illustrations from the Bible—just a slight reference to the Red Dragon, which plays so large a part in "The Revelation of St. John the Divine". Mrs. Dorothy Grenside has helped considerably with the difficulty of this book, in showing that the personalities and places crowded into the story of the Apocalypse are all within one's own being, and the incident of the Dragon being bound for a thousand years and then released in all his fury again, seems to me only a repetition of the story of the final testing after an initiation, as in the case of Jesus, before the initiate is allowed to enter another stage of the Path.

In looking back on these stories we may glean some purpose hidden in this work of the Devil; we get the lure of desire and awakening to active life in the Eden story, the goad to greater activity of mind in Job and the testing at the end of the stage traversed in the Temptation of Christ, but there is the same principle underlying all—the urge to some zest in life—activity.

In connexion with this force represented by Satan, I should like to take two or three illustrations from so-called profane literature. H. G. Wells in his *Undying Fire* takes the old story of Job in a modern setting, giving Satan also

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modern light. In the colloquy in the prologue Satan says God: "The whole race is Job," and God answers: "Job become mankind". God is represented here as white t, a picture of majesty and peace, while Satan is the nbow-coloured light, as though indicating restlessness and ivity and change, the two, Spirit and Matter—Substance d Shadow. Satan is here a thing to fight against in order obtain the vision of the light, something to conquer and a essary concomitant of the development of strength.

It was as if a dark figure enhaloed in shapes and colours bent m over the whole world and regarded it curiously and evolently and it was as if this dark figure was no more than a nslucent veil before an infinite and lasting radiance. Was it a before the light, or did it not rather nest in the very heart of t, and spread itself out before the *face* of the light, and spread f and recede, and again expand in a perpetual diastole and systole? was as if the voice that spoke was the voice of God, and yet ever again it was as if the timbre of the voice was Satan.

d after speaking of the struggle against this veil, he says:

So life goes on for ever, and in no other way could it go on. In other way could there be such a being as life. For how can you ggle if the end be assured? How can you rise if there is no depth which you can fall? The blackness and the evils about you are warrants of reality.[1]

Then Edward Carpenter[2] has another fine conception of an with the same idea of struggle and fight for victory. e subject after many contests finds Satan turned into an el of light leading the victor into Paradise which he s won.

And so at last I saw Satan appear before me, magnificent, fully-formed,

Feet first with shining limbs, he glanced down from above among the bushes.

And stood there erect, dark-skinned, with nostrils dilated with passion;

(In the burning intolerable sunlight he stood, and I in the shade of the bushes.)

[1] *The Undying Fire*, by H. G. Wells—Extract from Prologue.
[2] *Towards Democracy*, chapter on "Time and Satan".

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Fierce and scathing the effluence of his eyes and scornful of dreams and of dreamers.

(He touched a rock hard by, and it split with a sound like thunder);

Fierce the magnetic influence of his dusky flesh.

"Come out" he said, with a taunt, "Art thou afraid to meet me"?

And I answered not, but sprang upon him and smote him;

And he smote me a thousand times and brashed and scorched and slew me as with hands of flame;

And I was glad for my body lay there dead, and I sprang upon him again with another body.

. . . . . .

And with another, and another and again another,

And the bodies which I took on yielded before him, and were like the cinctures of flame upon me, but I flung them aside;

And the *pains* which I endured in one body were *powers* which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own, and equal in might, exultant in pride and joy.

Then he ceased, and said, "I love thee".

And lo, his form changed, and he leaned backwards and drew me to him,

And bore me up into the air and floated me over the topmost trees and ocean, and round the curve of the earth, and under the moon—

Till we stood again in Paradise.

There is little time to touch upon other fine examples but a passing thought may be given to Goethe's Faust, where Dr. Faustus, tired of his dry-as-dust intellectual pursuits, is led by Mephistopheles, under wager, through the whole range of selfish pleasures—the passion of the body—the passion of ambition at the Court of Kings, until at last, notwithstanding his own blindness and woe, Faust finds the crisis of his happiness in giving his whole soul to the comfort and well being of his fellow-men. Such is the urging from a passionless state which is loathed by God; when speaking to the

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urches of Asia, he says: "And because thou art neither d nor hot, I will spue thee out of my mouth".

This then is the titanic urge that moves the activities the world.

The psycho-analyst calls it the "libido"; it is the *élan* or vital energy of the philosopher; to the chemist it is force locked up in the atom; it is the fiery lives of *The ret Doctrine*, and *fohat* of the Cosmos. One of our Theo-hical writers describes it simply as friction and consequent fering and the greatest amount is incurred where there is eatest awareness or conscious life-force.

Now let us turn to our own occult science, and here we another aspect of Satan symbolised by the serpent or agon, where, in addition to the mover from inertia and the ter of rhythm, we get him in the rôle of separator.

Sin, is said by the priest to be "all that separates, hinders delays the process of evolution". The principle of evil ing that separation seems to exist for the development of dividuality—showing as selfishness in the undeveloped man til he can show forth his undoubted divinity and become all ngs to all men in his co-operative efforts of service and e. This separation is pictured forth in Astrology by the agon, the Serpent—a straggling constellation of seven stars ndering between the Great and Little Bear, cutting off sus Major and the rest of our stellar universe from Ursus nor with the Polar Star in its tail, which Polar Star marks mystic north. Legend says the north was left unfinished en God created the world and it is open to him who can to ke his way beyond; it is through this gate that there flow cosmic influences from the greater Cosmos so we get the gon a guard between the known and the unknown, the arator and the link combined. In Egypt, the home of ult science, we get the Crocodile, (serpent again) sacred to urn and it is the guardian of his gate. Saturn is Chronus

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—Time, his colour is green and his note Fa, conspicuously like our own Earth, all pointing to the fact that Saturn or Satan belongs to this world of illusion. Egypt represents him as a serpent swallowing his own tail. He is said to be the Alpha and Omega—the Beginning and the End, under whose ægis all the Saviours of the World are born and also the mystic Christ in man—again the separator from and the link with higher things. The Book of Hermes says: "Saturn is the magistrate of the Justice of God, he is Karma, and to him are committed weight, measure and number." Here we get Saturn mentioned as Karma, Desire, which is both the Separator and the Link with the higher; and this has its counterpart in that principle in man called Antaḥkaraṇa, the bridge between the higher and lower mind acting as the Dragon or Separator, for it is the shutter-out of all impure thoughts from the Ego, until such time as desire becomes pure and merged into the Will of God—so the Antaḥkaraṇa links entity to non-entity, self to non-self. H.P.B., in *The Secret Doctrine*, says: "Karma is above all, the Divine desire for happpiness and love". Is Satan then Karma? Divine desire

The last item for consideration is again this aspect of separation in Mrs. Besant's *Study in Consciousness*. In the descent in involution the atom from the highest plane of Spirit begins to gather successive wrappings, until in its downward course it reaches the physical plane where it lies inert and unrecognisable as spirit at all, but in evolution, the ascent to the Divine again, these successive wrappings must be dissolved by the enclosed spark of Divinity, and not only dissolved but mastered and assimilated, so that on emerging from each enclosing wall or wrapping, the being is Divinity or Spirit, plus the experience of that enclosure in which it has dwelt for the time. And is not this true in all our universe? Seeds and all unborn creatures, even a cosmos, are enveloped in a protecting and nourishing, but also at the same time, imprisoning sheath,

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arated from the exterior world; and it is a law of nature
at the embryo must assimilate all the material within the
eath while germinating, gaining strength and individuality,
d winning a degree of consciousness high enough to become
are of that limiting wall of its prison-house; then the
umulated strength is used in the struggle for the freedom
senses to be outside its present home and it proceeds to
ak down the limitations and enter the wider world. So
n must use and assimilate his present circumstances in life
il in the winepress of suffering and difficulty he has unified
self with them, and pressed out the pure water of expe-
nce from that well of matter, then will he sense the spirit
rld beyond the veil and strive to enter it.

It is just here that lies the cause of the contest in evolu-
n. First dull existence, inertia and gestation within the
ls of Eden, then awakening and awareness of the enclosing
ls and the consequent struggle with evil and difficulty,
owed by the breaking through into a new paradise of the
merly hidden spirit. This hidden spirit, in its turn, is the
arator or veil of still finer spirit nearer the essence of
Logos, each stage being one higher on the spiral of the
h. And it matters not the means of activity that are used
accomplish this work—the means of activity run through
whole gamut of desires according to the ray upon which
individual exists; it may be a passion of selfishness, for
am the gambling of the cheat," says Shrī Kṛṣhṇa, or any
indeed, which is only the converse of a kindred virtue;
there is this proviso, the work must be done by the individ-
self, no outside or vicarious agency can give the release,
amount of precept can alter the fact that the advance has
be made in the creature's own way—from within—on the
's own line of march; it must be his own experience.
w else could it become part of the fabric of his being?
is wonderfully shown in the case of the butterfly emerging

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from the chrysalis, and an incident came to my notice of a man sympathetically watching the struggle of one of these beautiful creatures releasing itself from its hardened casing; part of the wings already lay exposed in all their patterned loveliness, glowing with iridescent colouring; but still the creature worked and writhed painfully with little result apparently, so at last the sympathetic but impatient onlooker took out his pocket-scissors, snipped the obstruction and let the wings free; but alas, there failed to run through the veins, which had not gained their full measure of elasticity, the flow of colouring matter; and too late the author of the mischief realised his mistake, and with this fight in life's battle-field our wings too are equipped with beauty and strength for the strong flight in a new medium. This is true of insect, plant, man, race and nation; self-independence *must* come before emancipation and winging the flight into larger fields of labour where there is no separation, but harmony and peace.

So I submit that Satan is not without, but within, neither moral nor immoral, but that good and evil are unity, spirit and matter—limitation and freedom, according to the view point. Satan *is* the majestic figure that he has been claimed to be, he is the source of all activity of the growing soul, desire, karma, Divine Love; the guardian of the circumstances of our individual lives; the magistrate of the Justice of God, he is Lucifer fell from the highest with us in involution, to be the light of our feeble steps along the path of evolution; the great Initiator and the Tester of every stage on that Path.

Finally, as souls purified in his fires, purged of dross and bringing sheaves of experiences of every need and limitation of other souls, he presents us unified, emanating peace and harmony before the throne of The Most High.

E. J. R.

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THE NATURE OF CEREMONY

By N. YAGNESVARAN SASTRY, B.Sc., B.L.

WHEN Christianity was founded, its followers sought world-peace by evangelising humanity. Such attempts failed, cause the teacher of the world wants the harmony of many thods, and not the melody of any particular line of work. w a new note springs from a spiritual centre in Holland. again, world-peace is to be attained, not by "Ommenising" harmonising, the diverse cults of humanity. In that ding of methods, the workings of the mystic and the emonialist, will be a special feature.

Mysticism is the ingoing process of seeking the One den in the many. Ceremony is the out-going process ressing the many latent in the One by suitable words, tures, symbols and other means. Every creature in the verse seeks the one light that shines in all. God the y seeks God the One and is therefore mystically inclined. it is God the One who expresses Himself in the myriad rms and symbols called creation, and He is therefore emonially inclined. All created things turning to the rce whence they came, represent God the mystic seeking munion with God the ceremonialist.

Ceremony and mysticism enter into the minutest details ife. When man sings, he starts from a sentiment and resses it in many sounds. Singing is therefore ceremonial.

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But when man hears music, he goes beneath the diversity of sounds and feels the emotion of the singer. Hearing is a mystical process. Again when I write, I start from a thought and express it in many words, but in reading I do the reverse process and go beneath the words to contact the mind of the author. Writing is ceremony and reading is mysticism in the broadest sense of the term.

There was a time in our childhood when the ceremony of sound manipulation, which we call music, seemed boring. But as soon as we got accustomed to that sound symbology, so as to follow the implication and suggestion of every note, we began to love it. The same is true of the ceremony of paper and ink. The most sublime poetry is to-day what it was when we were children —splashes of ink on paper. Nothing has changed now except our understanding of the symbology of the words in the poem.

There is a similarity between western orchestral music and certain rituals like masonry. To those who understand them, both are the harmony of simultaneous symbolism.

Both aim at leading the human mind to some lofty point through different channels of suggestion. Again to those who are responsive, rituals like that of the Eucharist are similar to Eastern music—they are the melody of consecutive symbolism.

Mysticism and ceremony are relative terms like spirit and matter. Looking upward from earth, the soul of man seems to be spirit. It has transcended the forms and ceremonies known as the "lower life". It seems to be in mystic communion with God. But looking downward from a loftier point, the soul of man seems to be matter. It has descended from that formless condition of the "higher life," which is above the soul. It is in ceremonial activity, the reflection of which is the thought, feeling, and bodily

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vement of man. So, man cannot escape from ceremony wever high he may go, but he may participate even in se which he has transcended, and help others.

Evolution is a process of descent into matter and ceremony then an ascent into spirit which is mysticism. By ascent is ant transcendence over matter and not mere recession from em. Our physical body is a symbol of the soul. Its acti-ies in matter are ceremonies. Both this symbol and the remonies can be got rid of by committing suicide. But this uld be only a recession from physical matter. Transcendence y comes when we so perfect our body, feeling, and mind t birth becomes optional. To be full of defects and yet use the aid of ceremony is mere recession from them, and transcendence over them.

The mystic and the ceremonialist differ in their methods service. The mystic rises to high flights of consciousness stimulates the higher man to dominate the lower; the remonialist comes down to the lowest planes and stimulates lower man to be amenable to the higher. It does not low from this, that ceremonies cannot stimulate our higher nciples. On the contrary very high forces are invoked at Eucharist. But then, it is the duty of the priest to repare a channel for its reception". Again, if we turn to sonry, we find it replete with devices for attuning the er principles of man.

Though each activity in matter is ceremony in the adest sense, yet there are certain specialised forms which like a contract between God and humanity. The founders these special rituals seems to say by implication: "You too poor to help yourself. We are too busy to respond to ry frivolous or accidental pronunciation of our names. ou cannot call us with intensity of feeling, call at least deliberateness of mind, and as a proof of that deliberate-follow these suggestive forms which I will charge with

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special magnetic attractions. Then we will descend to the lowest levels of your being and help you".

It has however been clearly laid down that, "no ceremonies are necessary". Thus it would seem that they are only helpful. It has also been said that, "simple union is the best". But this does not seem to be simply attained. Therefore, he is fortunate who, while understanding the limitations of ceremony, is able to utilise its method for the helping of mankind.

N. Yagnesvaran Sastry

THE GEMINI

TWIN brother stars that east of Taurus gaze
In speechless wonder on the Milky Way,
How oft have lovers vowed beneath your rays
To live like you inseparate for aye.
Mid lone, unmated stars that pierce the blue,
What power binds you to each other's side?
What rare devotion keeps you ever true—
Tried friends that through all time and change abide!
O wise astronomer, who charts the skies
And marks how gravitation draws the spheres,
Have you not seen the love in maiden's eyes
Attract a lusty youth of riper years?
Some day, perchance, you'l learn 'tis this same force
That holds the hosts of heaven in their course!

JESSE WILLIS JEFFERIS

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 189)

XXIII. DIMENSIONS

253. In Para. 86, we referred to the importance which ysicists usually attach to the physical dimensions of the o sides of an equation, so that although the numerical values y be equal, the relationship is doubtful unless the mensions agree as well. This view of physics has been gely a development of the late Lord Rayleigh, and in the lumes of *Nature* for 1915, will be found his exposition of e subject. During recent years, however, the views of ysicists have undergone a change, and in *The Philosophical agazine*,[1] Dr. Norman Campbell dismisses the subject as lows:

> The use of dimensions in checking an equation by examination its two sides has also proved worthless; for equations which do not isfy the criterion can be found in the writings of the most eminent ysicists . . . but if the retension of dimensions in all our xtbooks cannot save us from such errors, if it encourages so greatly e activities of the modern equivalent of circle-squarers, and leads the abuse of one of the most valuable weapons of experimental search, is it worth while to puzzle with it the heads of our students incidentally, our own?

[1] January 1925, Vol. 49, p. 285.

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The reader who wishes to form his own opinion on this subject may refer to Bridgman's *Dimensional Analysis*,[1] where the subject is fully dealt with. It has become necessary to refer to this matter again because some of our equations do not satisfy the conditions claimed by dimensional analysis. One of these, equation (67), $h = \mu' (g + a)$, has been privately pointed out by a correspondent. This equation, as is shown in a later article,[2] etc., is connected with the creation of matter and as such a process is not recognised at present, any equation, expressing it, is likely to be defective when the dimensions are examined. We would point out that Occult Chemistry deals with much more fundamental matters than those treated in classical physics and chemistry, and the correct dimensions cannot be given until the nature of the processes are more fully understood.

Other equations where we shall be likely to clash with western views, are those involving temperature, especially. In Para. 249, we interpreted the temperature θ, as a frequency or the reciprocal of a time, in correpondence with the frequency of light waves to which temperature is proportioned.[3] In this connection we may quote from Bridgman's *Dimensional Analysis*.[4]

> Many persons feel an intuitive uncertainty with regard to the dimensions to be assigned to temperature . . . how the absolute temperature, as we have used it above, is the thermodynamic absolute temperature defined with relation to the second law of thermodynamics . . . The size of a degree of thermodynamic temperature may be fixed entirely arbitrarily so that there are any number of degrees between the freezing and boiling points of water, for example, absolutely without reference to the size of any other unit. We are concerned in the dimensional formula with the definition in terms of the second law only in so far as this definition satisfies the principle of the absolute significance of relative magnitude, that is the principle that the ratio of the measures of two concrete examples

[1] Yale University Press
[2] Para. 198.
[3] Para. 127-9.
[4] P. 72.

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ll be independent of the size of the units. Now it is evident that thermodynamic definition of absolute temperature does leave the o of any two concrete temperatures independent of the size of the is. The dimensional formula of temperature, therefore, need ain no other element, and temperature may be treated as having own dimensions.

254. The scale of temperature we have deduced from t principles in (125-6),[1] fulfils all the conditions above set th, with the additional property that there is no arbitrary mber of degrees between two temperatures and no dimensions e required beyond the centimetre, gramme and second.

It must, however, be admitted that the nature of tempera- re thus disclosed may react on other dimensional formulæ. ke, for instance, $K\theta$, in (129), which is shewn to be the ssure exerted by each molecule of a gas, caused by a stream proto-elemental oxygen emerging from the molecule, in K nta, at a rate of θ per second.

If now we conceive these individual quanta expanding o light-waves, when released from pressure, so that each the x spirillæ in a quantum K becomes a light-wave, and h K becomes x light-waves, we then have for each group light-waves, as shown in (141), the emergence of the ctrionic charge e = xhc, or the electrical quantum. This cept may serve as an illuminating picture of the function quanta in physics. It conveys the idea of what may be med light-darts, each containing x light-waves, so that t-waves need not be continuous, but may have dark inter- s between each light-dart. It is interesting to note that h a theory has been advocated by Einstein.[2]

Einstein put forward the light-dart hypothesis according to ch radiational energy is not only emitted or absorbed in quanta, also exists in free space in the form of discrete localised bundles nergy or quants . . . later work has shown that if there is

[1] Para. 238.

[2] *Magnetism and Atomic Structure*, Stoner, p. 93.

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conservation of energy and momentum in individual absorption and emission processes, there seems no escape from the conclusion that radiational energy is propagated by means linearly directed spatially localised quants. This is supported by the recent work confirming the Compton-Debye quantum theory of scattering. Thus our investigation of the nature of temperature, and the deduction that it has the character of a frequency, serves to explain some obscure physical problems when combined with the observed facts of Occult *Chemistry*.

255. By an obvious development, the light-dart hypothesis discloses the nature of electrical potential, for from Einstein's equation given in (37),[1] and equation (141),[2] we may write,

$$hn = Ve/c = Vxh \qquad (142)$$

where V is the electrical potential giving the light-frequency n, and from this we obtain the ratio

$$V = hn/xh = n/x \qquad (143)$$

Since n, is the number of light-waves per second, and x is the number of these waves in a light-dart, $n/x = V$ is the number of light-darts issued by the radiation per second. Thus electrical potential V, is likewise identified with a frequency, in the same way as n and θ. It is the frequency of the light-darts or quants from the radiating body.

It is well known to physicists, as will be shown in later articles, that these three frequencies, V, n, and θ, all vary together in definite proportions, which also favours the view that they are similar in nature, function, and dimensions.

256. As in other cases, it is probable that in this controversy about dimensions the middle course is the truest and

[1] Para. 160.
[2] Para. 250.

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There may be reasons why an equation, which is true merically, and in disagreement dimensionally, may never- less be significant physically, though it should be accepted h caution; but there is no doubt that when true, both in mber and dimensions, the equation is more illuminative, intellectually more satisfactory. There may be reasons, wever, why the dimensions do not agree, which call for ther investigation. For instance, it may be that the nomena is not being treated in a manner sufficiently damental, and, in consequence, important factors which ter into the process are not taken into account. Such cases ppen when constants enter as factors, the value of which is ity, and which therefore disappear from the equation. ese suppressed constants do not affect the numerical ality, but they may effect the dimensional equality. We ll deal with some instances of this which are important the understanding of the hidden forces which occult emistry discloses.

In Para. 233, equations (109-10), we have NP = 1, and P = M, so that in an equation involving the mass M, we use either M, or MNP, without affecting the numerical ue of the term. Avogadra's number N, is a mere numeric, does not affect the dimensions of the terms; but the ton P, is a mass, and affects the dimensions. Moreover, ccompanied by N, it may be inserted any number of times hout altering the numerical value, thus

$$M = MNP = M(NP)^2 = M(NP)^3 = M(NP)^n \quad (144)$$

ere n can have any value, positive, negative, or zero. Now en we speak of a mass M, we merely give the number of mmes, but since all matter is held to be built up of Protons, gramme contains N Protons, so that the expression for is, at least, MNP, and may be any one of the expressions

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covered by (144). Only by a more fundamental investigation can we ascertain the powers of P, which enter into M, thus affecting the dimensions but not the numerical value.

This concept is particularly important when the matter of other planes than the physical have to be taken into account as is the case in occult chemistry, etc. Thus, suppose the mass of the proton on the astral plane is P_1, and on the mental, buḍḍhic, and āṭmic, P_2, P_3, and P_4, respectively, whilst the corresponding Avogadra numbers are N_1, N_2, N_3 and N_4, so that we have

$$NP = N_1P_1 = N_2P_2 = N_3P_3 = N_4P_4 = 1$$

$$M = MNP = MNPN_1P_1 = MNPN_1P_1N_2P^2 \quad (145)$$

$$= MNPN_1P_1N_2P_2N_3P_3 = MNPN_1P_1N_2P_2N_3P_3N_4P_4 \quad (146)$$

257. The above result may appear at first sight fanciful but we shall find later that some of the above Protons, are recognised constants in western science. The different expressions for the mass M, in (146), may be taken to indicate the ensoulment of the mass M. Thus the mass of a man's body, when dead, might be represented by MNP, and when living by $MNPN_1P_1N_2P_2$, if an ordinary man, whilst the body of an Adept would have the mass $MNPN_1P_1N_2P_2N_3P_3N_4P_4$, since the average man is living on three planes, and the Adept on five. We have here, perhaps, one of the keys to the influence of talismans, and particular stones and jewels. These bodies may have some special ensoulment operating from planes other than the physical, which interact with the different bodies of man. The question of ensoulment will assume greater importance, as the nature of the occult forces operating through matter become better understood. It is a further and more direct influence

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which the Divine Life exercises throughout the worlds of form, and may be the special function of the Deva evolution, with its staff of elementals and nature spirits. These ensoul planets, districts, individual mountains, trees, etc., and affect the rate of evolution, in the mineral, vegetable, animal, and human kingdoms.[1] This is of special interest to medical science, since the medicinal and healing properties of substances, districts, etc., are a department of this study.

The concept of ensoulment enables us to understand also why the consecrated wafer in the Eucharist, may be utterly different in its effects on humanity, as compared with ordinary bread, although the mass and chemical properties are not changed; for the mass of the wafer instead of MNP, may be raised to that of an Adept, as given above, or even higher, since the ensoulment is from the World Teacher himself.

258. Matter, on the earth's surface, is, in general, measured by its weight, that is, by the force exerted upon it by the earth's gravity, which is given by Newton's formula,

$$GEM/R^2 = Mg \qquad (147)$$

where G is the gravitational constant, E the earth's mass, and M the mass of the body weighed, whilst g is the surface value of terrestrial gravity, and R the earth's radius. Now the expression for the earth's mass is, at least, E = ENP, and, at least, also M = MNP, so that the above becomes,

$$GENP \cdot MNP/R^2 = MN^2P^2g = Mg \qquad (148)$$

At the very least, therefore, there is always involved for the weight of the mass, the mass of the Proton P, to the

[1] *The Brotherhood of Angels and of Men*, Vol. 2, Chapter I.

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second power, or P^2. If we combine the observations of western science, and occult research, we perceive the reason of this. Rutherford's observations show that the mass of the chemical element is at the nucleus of the chemical atom, which occult observation finds to be a centre of intense energy flow; and since energy and mass are interchangable, we may take it as proved that this central energy flow is equal to the mass of the atom.

As that centre is positively charged electrically, we have there the whole mass positively charged. But *Occult Chemistry* shows that the mass also consists of occult atoms composed of electrons strung together as given in Para. 224, equation (97). This duplicate mass is, therefore, charged negatively. Now a positively charged centre, and a negatively charged exterior, will normally give rise to a centripetal force, or an attraction, which, since the charges are proportionate to the masses, will be proportionate to the product of the two. For a single Proton, therefore, of mass P, the force will be proportionate to P^2, and for N Protons proportionate to N^2P^2. Such is the rational of the occurrence of the factor N^2P^2, in the expression of every mass M, as shown in (148).

259. In comparing, therefore, the units of mass of the different planes, we should compare the square, or second power, of the units, or P_1^2 with P^2, etc., and we will now proceed to do this. We have seen in (97), that the mass of the Proton P, consists of the mass μ, multiplied by the number of spirillæ in the Proton. But each turn of the physical spiral contains seven finer spirals of the plane above, or astral plane, set at right angles to the primary turn.[1] On the assumption that the mass μ, in the physical spiral, is divided amongst the seven finer astral turns, and that on the astral plane, there

[1] *Occult Chemistry*, p. 22.

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16,800 turns per atom, as on the physical, and 18 atoms in astral Proton P_1. It follows that

$$P = 7P_1 \qquad (149)$$

$$P^2 = 49P_1^2 \qquad (150)$$

An explanation of the above can best be given in the words of Bishop Leadbeater.[1]

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those billions of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the same *unit of force*, (italics mine), working now upon a higher level, expresses itself not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises on the mental plane, we find the group there enlarged to the number 2401, ($= 49^2$), of those higher atoms. Upon the buddhic plane the number of atoms formed by the same amount of force is very much greater still—probably the cube of 49 instead of the square, though they have not been actually counted. Therefore one physical atom is not composed of 49 astral or 2401 mental atoms, but *corresponds* to them, in the sense that the force which manifests through it would show itself on those higher planes by energising respectively those numbers of atoms.

260. The important principle to note in the above, is that the relative quantities on the planes are determined by the force unit, and not by the breaking up of the matter of one plane into that of the other; and that force, in general, is proportionate to the product of two masses, or electrical charges, so that when the masses are equal, the force varies directly as the square of the mass. This gives us the 49 ratio between the mass units of the planes; hence from (145), and (150), we have for the ratios of the Protons, and Avogadro numbers in the respective planes,

$$P_0^2/P^2 = P^2/P_1^2 = P_1^2/P_2^2 = P_2^2/P_3^2$$

$$= P_3^2/P_4^2 = 49 \qquad (151)$$

[1] *Ibid.*, Appendix, p. iv.

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$$N^2/N_o^2 = N_1^2/N^2 = N_2^2/N_1^2 = N_3^2/N_2^2$$

$$= N_4^2/N_3^2 = 49 \qquad (152)$$

from which, with the known values of N and P, the Avogadro numbers and Protons for all the other planes can be calculated. P_o, and N_o, are the Proton, and Avogadro number for the plane below the physical.

261. It was shown in Para. 227, that the energy and mass of the occult atom was supplied from the three thickened whorls, and this process may be conceived as continually going on. The law of the equipartition of energy, as previously explained,[1] will ensure that the two sets of whorls in each atom, (the three thickened and the seven planetary), on the average, will be equal both in mass and energy. The fundamental unit of energy and mass, therefore, will be half the mass of the atom, and since there are 18 atoms in the Proton, and two of these elementary mass units in the atom, the total mass units in the Proton will be 36.

If z be this unit of mass then

$$z = P/36 = 4{\cdot}582 \times 10^{-26} \qquad (153)$$

and if these two halves of the atom act on each other like charged bodies, charged in proportion to mass, the unit of force operating will be proportionate to

$$z^2 = 2{\cdot}0994 \times 10^{-51} \qquad (154)$$

Taking the value of Planck's constant h, as given in Para. 120, we have,

$$z^2/h^2 = 48{\cdot}98 \qquad (155)$$

[1] Paras. 8-9.

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$$z^2 = 49h^2 \qquad (156)$$

d from (150), (153), and (156), we have

$$P'_2 = 49P'^2_1 = (36)^2z^2 = (36)^2 \cdot 49h^2$$

$$P'^2_1 = (36)^2h^2$$

$$P_1 = 36h \qquad (157)$$

$$P = 36z \qquad (158)$$

$$P/P_1 = z/h \qquad (158a)$$

just as z, is the physical half-atom of the atomic subplane, the physical unit of mass, so Planck's constant h is the tral half-atom of the atomic subplane, or the astral unit of ass; we thus have an important constant of western science ntified with a known constant of "Occult Chemistry", and e problems of eastern and western science, at once, become utually illuminative.

262. To interpret the above expressions, we see from ra. 261, that the unit of force on the atomic subplane of e physical is x^2, as given by (154), and from the observations Bishop Leadbeater, Para. 259, if this unit of force be essed back over the threshold of the astral plane, this same it of force expresses itself on the atomic subplane as a group 49 units of force. But from (156), the unit of force on the mic subplane of the physical is $z^2 = 49h^2$, hence h^2 is the it of force on the atomic subplane of the astral plane.

This identification of the square of Planck's constant with e first subplane of the astral, is of great theoretical import-ce, since the constant h enters into the equations of modern

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physics more frequently than any other. We have shown in Paras. 201-3, that the three elements, Earth, Water, and Air, can all be generated from it. It is the energy content of every light-wave, and from light, all physical matter is created.[1]

It is the basis of the quantum theory of light, and its discovery by Planck has revolutionised modern physics. Practically much of current theories resolves itself into the interpretation of about half a dozen constants: Planck's constant h, the radiation velocity c, the pressure constant K, the mass constants P, and m, and the electrionic charge e; but, perhaps, the most important of these is h. By identifying this last with the atomic subplane of the astral plane, we have practically completed this list, though the electrionic mass m is not yet fully identified; but the main foundations are laid for a fundamental interpretation of physical phenomena on the basis of occult teaching.

G. E. Sutcliffe

(To be concluded)

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[1] Paras. 191 and 196.

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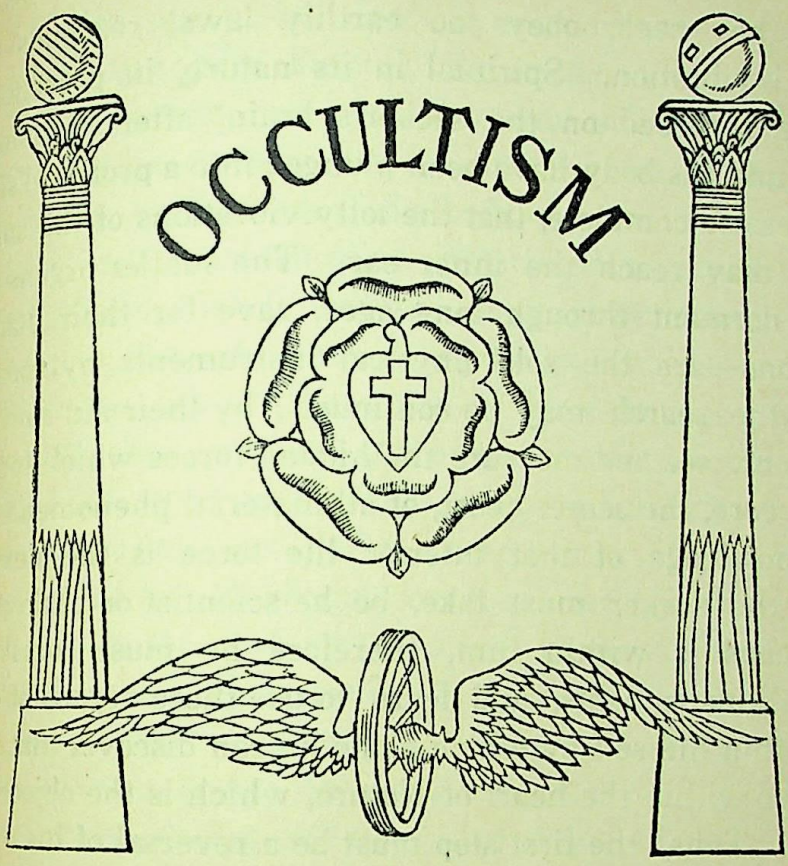

THE WAY OF KNOWLEDGE[1]

By GEOFFREY HODSON

An Angel tells of the Gñāna Mārga:

"We will teach man the way of knowledge, that he may learn to draw upon the hidden sources of energy latent within him, realising the forces of his own divinity, to become a God."

Mankind has forgotten his divinity, and, forgetting, seeks without, for that which is within. There is no possibility of success in the search for power and knowledge, until its

[1] Author of *The Brotherhood of Angels and of Man.*

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direction is reversed. The scientist, philosopher, explorer, and investigator must cease their physical activities; that which they seek, obeys no earthly laws, responds to no physical vibration. Spiritual in its nature, its presence may only be recorded on the seeker's brain, after his mind, his feeling and his body have been plunged into a profound silence, a stillness so complete, that the lofty vibrations of the spiritual worlds may reach the inner ear. The subtler organs of the brain—dormant through long ages, save for their glandular secretions—are the sole physical instruments by means of which the search may be continued; by their aid alone man may hear, see and measure the hidden forces which form the central core, the secret heart, of all material phenomena.

Knowledge of that interior life force is the next step which the seeker must take, be he scientist or philosopher; the means is within him, therefore he must forsake his external instruments, and learn to use those organs of cognition within himself by which alone he can discover that source of power within the heart of Nature, which is the object of his search. Thus, the first step must be a reversal of his present methods of enquiry from that of external observation to contact from within. New organs of cognition must be made to function; when they are aroused and under control, no secret shall be hid, all knowledge shall be revealed.

Man, by virtue of his divinity, possesses the capacity for the deepest of all researches, that into the divine behind the material; as by the material, the material is known, so, by the divine must the divine be discovered. Man must learn to see the God in nature through the God within himself.

First he must find that God; that task should not be difficult for the determined mind, for that inner God is his true self, his very self, the ego which inspires his life. The blending of the material and the immaterial, the secular and the sacred, is the keynote of the research of the future. When

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ieved, the limitations of the material man will be transcend- and the powers of the spiritual man will be released, by ir aid his vision may be telescopic or microscopic, according his will may pass beyond the range of any external strument, however powerful, however delicate. He may arge the atom, or examine the smallest detail of the sister nets of the earth, and study both, passing from external sion to a blending of his mind with the Mind which created n and them, and therefore know them from within. stance will cease to limit him and he will destroy the sion of size. From the quiet of his own study he may plore both the surface and the interior of the globe, y range the ærial spaces, visit sun, moon and stars. With s interior vision the hidden processes of nature may be served in all her kingdoms; by it, the veil which separates e living from the dead may be drawn aside, and the regions the underworld, the abodes of the blessed and the egoic me of man may be explored.

This is the next step, the immediate future in the evolution human consciousness and its organs of cognition. The will d the mind of man must be combined, in order to effect the olding of the latent faculties, and the quickening of the gans in the brain, through which they will be expressed. In s direction the efforts of scientist, philosopher, teacher, esman and priest must be turned. With their inner wers awakened, each, in his own field, may pursue know- ge and gain wisdom, so that his labours may be inspired, a fairer day dawn on the horizon of the human race.

A new era will be born in which the faculties of the inner d of man will be awakened and expressed through the ly developed powers of his brain. This inner mind is the e of his being; the heart, from which flow the life streams ch vivify external man. The outer mind is but a l, or husk, enclosing precious seed; the shell must be

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broken, the husk be laid aside, ere the seed can grow into the plant.

Within this life-centre are blended the human and divine; it is the real man, the immortal principle, which persists throughout the ages, the undying inspirer of his many lives, the single light which casts a thousand shadows into the impermanent worlds of thought, of feeling and of earth. Each shadow is an earthly man, pursues an earthly life, and vanishes. With the passing of the centuries the shadows become less dense, as the mind which forms and governs their shape and density becomes more and more illumined by the light which is behind.

The acceptance of this hypothesis is the first and essential step towards the development of the next phase of human consciousness; its truth and value will be rapidly revealed to those who proceed to its practical employment in scientific and philosophical research.

The technique of this new method is not difficult to acquire because it is the natural expression of the phase of the evolution of human consciousness into which man is now passing; the faculty of external observation has been perfected, the next step is the development of the capacity for interior cognition until a similar standard of perfection has been reached. Interior cognition is the external aspect of meditation; therefore the scientist must pass from external observation to meditation and the state of meditation, employ interior means of cognition.

The meditation which he will employ will be that of knowledge.

The meditation of knowledge will reveal every secret to him who learns the art of its employment as an instrument of research; its purpose is to place the student in complete rapport with the divine mind, within which is all knowledge. The consciousness of the Logos is represented in man by his

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per mind which is the core of his mental self; its presence sures the future development of his intellect to that point at ich it will be merged with the universal intelligence. That summation—foreordained from the beginning—will be ained by every man at the close of the evolutionary cycle; reflection of it may be obtained in advance by means of the editation of knowledge.

As the ruler of men discovers the meaning of omnipoce by uniting himself with the will of God and then is able release the power of the One Will, and the lover of man scovers the meaning of omnipresence by uniting himself ith the love of God and, releasing His wisdom and His love, filled with a divine compassion, so the knower must unite mself with the One mind if he would discover the meaning omniscience and employ the universal knowledge.

Will, love, knowledge, these are three divine attributes in n and constitute the promise of his triple union with God. an Adept he will employ them all; as a scientist he begins concentrating upon one. First he must discover the divine nt within himself—the centre of the circle of his being; then must learn to move the point until a line is formed, and m the line a square, and from the square a cube, for the e is the symbol of the divine knowledge employed to give fect understanding of the material universe.

The centre of man's being occupies a region of his conusness one stage beyond his mental principle. To reach it erefore, he must pass beyond the limitations of the deductive analytical into the synthetic and inductive aspect of his ellect. Having reached that higher level he must, by ctice, learn to dwell therein habitually, for this is his true e; in the principle in which he dwells therein he is mortal; neither time nor space can bind him; nor can ernal force of any kind disturb the seclusion in which, ading the path of knowledge, he will pursue his studies.

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In his earthly body he is human and governed by the laws of human and terrestrial life; in the Augoiedes he is divine and incapable of error, as of sin; being divine he will study from the point of view of the creator and designer of the universe, instead of from that of a separated portion of the great design.

The first step therefore is to find the way from the human to the divine, from the mortal to the immortal, from the separated self to the one self, from the canvas of life to the heart and mind of the great Artist, there to see His vision of the picture which he paints. By meditation the aspirant must gain access to the synthetic aspect of his mind, become familiar with that interior region and learn to function there with certainty and ease.

The base from which he will begin the voyage of discovery is the lower mind, which must be trained to instant obedience to the will; it must be robbed of all initiative, be recognised as an instrument and employed by the consciousness as an external piece of apparatus; lifeless save when he gives it life; powerless apart from his will. He must learn to point it with accuracy and unwavering concentration in any desired direction, whether downwards towards the material worlds, or upwards into the spiritual; train it to become still, so that, mirror-like, it may record with perfect accuracy that which falls upon it and reflect it into the special organs of the brain, by which alone the knowledge of the invisible worlds may reach the earthly man.

Before the eye within the brain may see, or inner ear may hear, their vibratory rates must be raised by purity of life, of food, of action and of thought. The scientist of the coming age cannot neglect the ancient teaching of religion concerning the culture of the body and the soul. He must learn to make of mind, of feeling, and of brain a single instrument of perfect tone. The votaries who would worship at the shrine of knowledge must lay aside all earthly pleasures

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which would mar the beauty, perfection and minute accuracy of the instrument. All passion must be foregone, for passion is a storm of feeling, which would destroy the subtle delicacy of perception so essential for research. Food must be pure, light, vital and free from the stain of blood and cruelty; drink free from the fumes of alcohol; in pleasure he must always seek the highest form of recreation. The finest music, the greatest beauty and the purest form of intellect and wit must be deliberately selected, avoiding all that might sully, even for a moment, the bodies which are the temples into which divine knowledge is to be invoked.

He must meditate daily, seeking to pierce the many veils which hang before the holy of holies, in which the Self of knowledge is enshrined. With concentrated mind he must think his way through the unreality and illusion of the lower worlds, past the phenomena and forms which hitherto have served him for the real, into that primeval source which is behind. Every object which has life may serve as starting point; he may take the tree, the branch, the stem, the leaf, insect, animal, bird or man, and seek to unify the life within himself with the life inspiring them.

Gradually he will learn to use the various levels of his consciousness freely and at will; to concentrate awareness in the planes of feeling or of thought exclusively, to focus his intellectual powers in the vehicle appropriate to the knowledge which he seeks. When this technique has been acquired he will begin to draw aside the veil of the temple and approach the altar of knowledge and of truth. That veil symbolises the region of the world of thought, which lies between the higher and the lower mind, the mortal and immortal man. The altar is his great Augoiedes, his shining and eternal self, where truth and knowledge ever reign. Seated in calm and undisturbed peace, with life and bodies purified, with soul at rest, let him collect the force of every faculty of body and of mind

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and draw them up into himself and point them like an arrow through the centre of his head, upwards into the formless worlds, concentrating every power of his being into THE WILL TO KNOW.

As practice brings success, he will form his lower vehicles into a chalice, which he will offer upon the altar of his higher self, that it may be filled with the wine of wisdom and of truth; and as the precious fluid flows into the cup his mind will be illumined and his soul refreshed. A new life will descend and vivify his every thought and word and deed. His brain will be quickened, its dual glands of wisdom and of knowledge will be awakened and, acting in unison, will provide him with an eye, which, piercing every obstacle of time and space, will dispel the illusion of distance, size and form. Nature will begin to recognise the sovereign right to knowledge, which his aspiring soul has won; she will reveal herself and lay her secrets bare; the next stage in the progress of human consciousness will have been entered.

The way of knowledge is the way of light, and ere the final illumination is bestowed the knight of wisdom must perform his accolade; having drawn the veil aside he must kneel before the altar of the God within himself, and swear the vow which never may be broken. He must pledge himself that all the knowledge which he gains, and every power which his will evokes shall be dedicated utterly and irrevocably to the service of the great ideal of the progress and perfection of the life in every form. He must become a builder in the service of the Great Architect of the Universe, destroying only when the form has been outgrown, and then with divine compassion and selfless desire to serve. With his new found power he must become a protector, preserver and regenerator, using knowledge only to that end. Then, and then alone, may he grow in wisdom and be consecrated as a knight in the service of the King and a steward of the wisdom of the Great Scientist

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the Universe. He shall rise from kneeling with the humility of one, who having seen the great light within the sanctuary, knows himself but a minute speck, illumined by its beams.

His new found powers will grow as he learns to use them, and he will develop a new technique of research. He will enter virgin fields of knowledge, the fruits of which he will employ for the upliftment and refinement of human life. In that field alone are to be found the sovereign remedies for every human ill, and when men learn to live according to the law which, by his new found knowledge he will teach, disease will be banished from the minds and bodies of those who live in obedience to its behests. The earth will be made more fruitful; the powers of the air will be discovered and turned to human use. Inexhaustible sources of power will be released for light, heat and energy will be discovered in the air. The vital forces of the human body may be studied, and the secret of life, maturity and longevity may be known. The stone of the philosopher and his vital elixir are the bread and wine served upon the altar of truth, set up in that holy of holies, which is the deepest and truest self of man. He that would partake of that most precious sacrament must tread the way of service.

The newly consecrated knight will bear upon his shield the emblem of a cup, and the words "power for service". Thus he will display his goal and its reward.

Such is the way of knowledge, let him who dares pursue it and he shall win freedom from the bonds of illusion and of woe, shall break the shackles of desire and enter into eternal peace.

Geoffrey Hodson

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THE UNITY OF THE SELF

By P. SANKUNNI MENON

(*Continued from p. 219*)

IT may perhaps be urged that phenomenal life is not worth living for, that it is too full of evil, that the world has very few attractions to offer, that nature is too niggardly to bestow unstinted pleasures and that utter annihilation is preferable to life. The reply to this sort of argumentation is that nature has at no time been so parsimonious of her bounties as she is here represented to be. In theory people may be divided in their opinion as to whether there is a surplus of pleasure over pain, or of pain over pleasure in the life here; but the tenacity, with which the normal man clings to life, proves that men are optimists at heart.

Cases of suicide are too sparse and may for the most part be explained on the ground of the sway of momentary impulse or violent outbursts of passion. Life has a value for us solely on account of its pleasures. If they alternate with sorrows, the latter sweeten them all the more by contrast, since prolonged pleasures after a time cease to be discernible. If misery prevails over happiness, there is no justification for the wish to live. The materialist who finds in death the termination of all existence and who repudiates all faith in the doctrine of a future world and the soul's survival, starts back from committing suicide for the sole reason that he believes in the preponderance of good over evil in the life here.

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The argument that the pleasures of the *samsāra* are false may be refuted by saying that a pleasure, so long as joy is derived from it, continues to be a pleasure, true or false.

Our passions and desires, the reminiscence of our past pleasures and the recollection of our past reverses of fortune together with the potentialities of enjoyment prove a great obstacle to steady concentration and draw the mind away from the object of meditation. Complete renunciation and total apathy to the pleasures and pains of life render our concentration steady and undisturbed. Steady concentration upon the Unity of the Self, in which we mentally merge our individuality, if carried on sufficiently long, enables us to realise that unity established in the nature of the Self. Complete mastery over the allurements either of this world or the worlds of the gods and the most perfected knowledge of the Unity of the Self enable us to cast off our limiting adjuncts.

Complete mastery over the pleasures of the world is gained by arresting the receptive functions of the senses and perceiving nothing but the Brahman with the mind's eye. The worlds and their manifold objects have no attraction for the advanced seekers after release because they see nothing but the Brahman in all the false presentations of the *Māyā*. Never-the-less it so happens that the vast majority of the aspirants qualify themselves, not for absolute release but for a kind of preparatory and partial emancipation only. They will not, however, have to redescend into this world, since the seeds of earthly life are completely burned up in their case; nor are they quite fit for total absorption into the unqualified Brahman, since they are overwhelmed by an intent longing for admission into the world of *Hiraṇṇiagarbha* the lower Brahman, and for the enjoyment of the marvellous knowledge, powers, and pleasures characteristic of the tenants of that world. *Hiraṇṇiagarbha* is the first-born. He is a divine being clothed in an instrumental body with a very great

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preponderance of the quality of *Saṭva*. He is the *Nārāyaṇa* or the *Vāsuḍeva* the personal god contemplated by *Rāmānuja* or the *Īshwara* of *Saṅkara* or the personal god of most other religionists and sectarians.

Most of the aspirants, who have cultivated apathy for or insensibility to the charms of the earth and of Indra's world, are still fascinated by the marvellous powers and intense rapture of the world of the qualified Brahman.

As a reward for their endeavours towards release these aspirants, who are not thoroughly perfected, enjoy a preliminary release in the world of *Hiraṇṇiagarbha* for long *cycles* of years retaining their individuality or distinct existence. They and the lower Brahman are all phenomenal and finite beings. Their apathy or dispassion and knowledge are both defective. They are too weak to resist the attractions of *Hiraṇṇiagarbha's* world. They do not yet realise that *Hiraṇṇiagarbha*, his world and they themselves confined in their instrumental bodies, are all impermanent and false modifications of the *aviḍyā* superimposed upon the true Self constituting the substratum.

Towards the approach of the *Mahāpralaya* (Great Latency) true knowledge dawns on them. The potentialities of their past self-restraint and self-denial come into play again. They reassert themselves with double force. A surfeit of the sweetest pleasures of the lower Brahman's world is attended with the deepest loathing. The aspirants grow weary and turn away with disgust from their life in *Hiraṇṇiagarbha's* world. They again meditate upon the true Self and discover by degrees that the true Self has yet to be obtained and that their union with it alone constitutes their highest good. Thus during the Great Latency they and *Hiraṇṇiagarbha* are detached from their instrumental bodies and absorbed into the true Self or the higher Brahman in which they enjoy their absolute or final release characterised by eternal bliss.

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This explanation is required to meet the objections raised against the theory of the Unity of the Self.

The individual soul as such is of course false. The Self in its true nature. With the dawn of right knowledge the individual soul parts with its false nature and is established in its true nature as the Self. This is what is meant by merging. The false nature of the individual soul vanishes together.

The reward of most aspirants after release is the blissfulness of preliminary release, enjoyed in the world of *Saguṇabrahmā* for æons, extending to the following Great latency and the beatitude of oneness with the higher Brahman thereafter. Those who are indifferent to the pleasures of preliminary release secure ultimate release directly. How to enjoy the felicity of final release will be explained later. The reward pointed out constitutes the motive for aspirations after release.

The individual soul is by no means an absolute nonentity The substratum Self is indeed real, though the limiting adjuncts forming the super-structure may be false. Even the limiting adjuncts have practical validity. The plurality and manifoldness are as valid for practical life, as if they were real. There are various forms of the qualified Brahman assuming the nature of various deities invested with various gradations of power and helping on the devotee towards his exaltation and final release. Though they are all phenomenal, they are useful and valid up to final release. They are lords of intense sympathy and love, keenly alive to the wants of their devotees, whose service and personal devotion never go unrewarded. They purify the hearts of their devotees, lead them on to realise the futility of all earthy aspirations and exaltation to the world of Indra on the ground of the impermanency of those states, incline them towards the cultivation of dispassion and the practice of meditation. In short a deity

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tends, with the fostering care of a parent, his worshipper whose filial devotion deserves it, until he is restored to the independence of more or less right knowledge and preliminary release.

When the aspirant grows indifferent to the enjoyments of inferior worlds, the attractions of the world of the lower Brahman may prove too powerful for him to resist, he succumbs to them, and grows weary of them until the Great Latency, as it were, is absorbed into the absolute and unqualified Brahman in which he loses his individuality and enjoys the thrill of eternal bliss.

Here we are confronted with a fresh difficulty. If we lose our individuality in our union with higher Brahman, how do we enjoy the felicity resulting from that union? How can felicity be felicity, unless it is enjoyed? The Brahman is enjoying eternal bliss; but that does not relieve us from the cares, toils and hardships of earthly life! In the absence of our distinct existence and specific enjoyment of pleasures we are practically dead in our union with the higher Brahman. Preliminary release of course prolongs existence and augments pleasures; but final release all at once puts an end to our existence.

The following provisional solution of the difficulty with which we stand face to face may perhaps satisfy many. The reward of our self-restraint, self-denial and other disciplinary observances carried through life or lives is the blessedness of preliminary release indulged in for an indefinitely long period. Habituation to the intense pleasures of the world of the lower Brahman causes the released to loathe them and wish for absorption into the unqualified Brahman, no matter whether they retain or do not retain distinct existence and the sense of individuality. But this view is open to the following objection. Distinct conscious existence in the state of final release runs counter to the *oneness* of the Brahman or of his being One without a second.

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Before the origin of the worlds, with their manifold objects, every thing was one and this One was without a second. This unity presented itself as manifold through the instrumentality of a power called *avidyā* which, hiding the true nature of the original unity called Brahman, built superstructures on it. But the Brahman is both in and out and everywhere.

Our release consists in our discovery of our real character Brahman. The blessedness of the Brahman is my blessedness, when my adjuncts, consisting of mind, body, senses, egoity and self-love are dispelled. This kind of final release is no means a state of death, but of maximum life and beatitude joyed in our true nature as Brahman. The chance of such release may perhaps be but cold comfort to us who are still plicated in the *samsāra* and who have not yet risen to a mplete mastery over egoity and nescience. We still cling distinct existence and individual pleasures in release, cause we are still subject to the sway of egoity. As long we remain under the grip of egoity we are unable to preciate or conceive the felicity of ultimate emancipation. hen egoity relaxes its grasp the frame of our mind undergoes a change and we come to relish the release, in our aracter as Brahman which is nothing but the most general d indivisible knowledge of blissful nature.

A forecast of the real nature of our consciousness in ease or union with the Brahman is next to impossible; we e still under the yoke of egoity which divides us from the ahman. A rough idea of it may perhaps be furnished by e following illustration. A man in a dream is distressed to d his skin rather thickened, and his ears, face and remities grown dusky red. He deplores that he has come a leper for life. He wakes from his dream to discover error and realise with satisfaction that he is not a whit paired in health! Here substitute the released soul in

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union with the Brahman for the waking man, and the soul implicated in the *samsāra*, for the dreamer. The case is nearly parallel.

The above argument may be refuted thus: The subject, the object and their relation are the categories of the phenomenal world, but not of the noumenon which is one only. The Brahman enjoys bliss and knowledge, the Brahman is bliss and knowledge. The Brahman's knowledge and bliss are independent of external objects which are phenomenal; they are natural and coeval with himself. They do not admit of change or existence in different degrees and are characterised by no surfeit or disgust. We are all phenomenal beings subject to the operation of the laws relating to the categories. We have had no actual experience of the noumenal Brahman and therefore we are unable to conceive the same Brahman as the subject, the object and the relation between the two in respect of knowledge and bliss. Just as the Brahman transcends time and space, while a phenomenal object cannot help being in time and space; so the Brahman transcends all laws relating to the categories, where phenomenal objects are governed by them.

The Saṅkhyas repudiate all faith in the existence of an eternally free and pure Being which is the cause of the origin, subsistence and reabsorption of the world. They recognise released *purushas* or souls and regard *Kapila* as the first released. They infer the causes of the sentient and insentient world from their effects. Each living being is composed of an intelligent soul and a body consisting of unintelligent matter. The body they derive from the *praḍhāna* (primordial matter) which they however admit to be again composed of *sattva*, *rajasic* and *ṭamasic* atoms. The souls or *purushas* undergo no change. They have the nature of intelligence, but are inactive, indifferent and purposeless. They are all-pervasive

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nd motionless. Living beings originate from the conjunction f the souls with the varying modifications of the *praḍhāna*. The different kinds of animate and inanimate objects are roduced by the varying proportions in which the three kinds f atoms unite together, the *purushas* being connected with he animate. Souls see ; bodies are seen.

No doubt individual beings see or are conscious or ntelligent. Because animate beings are countless, they argue hat the conscious *purushas* are also countless. If they are ountless, they cannot be ultimate. Their common charac-eristic which is consciousness or intelligence is the ultimate ntity and that is one. The diversity of *purushas* is an error. The Saṅkhyas aver that each *purusha* is all-pervasive ntelligence without any substratum and so the countless urushas must of necessity coalesce into one.

The whole apparent world with its orderly arrangement, he mutual adjustment of its parts, the systematised laws overning it, the mutual subservience of gods, men, animals nd plants, creation in harmony with previous merits and emerits and the like disclose the grandest of designs. Such esigns cannot proceed either from the unintelligent *praḍhāna* r from the inactive, indifferent, changeless and purposeless *urushas*. So the *Saṅkhyas* cannot help positing, as the cause f the world, a Being whose nature is intelligence capable of rming designs and governing the subordination and super-dination of the three kinds of atoms with due regard to revious merit and demerit.

With the Veḍānṭins the Self or intelligence as the limate nature of the apparent world is not a mere hypothe-is, but a truth established beyond a doubt by the testimony of nsciousness. The whole universe we can eliminate in magination, but not the Self. Even when we, by a violent retch of the imagination strive hard to eliminate the cons-ious self, it obstinately persists or reappears as the agent of

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elimination. Material bodies reveal no substratum. All that we are conscious of in material bodies is definite clusters of sensations, which, as mere states of consciousness, may be traced to the fundamental self. The assumption of a material cause over and above the Self is an error and a luxury.

Can the ultimate atoms be the cause of the world? The world consists of the Self and matter. The Self is revealed to us by our own consciousness and actual perception is the essence of gross matter. Gross matter is reducible to the subtle or invisible atoms. So the essence of the subtle atoms is latent or potential perception. But all-perception is a state of consciousness which should proceed from the Self or intelligence.

Can a homogeneous and all-pervasive subtle fluid be the primitive cause of the world? No, even such a cause may be reduced to the primeval Self. Besides, no homogeneous substance can by itself be modified into the manifold objects of the world without the action of extraneous agents. Even the change of milk into curds depends upon heat and other extraneous causes. In the beginning of creation extraneous agents are unavailable for the pristine nebula to modify itself. The requisite design for determining the nature and method of evolution is also wanting in the case of such an unintelligent cause.

The apparent world is not the effect or modification of any primary matter. No matter is available before creation. The world is *avivartha* or illusion. The one Self has intelligence for its nature. Without altering its real nature as unity and intelligence, it can become or look many by an act of will. The act of will is accompanied by an elaborate design. The formation of the design involves the bringing into being of the fundamental materials of evolution such as ideas, appearances or false presentations with no real substances corresponding to them. These collectively are the *avidyā* or an illusive and

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entity. It springs from the will of the Self and modifies lf as the apparent world. In as much as the *avidyā* pro- ds from the will of the Self, the Self is the material se of the world. In as much as the Self determines the ture and method of evolution, it is also the operative se.

An act of will on the part of the Self is not whimsical. is a stern and inviolable law. It governs the *avidyā* even the most minute details of its change and modification with e regard to the conditions of time, place and operation. e specious causes of all natural phenomena are the laws of ture discovered by scientists. They are in invariable rmony with the will of the Self.

We are conscious that the Self bears witness to all our ions and enjoyments. This direct consciousness is the st authoritative proof. If it be argued that this direct sciousness too is merely phenomenal it may be observed t one thing is declared false with reference to another ng which is true. The external world has in the foregoing ragraphs been proved to be false. If now a critic argues t the self is unreal, the self-same false argument proceed- g from the critic's own false self proves that the self is l. An absolutely false being is consistently and invariably e. Just as no right conclusion can be drawn from wrong mises, so no truth can come from the lips of a false ng.

There is always an element of pure, untainted conscious- s even in false thoughts and perceptions. This pure ment is the nature of the Self. There may be an absolute ation of all specialised consciousness in a swoon or found sleep; but the unspecialised consciousness or the still continues. We are unable to recollect the pecialised consciousness filling up the gaps of swoon and ep, because the self, as the self itself is hidden from us by

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our limiting adjuncts and we are only conscious of what they substitute for the self. Besides, the experiences of our gross and phenomenal existence are imprinted in the instrumental body and memory recalls them, provided that the impressions are not too faint. Our experiences as the pure Self are not recorded in the instrumental body. They are beyond the province of memory, the operation of which is confined to our limiting adjuncts.

The reality of the Self is the fundamental postulate on which all human enquiry and progressive evolution are based. If the Self is unreal, the world is a phantasmagoria and we are mere shadows.

Thus the whole apparent world, all metaphysical controversies, you and I, and this thesis as well, must after all end in the Unity of the Self.

P. Sankunni Menon

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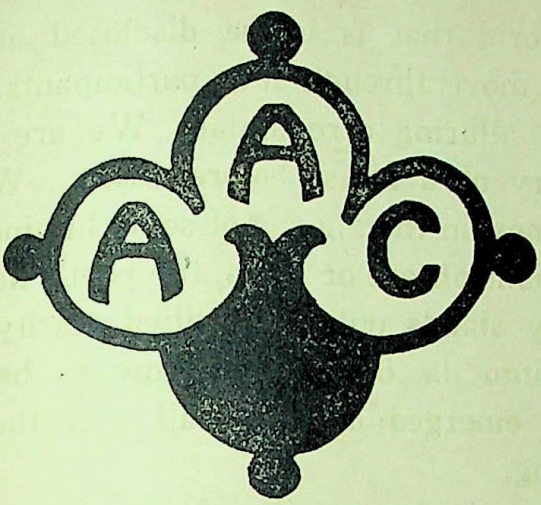

THE ART OF HAPPINESS

ACCORDING TO NATHALIA CRANE THE POETESS

By JAMES H. COUSINS, D. LIT.

THE Muse of Poetry has two special modes for the transmission of happiness to her devotees; the mode of the lightning, in which the first moment of illumination is also the last, and therefore everything; the mode of the flower, in which the last fructifying moment is fragrant with the memory of the first and of all the moments between. For the administering of the happiness of lightning-surprise, Poetry has the aid of a creative mind that has mastered the art of withholding, of reticence, of a sure intuition of the right moment for smiting the surcharged cloud to a flash. In this process the creative impulse is in special league with the shaping power of the intellect. The poet is here truly a maker, as the word indicates. But the quality of the making will be more or less æsthetically poetical according to the pressure of the feeling that condenses like a cloud around the

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poet's guarded secret. In the shadowed approach to that secret, the poet surreptitiously touches into existence all the imaginative world that is to be disclosed at the destined moment. We move through it as participants in some dimly understood but alluring ceremonial. We are touched as the delicate mystery of a forest before dawn. When the flash of surprise comes, in the zig-zag of some luminous idea or the fang of a brilliant phrase or word, the poet's heretofore misty world suddenly stands out in glorified clarity. But it does not fall back into its original shadow to be called forth again. It has emerged once for all into the steady light of understanding.

Poetical surprise is eternally alone. It is the offspring of what the Japanese poet, Yoné Noguchi, calls "the unique moment." It is a door that closes on itself in the act of its opening. It dies in its birth. Two compensations are left to the irrecoverable moment; the special richness of the world that is suddenly revealed before it passes into the valuations of comprehension; and the pleasure of seeing the moment of surprise in others, with its evocation of the ghost of our own original surprise. These pleasures are, however, only attainable when the surprise-poem is read in one's presence. They arise out of the movement from word to word and idea to idea towards the climax. But when the poem is put down in static print, the repetition, in the experience of others, of one's own original pleasure of surprise can only be assumed. That is the case with the poem which, because not only of its element of surprise, but because of certain other intellectual and intuitional features, I propose here to subject to a detailed exposition. Still, if the surprise fails, I have, as will be ultimately seen, other consolations of criticism.

The poem is from the third volume of the American poetess, Nathalia Crane. She was born in August 1913 and her new book published in 1926, *The Singing Cross*

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ontains poems written prior to her thirteenth year. The em is as follows :

THE HAPPY LAND

All the flowers are learned,
All the bees are wise,
Tortoises with pinions,
Moles with sapphire eyes.

Peacocks there are poets
Equal to their tails ;
Hermit crabs usurp not
Houses of the snails.

Everyone is happy,
Even mastodons. . . .

hang the climax in the air for a few moments above the two emispheres of a critical parenthesis.

The happy land of our poetess is a realm in her fourth-imensional imagination, where time and space have lost some their boundaries, for certain of the creatures in her poetical enagerie would look on one another as strangers, and the astodon would be regarded by all except itself as, if not so lf-conscious an affair as an anachronism, certainly as a very cient bad dream. That they are happy we take for granted, r their keeper has told us so. But there is no indication as how they show their happiness. That they can be as foolish any human being in the expression of their happiness we so know ; for in another poem, ferns and rushes shout *rrah*, oaks roar, birds blow horns, " bumble bees lay down d kicked," and what these have done, the other creatures n easily do if put to it. But in " The Happy Land " the etess simply states the conditions through which " everyone happy " ; flowers, once condemned to being merely decor-ve, are given the responsibility of knowledge ; the blunder-g rowdy bee attains wisdom ; the grovelling tortoise is

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endowed with the machinery of aspiration; the blind underground delver gains celestial vision; the two normally incongruous ends of the peacock are harmonised; what the snail gains from the renunciation of the hermit crab the latter gains, we surmise, in a good conscience.

We shall add two words to the last stanza.

Everyone is happy,
Even mastodons,
Just because. . . .

Now we know that the happiness of this new Noah's Ark is not merely congenital, but acquired. It is a recent acquisition, and has an explanation. We feel, too, that the explanation is not all positive, but that in addition to individual levelling up of capacity some common element that previously had held happiness back has now been eliminated. Not a hint, however, of the secret is given to the very last word.

Just because a planet
Dropped. . . .

Suddenly the child in the invisible seer, who has been playing (rather, pretending to play) in a jungle of the imagination, is transformed into the seer in the child who casts the whole burden of their myth into a word that is a complete incongruity at the surface level of the poem, even among animals in the revised and enlarged editions here presented.

Everyone is happy,
Even mastodons,
Just because a planet
Dropped comparisons.

The happy land is no longer a land but a planet and all upon it. The incongruity of the climax suddenly transforms itself and the poem from a play of the fancy into a grave admonition to humanity which is permitted to look into "the happy land" from its own far from happy realm, and learn, if it has the gumption, the simple way to happiness. From time

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memorial the religious teachers along the southern slopes of e Himālayas have unfurled their painted banners in the arket places and told what the World-Teacher, in the form of cuckoo, taught the birds of the Way of Salvation. To-day in ew York a girl does the same, though her banner has not et found its painter.

With the complete poem before us, we realise that every ord in it was directed and attracted towards the final one; d we are sent on the quest of the poem within the poem— s fundamental idea or intuitional seed from which it grew, its finition into ideas, its elaboration into thoughts and images, s æsthetical accompaniment, its vital impulse, its embodiment a verbal structure. This is the order of poetical creation. ut the external approach to poetry is in the reverse order. ur first contact is with words. From their grammatical roupings arise mental and æsthetical responses. These are first mainly processional; but ultimately they merge emselves in an intelligible whole whose intelligibility and ower are enhanced to the extent that it is also beautiful.

The vocabulary and external form of "The Happy Land" e not of themselves remarkable, save in the negative quality economy. The words are adequate and just, but have none the felicity and magic of some of her other poems. The erse-form is the simplest possible. The poem is alive, yet t aggressively so. Its vigour is that of an athlete, even an cetic. Æsthetically it is bald. Only one substantive has a alifying adjective ("sapphire eyes"), and even that adjective not used for decoration but for explication. It has no etaphors. Such pleasure as we derive from it on a first ading arises out of the obvious whimsicality of promoting owers to the rank of paṇḍits and turning tortoises into air- anes and out of the brilliant unnamed but inescapably plied co-ordination of sound and colour in the voice and tail the peacock. But these pleasures are not æsthetical,

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they are intellectual; and it is when we examine the poem for its "fundamental brain-stuff," that we begin to realise the genius of this wizard of words, and to feel also that the sources of her genius are at deeper levels of her nature than those that are usually affected by external influences, and that she is not merely a prodigy of literary mediumship, but an authentic creator, probably an opener of the new era in poetry.

The mental structure of the poem seems at first sight quite simple. We witness a procession of creatures which moves in the world of the imagination with complete unity until the last word. But then that curious transformation of significance, the surprise to which we have already referred, takes place. The last line, which seemed the last descending step on a verbal staircase, is suddenly found to be the turning point on a treadmill that throws us back to the first line to begin the descent all over again, this time with both eyes (rather, with both the outer and inner eyes) open to the *double entendre* of the poetess. We are in a Midsummer Night's Dream of human types masquerading not only for their own pleasure but for our profit. Bottom the Weaver has not donned the ass's head here; but the compassionate wisdom that shines from somewhere behind the allegory makes us feel that, if he had done so, it would not have been the mask of the breed on which humanity has fastened its own dullness, but of that mystical species—the ancient symbol of the intuition—which entered Jerusalem bearing on its back the embodiment of Divine Humanity.

Translating the young poetess' apocalyptic creatures into human types and their individual completion, we see that the purely decorative person adds knowledge to beauty; blunderers attain wisdom—without, one fancies, losing energy; the lethargic are given speed and exaltation; the only blind receive sight—which the term "sapphire" lifts to the height of the

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heavens; the gorgeously equipped are not stripped, but have their expression from within carried up to the level of their eternal splendour and beauty; the selfish become otherwise. Thus each defective type is perfected by the achievement of its complementary virtue in its own "rôle" as the poetess tells the parts they play in another poem, and individual completion leads to collective happiness. The ancient and odious" folly of "comparisons" has ceased, at least the stage of the poem. But it is not inconceivable that here may come a time when flowers will cease to be satisfied with knowledge and will want to fly, and moles will want to lift up their voices in song. But that is another poem.

Such is the outer significance of "The Happy Land." It is laid on with a curiously geometrical design which probably few readers will have noticed and which may (such is the mystery of poetical creation) have been worked out without the conscious co-operation of the author's external mind. An invisible vertical line separates the first stanza into western and eastern hemispheres, the creatures and their implied limitations being ranged on the left of the meridian (flowers, bees, tortoises, moles), and their extensions of faculty on the right (learned, wise, pinions, eyes). The second stanza is divided into two horizontal planes and each plane into two sub-planes, the upper sub-plane in each case holding the creature, the lower holding the quality. The third stanza is divided into two planes, the upper announcing the happiness of the creatures, the lower stating the cause of their happiness. This structural sense is innate in Nathalia Kanane. It is evident in practically all her poems. It goes deeper than any possibility of imitation. Indeed there is little in English poetry from which it could be imitated. It is not merely a mechanical construction such as any mediocre melodist for music-halls turns out to order, nor is it the

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product of long practised verbal sophistication like George Herbert's "Call." It is organic in our poetess' genius, and in "The Happy Land" has a closeness with the inner structure that would be admirable in any writer and is amazing in one so young.

That inner structure, which takes us a step nearer the ultimate thing in the poem, is seen when we make a further translation, not this time into an allegory of human types, but into underlying psychological qualities. The first stanza is entirely subjective. It sets out the qualities of knowledge, wisdom, aspiration and vision. Notwithstanding the rapidity with which the poetess appears to seize scientific and other facts and ideas and turn them to poetical uses, we can hardly assume an extensive knowledge of psychology in either its experimental or philosophical aspect. But her ability to contact reality is evident. Her eye is on the essential things from which systems elaborate themselves. Psychology has not made her poem, but her poem has made psychology, and made it in the exact order that both inner vision and outer science have apprehended—knowledge that is accumulated through experience, wisdom that is distilled from knowledge, aspiration that wisdom induces, vision that is aspiration's reward . . . The second stanza is the horizontal projection into expression of the qualities of the vertical aspect of the first stanza. The first plane of the stanza visualises personal expression under the glyph of the peacock turned poet. The second plane visualises collective or social expression; and with deep wisdom the authoress expounds the ancient and eternally valid doctrine that the attainment of human happiness in society is only possible through the giving up of selfishness and the usurpation of mere power . . . Little wonder that, with the attainment of such individual qualities, with personal expression at its fullest, and collective expression at its freest, happiness should

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the natural atmosphere of this good Land of the imagi-
ation, a happiness so complete and so firmly established that
ven that gigantic and vague creature, the mastodon, that is
sually glanced at, and that, one feels, is the embodiment of
e poetess' inner perception of the crude elemental impulses
humanity, joins in the general felicity. The poem is, indeed,
most a paraphrase of the spiritual evolution of humanity
s set forth in the hoary scriptures of India with whose
ought the poetess has many points of affinity. The end of
at evolution is the reattainment of the temporarily lost Bliss
Ananda) of the Cosmic unity. Thus the vision of the wise
en and women of old is reiterated in poetry by this the
youngest of the seers." Her utterance is less convoluted
an theirs, but not less true. Its *naïveté* is not that of
hildishness but of the true originals who herald the new
as in poetry with discovery, this time with the discovery of
e spirit. The classicists have sung from the mind, the
manticists from the heart. Nathalia Crane, it seems to
e, has tuned her music an octave above either, and has
ready welded into a single expression the formal sense of
e one and the adventurous impulse of the other.

The central concept of the poem, from which its outer
d inner theses elaborated themselves, is the attainment of
ppiness through a balanced expansion of capacity and the
mination of unnatural distinctions that provoke disinte-
ating comparisons. These two aspects of the art of happi-
ss are not treated in the poem as mere "literary ideas."
ey are a true reaction of the essential nature (the intuition)
the poetess to the condition of false distinctions and stultified
pacities that she has sensed around her. They have sub-
anean connections with other poems which show that they
long to the substance, not the accidents of her inner life.
e tortoise and the mole appear in "The Forms of Poetry"
extraordinarily clever verse summary of a book of literary

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criticism under the same title by Louis Untermeyer). Here she sings of

> The flask of oil marked to anoint the mole,
> The wings the tortoise spreads within his soul.

This destining of the burrower in the darkness to the highest consecration, and the attributing not only of the rudimentary capacity but of the desire for ascension to the "soul" of the tortoise, belongs to prophecy, but to a modern prophetic vision, and perhaps particularly to articulate womanhood. Tennyson believed "that not a worm shall be destroyed" but he did not set his worm on the Pilgrim's Way to the highest. Emerson got nearer the inevitable conclusion of a complete law of evolution when he overheard the grasses plan

> What they will do when they are man.

Our twelve-year-old poetess carries her vision forward with a fearless unflinching sweep, for she is certain in her heart of hearts that, for all that she can conceive in the imagination, and that may confuse others,

> Somewhere there rests a reason,
> Somewhere a royal code.

But Nathalia Crane's vision is not all forward. Some instinctive logical necessity of her mind moves a step backward for every step it takes forward. Her sense of evolution feels the need of a balancing involution. The higher her branches the broader and deeper her roots. This bends the lines of her thought. Like all the true seers her vision is not linear and therefore obvious, but spherical and therefore significant. Her music has the vertical quality of harmony. It has contrapuntal austerity relieved by caprice. But it has not yet taken fully on the charm of melodic line. This will come, one believes and hopes, with the development of life.

The circular motion referred to brings her naturally to the region of the archetypes. She apprehends an originating intelligent Purpose behind the phenomena of life. In "The

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" she notes the capacities lacking in the creatures that ppear in "The Happy Land." Then she sings:

The hyena limps on his left hind leg,
He has done it these ten thousand years,
With a laugh all his own, half gurgle, half groan,
And an eye on the Freudian seers.

e sideways glance at the psycho-analysts by the limping yena, with the hint in the next stanza that there are certain ings which even they have not explained, gives the same partation of human implication that we find in "The Happy and" with its indication of a hidden dialectic. "The yena," with its doctrine of the watchful and justifying chetype for each expression of the Cosmic Life, is indeed e prologue to "The Happy Land."

The hyena limps on his left hind leg,
The eyeball still sleeps in the mole,
But back of the beast is standing his priest—
The symbol that sanctions the whole.

e word *rôle* is not merely a rhyme for *mole*. The poetess ight have put any other of her imaginary beasts into e second line of the stanza. But in the depths of her eative consciousness she was moving towards the expression the idea that everything in the outer world is performing its per part in what a Hindū would call "the Play of Brahmā." single English word could better express the idea than *rôle*, d the mole may consider itself favoured by the exigencies rhyme. One climacteric point in that Play is reached in e attainment of happiness in "The Happy Land;" and thing is more stimulating in the literature of to-day than remarkable vision of this ancient child, across and beyond skyscrapers of the complex mechanised civilisation in hich she has taken incarnation, into the verities of nature d humanity and the intentions of the Divine Mind.

James H. Cousins

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MARTHAS AND MARIES

[The following note was sent to the Editor of *Notes and News*, London. Over-zealous persons in the T. S. and in the Order of the Star are apt to forget that both Marthas and Maries are necessary in the world; they are complementary, not opposed, to each other.—A.B.]

DEAR SIR AND BROTHER,

May I express my deep regret for the appearance in your columns of the flippant and somewhat sarcastic note which appeared on our revered Krishnaji's address to the Theosophical Order of Service at Ommen. The nervousness which the writer mentioned has passed away completely since the consciousness of Krishnamurti was merged in that of the World Teacher. It was natural to a young man, essentially modest and reserved when speaking before one whom he regards as Mother. No trace of that is now visible, as all know who heard his Camp Fire Talks this year.

There must be Marthas, and Maries, as each body must have a brain and a heart. We who are the Marthas of the world need to be reminded not to be "careful and troubled about many things," for there is but One Worker, without whom as Shrī Kṛshna said, "the worlds would fall into ruins," and we are the channels of His Power; when we are "careful and troubled" we are forgetting the One Worker, and are thinking of ourselves instead of His Power, His irresistible Might.

The Maries should remember that the Marthas make it possible for them to bask in the sunshine, while the Marthas toil in the heat. Jesus and His disciples would have gone fasting and sleepless, if Martha had not supplied the food and the bed. Why then should we be critical and lopsided? It is better to remember that He who said of the Maries that they had "chosen the one thing needful," said in the final judgment to the Marthas who had fed the hungry, given drink to the thirsty, visited the sick and the prisoners: "Inasmuch as ye have done it to the least of these My brethren, ye have done it unto Me."

ANNIE BESANT.

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THANKS FOR BIRTHDAY GREETINGS

I SEND grateful acknowledgments to all who have sent me birthday greetings, but it has not been possible to arrange the list in due time. Friends will pardon the delay caused by travelling.—ANNIE BESANT.

Sections: England, Scotland, Ireland, Norway, Australia, Italy, Argentine, Austria, Sweden, Bulgaria, Denmark, Germany, Holland, New Zealand, Burma, Java, Jugoslavia (Convention), Porto Rico, Rumania, Portugal.

Lodges: Leadbeater, Besant, H. P. B., Doncaster, Southampton, Shanghai, Hongkong, Leadbeater, Krishnaji, Gothenburg, Orion, Colwyn Bay, Glasgow, Olcott, Wayfarers, Chelsea, Bath, Leadbeater, Besant, Barry, Gautama, Brisbane, Melbourne, Blavatsky (Sydney), New, *U. S. A.*; Herakles, S. Germain, Omaba, Batavia, *Java*; Solo, Bandoeng, Orion, Annie Besant, K. H. Nachikelas, Youth (2), H.P.B., Frankfort, Malinö, Langside, Medan, Huizen, Melbourne, Brisbane, Blavatsky, Gotenborg, Batavia, Berlin (5), Loto Blanco, Santiago, Onfeo, Annie Besant, K. H. (Havana), Egyptian Lodges, Shri Krishna Guntur).

Centres: Bow, Huizen, Gibraltar.

Star Members; Porto Rico; Burma Group; Madanapalle, Hampton.

Star Groups: Poland, Poona, Luxembourg, Hampton, Holland, Hyde Community, Wales, Denmark, Burma, Porto Rico, Norway; Indonesian, India, Italy.

Round Table, English Section, Scotch Section, Australian Section, Sweden, India.

LIBERAL CATHOLIC CHURCH: Denmark, S. Michaels, Huizen Mary's Pro-Cathedral, S. Alban's, Sydney.

CO-MASONIC: *Chapters*, S. Michael, Holy Grail, Australian Chapters, S. Albans, H.R.A.; Folkstone.

Lodges: Harmony (Southampton), Harmony (Bombay), Australia Lodges, Whitestone Mark, Jupiter, Service, S. Alban, Brethren of Finland.

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Miscellaneous: T. S. Meeting, French Theosophists; Krotona Community; T. S. Members University Club, Minn., U. S. A.; Theosophical College, Madanapalle; Russian Theosophical Group, Berlin; Hilarion House, Headquarters Staff (England), Guindy School and College, Benares Schools and College, T. P. H., Adyar, Adyar Residents, Vegetarian Society (Manchester), Italian Order of Service, Checo Psychical Society (Finland), Theosophists in Ireland, Theosophists in French Headquarters; North Wales T. S. Group; Young Theosophists Barry; Argentine 9th Convention, The Manor (Sydney); Iceland Brethren; Italian Order of Service; China Lodges; Besant School, China; Young India, E. S. Members, Denmark; Samaj Samata Sangha.

THE PASSING OF THE PRESIDENT OF THE BARBADOS LODGE

THE Barbados Lodge of the T.S., British West Indies, deeply regrets to have to record the passing over of its President Mr. Edward Drayton which occurred on 31st day of May, 1927. Mr. Drayton was a sincere and enthusiastic Theosophist of many years standing, and displayed untiring energy in the work and upkeep of this Lodge. His was the work of planting the seed of Theosophy in this Island, and the duty is ours to continue the good work which he began, and to do all in our power to assist the growth of the tender plant he has left us, and to join in the work of Our Masters and Elder Brethren. May They Protect us by Their Power, inspire us by Their Wisdom, and energise us by Their Activity.

G. CLYDE WILLIAMS,
President

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REVIEWS

The Theosophist's Attitude, by the Rt. Rev. C. W. Leadbeater; The Rt. Rev. G. S. Arundale; Yadunandan Prasad; C. Jinarājadāsa. (The Theosophical Publishing House, Adyar, Madras, India. Price Re. 1.)

The book is made up of the four Convention Lectures of the T.S. Convention held in December, 1926. The four topics are as follows:

To Death and the Unseen,
To Nationalism and Internationalism,
To Science and its Message,
To Art and the Arts.

To any one the above names are enough to guarantee the value of the book, but to the ten or twelve hundred who were wise enough to take the effort and be present at the time of their delivery there is the added value of awakened memory, memory of a rare and sacred event. For it was unusual for so many keen minds and noble souls to be together, many more than those above listed.

The venerable elder brother was at his best, he gave us a review of the situation in 1882 when he joined the T.S. and rapidly yet fully covered the salient points that make death a wise provision and the unseen worlds at least charted oceans for each navigator who sails forth at the end of his life on Earth.

George S. Arundale was his usual inimitable self, pointing out the fine line that makes the citizen of the world none the less a perfect exponent of the race and nation, of his physical body. Showing the duty of each to be a message to the whole humanity, he gave much common-sense advice as to our duty to the state, art, religion, food, etc., of our home and country. Brotherhood, and its practical, not theoretical, application was his watchword.

A lover of Truth like Y. Prasad cannot but link the Science of Truth and the truth of Science in a sympathetic and understanding spirit. The essence of it is admirably given in this book, and will help our youth to see the facts without losing the vision of the Real.

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The closing lecture of the four is Mr. Jinarājadāsa's, but much shortened, yet giving all the more succinctly his stirring advice by which each one of us may reach the appreciation of Beauty, the use of Beauty, the stimulus of beautiful surroundings.

So the whole 104 pages are worthwhile to the reader who would relate his ideals to the work-a-day world, or vice-versa.

A. F. KNUDSEN

The New Civilisation, by Annie Besant, D.L. (The Theosophical Publishing House, London. Price 2s. 6d. net.)

The four chapters of this book are four lectures delivered at the Queen's Hall, London, in June, 1927. The headings are:

I. The Crumbling of Civilisation.
II. The Religion of the new Civilisation.
III. Education in the new Civilisation.
IV. Economics of the new Civilisation.

In the first Dr. Besant shows in a few words, what so few are willing to admit to themselves—the collapse of our social order or rather the absence of those fundamental principles, consideration, mutuality, veracity, without which order cannot be maintained. Then, realising the need, she shows us in few words, the way to Truth in religion. The New Education will give us the insight, now ignored, with which we will consider, understand and adjust all our values, and then in the end, make better men. Without the new economics we will go on breeding badly, feeding poorly, housing indecently the masses of our humanity, especially in Europe. How then can we hope for a finer average man and woman, how eliminate the "submerged tenth" that poisons the whole body politic. No chain is better than its weakest link, nor is any city above its own slums. The degraded are preventable rather than curable. In a book of but ninety-one pages the whole is outlined. The responsible citizen will get here the stimulus to read deeper and act nobler. The need for quick action, to save what is good before all is lost, is very clearly set forth.

CO-OPERATOR

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1927

The Annie Besant Calendar, by Theodore Besterman. (The Theosophical Publishing House, Ltd., London. Price 5s.)

This is uniform in size with *The Mind of Annie Besant*, and in a sense it is a complementary work. The book is arranged with space for three days on each page, and for each day of the year a quotation of at least a full line is given. These are grouped in each month around a certain subject, and in the month all excerpts deal with the same topic. For January the topic is Self-knowledge and Self-discipline; February: Law and Justice; March: Thought and Discrimination; April: Peace, Joy and Beauty; May: Wisdom; June: Truth; July: Love and Service; August: Knowledge and Understanding; September: Freedom and Duty; October: The Future; November: Tolerance; December: Religion and Morality.

All the quotations are good, few if any are prosaic or commonplace. Anyone not acquainted with Annie Besant will get from this a fine introduction to the whole field of her writings, and few will be so dull as not to wish for more. Mr. Besterman has in these two books earned the thanks of the whole Theosophic Movement, for it is easy now to put something small yet attractive in the hands of every enquirer. It is enough for the superficial, it is a doorway to the world of literature for the thinker.

A. F. K.

The Mind of Annie Besant, by Theodore Besterman. (The Theosophical Publishing House, London. Price 5s.)

The book is neatly gotten up, and a convenient size, it comes also well timed, for nothing could be a better memorial to the heroic life-work of the President of the Theosophical Society than just such a record and analysis of her line of thought, on her eightieth anniversary.

Mr. Besterman is to be congratulated on his careful yet enthusiastic presentation and criticism, and more so perhaps on the accumen with which he has chosen the excerpts from her own writings with which he illustrates the various points of the discussion. He knows her writings as few do, and that adds much to the value of the book.

The fields of Dr. Besant's mind, the fields of her activity, taken into consideration show at once the genius and greatness of her soul. Any one of them would make one prominent in his field. They are:

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Education; Crime and Punishment; Four Social and Humanitarian Problems; The Status of Women; Socialism; India; Race and Nationality; Theosophy. The number of quotations is taken from 145 of her books and magazine articles. On all of these subjects she writes as an expert, for she is an authority, having first-hand knowledge through personal observation and tests. In all that Dr. Besant writes about she is first and foremost the scientist, exact science and fearless allegiance to truth being her two great characteristics; hence her power and her charm. The book is invaluable for all truth-seekers, for it gives an introduction to the Annie Besant literature, which was already too large and diversified for the ordinary reader. With this as a guide each can find readily the books on his own special line, be it India or prohibition. In whatever it is one is sure of finding a new and forceful line of attack.

KAHUNA

The Mental Body, by Lieut.-Colonel Arthur E. Powell. (The Theosophical Publishing House, London. Price 12s. 6d.)

This volume is the third of the Series by Lieut.-Colonel Powell; may we expect another, on the Causal Body? The book is purely one of compilation from the recent literature on Theosophy. The Author selects well, and the busy man of to-day will find in each volume a consistent and to some extent detailed account of what has so far been discovered in the three planes covered by the series. In *The Mental Body* we have the selected informations of six Authors, taken from 39 different books, and woven together to make a most readable text-book for the study class. It saves one years of reading and recollecting, it is also a handy reference book for those who lead study and question classes.

The only criticism one should make is the size and price of the book. The Author has run a little too far afield in the chapters on the mental plane and its geography. In fact Chapters XIX and XXII to XXXIV, belong to another book, and the causal-body heavens, the ākāshic records, etc., merely outlined where they touch the life of the mental body. The price is too high for the casual reader, who is the average man, and travels third class. But that complaint is born of a desire that many may have access to the book as a whole, for the 331 pages are full of what man wants to know.

A. F. K.

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Reincarnation and Islām, by Nadarbeg K. Mirza. (The Theosophical Publishing House, Adyar, Madras. Price As. 14.)

As Reincarnation has been repudiated by many Moslems, on account of its being "not in the Korān," it is with real joy that we hail a Defender of the Faith finding some reference to it. The book is by a real Son of Islām, and he seems to find the law quite compatible with the teaching of Mahommed. The book is small for such a weighty subject. But as far as quotations go in support of the matter, there is evidently no abundant supply. The research seems to have been thorough and the proof convincing, to one whose education is liberal. But it will convince anyone who is sure there is no truth except in the Giant words of the Prophet (blessed be his name) is for the future to show. There is much in God's Universe that is not in Bible or Korān, and the fact of rebirth may be one of them, that does not prevent the LAW from operating. May the book stir many to deeper interpretations of their holy scriptures.

A. F. K.

Zodiacal Influences from Seed to Flower, by Ethel Bret Harte. (The Theosophical Publishing House, London. Price 3s. 6d.)

A very readable little book of 62 pages. The Author brings out some very new ideas, and suggests correspondences that to many are not self-evident. For these a deeper analysis and discussion as well as proof would be appreciated. The reader discovers in the Introduction a chart of the Globes in the various Chains, and each Globe has a Zodiacal Sign assigned to it, as if each Globe had but that one influence for the term of its life. As all are simultaneously active, the idea of the chart does not seem clear.

Nothing further is given in the text on this matter. But the six chapters are devoted to the six pairs of Signs, paired as opposites, and it is in these that the "Seed" comes to "Flower". It is rather a graceful sketch of the influences, emphasising similarities rather unduly and ignoring the innate and individual values of each Sign. One would like to ask the question as to the number of incarnations an Ego spends in making the circuit. The implied regularity is the weak point in the scheme.

VIRGO-GEMINI

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CORRESPONDENCE

No one can quarrel with Lady Emily Lutyens for holding the views which she expresses in THE THEOSOPHIST[1] nor even for expressing those views if she thinks them of general value and application. But I think many people will agree with me in objecting in the strongest possible terms to the *way* in which she has expressed herself. In the first place, it is scarcely possible to read the *title* which heads her remarks without putting the stress on the last word, and that converts the all she has written into a challenge to every reader. I do not think it is unfair to say that it amounts to this: "I have decided to throw up everything—to abandon every other line of work—in order to devote myself and all my resources wholly and solely to helping Krishnaji in his work." So far admirable and unexceptionable; but, in effect, she adds: "Do not you, dear reader, think it is time you did the same!" —this being the obvious implication of the title.

Suppose we apply it to individuals; does Lady Emily think Bishop Leadbeater should resign his office as Presiding Bishop of the Liberal Catholic Church in order to place all his resources at the service of Krishnaji, and that Dr. Besant should resign her office as head of the Co-Masonic Body for Britain and its Dominions, and that Mr. Jinarājadāsa should resign his office in the T.S. and so forth? If not, then nor should anyone of us resign a single one of the obligations we have entered into or the responsibilities we have voluntarily taken on ourselves.

The objectionable implication in Lady Emily's remarks is that all the movements which she refers to have now really lost their value or importance; or at least that they have become, relatively to Krishnaji's personal work, so unimportant that we can afford to neglect them. What is the use of the Freemason's mystical building when the great Master-Builder is building a new social order in our midst? What is the use of a backward-looking Church whose principal Sacrament is "primarily a commemoration of the past" when the living Teacher is with us? This is what her remarks amount to.

Lady Emily's remarks could not do any harm were it not for the well-known tendency of the mass everywhere to flock to support the latest movement or development with the utmost enthusiasm, but without first making sure that they are not neglecting responsibilities they have already undertaken. Will the time never come when we

[1] P. 679 for September.

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e able to realise the Great Work as one, and are able to see all the ferent organisations and lines of activity as so many departments that one Great Work?

D. H. STEWARD

PĀRSĪ THEOSOPHISTS

a time when the whole of India is making a forward step in shing the demon of Communalism which has been working havoc this great Land, that it should have been reserved for a President a Theosophical Lodge at Navsari to launch a campaign in favour of clique of Pārsī Theosophists is not merely pitiable, but, shall I say th all deference to the gentleman concerned, ridiculous.

The gentleman has ransacked the past records of well known rsi Theosophists to bolster up his plea, notwithstanding the very creditable records which some of these very names are associated th in the T.S. world.

Apart from all this, I am sure that every Pārsī Theosophist, pecially the young Theosophist, who wants his community to merge elf in the Indian Nation and thereby deliver what message the mmunity has to give through his chosen Motherland, will revolt the separatist tendencies which, from time to time, have been rring our record of progress. To-day we want to be Indians first, everything else next. Following the religion of our great roaster, adoring the Sun, the Great Physical plane expression mmon to Humanity, we Pārsīs look upon India as the land ough which Zoroaster's great faith can express itself fully. It is to s great adopted Motherland that we were sent when our religion s threatened with extinction, that too to help in keeping our fire" alive; and it would be sheer folly were we to start mmunal tendencies now within the fold of the Theosophical Society eady chosen as the nucleus of the "World Religion" to be. The nce fact of our being called Pārsīs is no excuse for attempting ntegration. Let the old go their way. Why should they impose ir narrow judgments upon those of us who want to be of the sent and of the future? We unhesitatingly state that the writer his ilk do not represent young Pārsī opinion. They are of a gone past. Let the dead past be.

B. H. MEHTE

NATURAL PIETY

e point raised by Mr. Rawdon Briggs[1] is an important one: if the that is inflicted on the lower creation produces results from ich good ultimately emerges, then surely it is commendable and

[1] The October THEOSOPHIST, p. 109.

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"it is therefore presumption on our part to endeavour to mitigate or prevent all man—caused pain and terror."

In the first place I should mention that when I spoke of the pain inflicted by "relentless persecutors," I had in mind *animal* persecutors chiefly. Even if we succeeded in establishing *Ahimsa* as a settled policy, adopted and practised by the whole of humanity—supposing such a thing were possible—there would still remain the cruelty inflicted by animals on each other, which, it must be admitted, constitutes most of the cruelty that there is in the world. There appears to be no way of eliminating this except by destroying the greater part of the animal world, which would in itself be a master stroke of cruelty. Nor is there any hope, except by adopting cruel methods, of making the whole of humanity renounce cruelty. The spirit of destruction is imported by us from the animal state, and it is only when we are far advanced in the human state that we see the folly of it all.

But we must also consider the effects of cruelty upon the author of it. Ruskin has said, "It is in the blunt hand and the dead heart, in the diseased habit, in the hardened conscience, that men become vulgar—nay, bestial, brutal." It has a retrograde effect upon one, dragging one down in the evolutionary scale. There is, in fact, nothing that so hampers one's spiritual advancement as cruelty of nature. We are told in *At the Feet of the Master*. "Intentional cruelty is purposely to give pain to another living being; and that is the *greatest of all sins*—the work of a devil rather than a man . . . The karma of cruelty is the most terrible of all". In connection with the passages I have italicised let me quote again from Ruskin: "Great men do not play stage tricks with the doctrines of life and death; only little men do that . . . means what he says; and means it with his might too".

If, then, we are to deter men from inflicting pain, it must be by pointing out the effects of their action upon themselves. It is a sad reflection that pain is necessary in this world—whether it be the Kali Yuga or any other age—and not only for the animal world, higher or lower, but for men and the very best of men. How many of the world's masterpieces, literary and otherwise, have been wrung from their authors by sorrow and distress. But, whatever the effects upon the victim, the infliction of pain always has very serious effects upon the doer.

"Woe to the world because of offences: for it must needs be that offences come; but woe to that man by whom the offence cometh."

Joy and sorrow have, each of them, its own uses for us in this life, but it is only the giving of joy that is a blessing both to him that gives and him that takes.

ARTHUR ROBSON

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BOOKS RECEIVED

The following books have been received and will be reviewed in early number :

Reincarnation and Islām, by Nadarbeg K. Mirza ; *The Hindū Colony of Cambodia*, by Prof. Phanindra Nath Bose, M.A., *The Religion of Zarathushtra*, by Trach Jehengir S. Taraporewala, B.A., Ph.D.; *The Theosophical Attitude*, by Rt. Rev. C. W. Leadbeater, Rt. Rev. G. S. Arundale, M.A., LL.B., D.L., Y. Prasad, M.A., B.Sc. (Lond.), C. Jinarājadāsa, M.A. ; *The Dramatic History of the Christian Faith*, by Dr. J. J. Van der Leeuw (T.P.H., Adyar) ; *A Traveller through Time*, by Laetitia Wilhall (Percy Lund, Humphries, 3 Amen Corner, London) ; *Zodiacal Influences from Seed to Flower*, by Ethel Garret Harte ; *Progressive Mentalism*, by M. Zumsteg ; *The New Civilization*, by Annie Besant, D.L. ; *The Annie Besant Calendar*, by Theodore Besterman ; *The Mental Body*, by Arthur Powell ; *The Mind of Annie Besant*, by Theodore Besterman ; *A Syllabus on Esoteric Christianity*, by Daisy E. Grove ; *Bulwer Lytton as Occultist*, by C. Nelson Stewart (T.P.H., London) ; *The Ring of Return*, compiled by Eva Martin (Philip Allan, quality Court, London) ; *Economic Righteousness*, by Archibald Stewart, C.A. (C. W. Daniel, London) ; *Burials of the Algonquian, Siouan and Caddoan Tribes, West of the Mississippi*, by David T. Bushnell, Jr. (Washington Government Printing Office, 1927) ; *Child Training in the Light of Theosophy*, by Prof. R. K. Kalkarni ; *Occult Methods of Healing*, by Jane K. Adams, A.B. (The Theosophical Press, Wheaton, Illinois, U.S.A.) ; *A Few Problems Solved*, by Durganath Ghose Tattvabhushan (D. N. Ghose, 31/2, Harrison Road, Calcutta) ; *Tantrik Texts*, Ed. by Arthur Avalon, Vol. XII, *Tantrarāja Tantra*, part II, Chap. XIX—XXXVI, Ed. by Mahāmahopādhyāya Sadāshiva Mishra (Agamānusandhāna Samiti, Sanskṛt Press, Depository, 32 Cornwallis St., Calcutta).

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BOOKLETS RECEIVED

The Temple of Silence, by Salome Isabel Lakeman; *The Divine Message*, by Dinshaw S. Paowalla (L. N. Fowler London); *Verse Various*, by D. H. Steward (Published by the Author, Adyar, Madras, India); *Little Essays in the Philosophy and Religion of Vedānt or Vedānt for the West*, by Ganesh Prasad Gupta.

OUR EXCHANGES

We acknowledge with many thanks the following:

The Messenger (September), *The Theosophical Review* (October), *Theosofie in Ned.-Indie* (October), *Yuga Pravesha* (October), *League of Nations Journal* (September), *Modern Astrology* (October), *The World's Children* (October), *The Canadian Theosophist* (September), *Bulletin Théosophique* (August, September, October), *Light* (October), *Revista Teosòfica Chilena* (September), *The New Era* (October), *The Herald of the Star* (October).

We have also received with many thanks:

The Journal of Oriental Research Madras, (July, 1927), *The Vaccination Enquirer* (September), *Theosofisch Maandblad* (October), *La Revue Théosophique Le Lotus Bleu* (September), *Kòinònea* (October), *Teosofisk Tedskrift* (August, September), *Bhārata Dharma* (October, November), *Teosofia en la Plata* (August, September), *Pewarta Theosofie* (October), *The American Co-Mason* (September), *Theosophia* (October), *De Theosofische Beweging* (October), *German Printer*, 1927, *National Living* (July, August), *The British Buddhist* (October), *Heralde Teosofico* (September), *Theosophy in Ireland* (July, September), *Carnival Number, Toronto Theosophical News* (October), *Blavatsky Press Bulletin* (November), *Cherag* (October), *The Vedānta Kesari* (November), *The Dawn* (October), *Grah Laxmi* (October).

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The Fifty-first Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

For the second time since my feet first touched the sacred soil of India, I am far from her shores on the Anniversary of our beloved Society. The distance is so great that it was not possible for me to receive the Annual Reports in time to write my own Report, but my beloved Brother, the Vice-President, takes my place. Now, long afterwards, I write the Presidential Report, that no gap may remain permanently in our records. I cabled my usual yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality.

May Those, who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energise it by Their Activity :

The General Work of the Society

The Theosophical Society, long ago in the days of our revered Teacher, H. P. Blavatsky, was consecrated by One of its inner Founders as "the corner-stone of the religions of the Future". That it will ever remain, adding to the pearls forming the "Mâlâ," the Rosary, of our Human Race, the religions of the sixth and seventh sub-races of the Aryan Mother-Race, onwards through the sixth and seventh Mother Races and their daughters yet to come. That is its glorious destiny, of which none may rob it. As I glance back over my own three Presidentships, I see how it has grown from the eleven sections, forming the

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Society when it placed itself under my leadership, to the number of forty-two. It will continue to increase, despite the prophecy, ever repeated when a handful of members, who have reached the saturation point of their capacity to receive the Divine Wisdom, crystallise at the point they have reached at the touch of a new gift from its inexhaustible treasury, and leave the common Home, carrying with them, happily, those gifts which they have received.

The exterior aspects of the three objects—the Fellowship of Faiths, the World-University and the Revival of the Mysteries—are growing slowly, for growth in physical forms is slow: "Nature makes no leaps." The first has advanced most, for an American organisation of the same name was started within three or four weeks of the same time, and has worked well in the United States, and ours has had some success in India.

The World-University is acquiring some land, and has three teaching centres at present in Adyar, Java, and London; in the first, Dr. Cousins directs the Brahmavidyāshrama; in the second a union of Educational movements is under it; in the third Professor Marcault is the Director. These render invaluable services.

The Revival of the Mysteries has its outer basis in Masonry and is progressing steadily.

Our International Lecturers

Of these no report was sent to me, so I can say nothing.

Adyar Day

Adyar Day received Rs. 20,375-1-8, of which Rs. 19,717-4-0 were contributed by members in U. S. A. The Treasurer's report mentions how I have allocated the gift.

Revised List of Charters up to the end of 1926

The number of charters granted from the commencement of the Society to 1925 was 2429; it rose in 1926 to 2519. Hitherto the number has been given for each year from 1878, but this repetition

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Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
	T.S. in The United States ...	274	7,511	1,299	
1	" England	154	4,974	644	
2	" India ...	437	6,751	835	
3	" Australia	30	1,688	205	
4	" Sweden	43	1,091	56	
5	" New Zealand	19	964	88	
6	" Holland	45	2,744	282	
7	" France	79	3,258	603	
8	" Italy	33	612	93	
9	" Germany	31	609	91	
10	" Cuba	34	749	120	
11	" Hungary	12	403	33	
12	" Finland	23	616	78	
13	" Russian T. S. outside Russia	12	300	—	
14	" Czecho-Slovakia ...	8	100	60	
15	" South Africa	11	424	65	
16	" Scotland	32	765	69	
17	" Switzerland	10	162	38	
18	" Belgium	12	375	66	
19	" Dutch East Indies ...	30	2,145	206	
20	" Burma	11	387	79	
21	" Austria	14	461	80	
22	" Norway	12	270	20	
23	" Egypt *	—	—	—	
24	" Denmark	10	530	35	
25	" Ireland	7	120	17	
26	" Mexico	23	470	86	
27	" Canada	24	562	50	
28	" Argentina	18	449	79	
29	" Chile	15	260	66	
30	" Brazil	24	360	90	
31	" Bulgaria	8	200	40	
32	" Iceland	7	293	30	
33	" Spain	18	340	61	
34	" Portugal	10	280	26	
35	" Wales	16	310	48	
36	" Poland	17	292	101	
37	" Uruguay	11	185	62	
38	" Porto Rico	19	340	152	
39	" Rumania	7	140	14	
40	" Yugoslavia	9	140	38	
41	" Ceylon	8	76	—	
42	Non-Sectionalised Countries ...	15	332	49	
	Canadian Theosophical Federation	8	187	36	
	Federation of the Lodges of the T.S. in Egypt	5	76	43	
	Grand Total ...	1,645	43,301	6,233	

* See below, for statistics.

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I omit, as anyone can refer to former lists. It suffices to say that 85 new Charters to Lodges and 6,127 diplomas to new members were issued during the year. The total number of members in 1926 was 43,301, showing a net increase of 1915 members during the year, despite the exceptional numbers of resignations, partly due to the false statement that the Objects of the Society had been changed, but chiefly to my own persistent delivery of the good tidings of the approaching Coming of the World Teacher. Most of the members who claim, quite rightly, to state their dissent from my views quite wrongly deny to the President of the Society the right to hold opinions different from their own.

Our National Societies

United States. 462 is the net gain in membership. Numbers are not true measure of progress. Enthusiasm has grown enormously in America. America is busy with establishing a new Headquarters at Wheaton, Ill. The entire amount required for this edifice is being amassed. Members in general are not very rich and only a few can afford to donate freely, and yet the large sum required is being put together.

Libraries all over the country are utilized by our members where free books are placed in the service of the public. "One of our members spends her entire time in this useful work, travelling from city to city . . ." The Theosophical Press continues its useful work.

England. 644 new members have entered, less by 29 than the entries of last year. I had the pleasure of presiding at the Conventions of the four National Societies in the British Isles; at the English one the following resolution was passed, with only three dissentients:

"That in view of world-wide endeavours to re-interpret the fundamental basis of religion, this Convention welcomes all new expressions of religious truth from whatever source, and urges upon Fellows of the Theosophical Society an open mind and a receptive attitude towards every declaration of such truth, with a view to the fuller realisation of Universal Brotherhood."

Mr. Gardner, the General Secretary, reports plans for assisting Lodges to purchase their own premises, and I draw the attention of the

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1927

tional Societies to this scheme proposed by the National Council of gland. A most noted activity has been begun, "The Theosophical ews Bureau," to supply newspapers with accurate information. If embers who have some journalistic experience would supply the wspapers with terse statements when necessary, much can be done to rrect the errors often made in the newspapers concerning the Society d its aims. But for this work to be done efficiently, training is quired, as newspapers will not put in columns of diffused and rambling tter. England has made a point during the last few years of Students Week Ends," and reports a great stimulation of interesting tivity among members.

India reports a new Section of Ceylon from among the members ho have so far been attached to the Indian Section. Six hundred and enty new members as against 388 in the previous year have been dded, and a fewer number ranked as dormant. The scheme of centralisation was approved, and eight Federations have applied for tonomous powers. A sum of Rs. 50,000 has to be collected for the ecting of a marble temple in Shānti Kunja for congregational Hindū ija, and of this sum, with the help of boys and girls and other workers, eady Rs. 5,500 have been collected. Much success is reported in oadening Hindū institutions wherever Theosophists are active. The ction reports the gift to the Indian Section by the President of that anch of the Adyar Theosophical Publishing House which has existed Benares, and says that the gift is calculated at about thirty to thirty-ve thousand rupees. I am very glad to pass this business to the ction, now that it is working at a profit. Regret is expressed that ere are not more lecturers to go about the country, especially to ture in the various vernaculars.

Australia sent no written report, leaving it to its General Secretary, ishop Arundale, to report its activities. I can only therefore chronicle e magnificent enthusiasm and power of inspiring activity in others, ly inferior to his own ; Australia has started a Broadcasting Station, hich was opened by the Minister of Education, and is the first of our ational Societies to have made this forward step. It has a National agazine, *Advance Australia*, edited by the General Secretary. The art and soul of the Section is Bishop Leadbeater, whose untiring work is e admiration of all, and whose wisdom is one of the pillars of the Society.

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Sweden. The thirteen members who came to the Jubilee Convention took back with them many slides and cinema films of Adyar and the Convention. These have naturally provided much interesting material for the instruction of members and for general propaganda. Sweden is organising her Lodges into Federations for the closer linking up of members. A new venture is the Theosophical Book Shop and Studio, which has become a centre to disseminate not only Theosophy but all advanced ideas.

New Zealand reports a year of steady work during which the General Secretary has toured as National lecturer. The veteran worker, Rev. W. S. Short, I.S.O., has also visited a number of the smaller Lodges and given his aid. A new Lodge building has been completed in the chief town of the South Island, Christ Church, bringing the number of buildings owned by the Theosophical Lodges in New Zealand to six.

The Netherlands report many misrepresentations concerning the announcement of the "World Religion," and hence much controversy. One group proclaimed that the Masters of the Wisdom have withdrawn from the T.S. The General Secretary decided to issue all controversial matter in a special supplement, and also to call a special Convention where all could amicably discuss the different points of view. In spite of the temporary turmoil, the work in Holland is stronger than ever. Its Convention was presided over by the President. The subsidiary activities report a healthy development. Needless to say, owing to the International Headquarters of the Order of the Star in the East being in Holland, the Dutch members are given unusual opportunities to show their special abilities in organisation.

France reports two visits from the President. Special stress is laid on the fact that one of the most vital elements of propaganda is literature, and that the Publishing Concern is increasing its sales. Eight new Lodges have been formed, one being in Athens. France has acted as foster-mother to several National Societies, and is now watching over the Lodges in Greece. Prof. Marcault has visited many Lodges in the south of France. Regret is naturally inevitable that he should be called away from France to England, to work in connection with the World University.

Italy. As with France, so with Italy. A large part of the propaganda is through literature. The General Secretary reports a fall in

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membership, one reason being the usual lapse for non-payment of dues. The reason is stated by him as follows: "Another cause is the delicate situation in Italy arising from the recent law on secret societies and the personal and arbitrary interpretation given to it by some members, who think the Theosophical Society comes under that category, whereas the General Secretary points out that T.S. teachings are open to the public and have naught to conceal. Defections in both the above cases may be regarded as gains rather than losses to the efficiency of the National Society, which is thus relieved of carrying a dead weight."

Germany reports that a certain number have left the Society owing to misunderstanding of my announcements at Ommen in 1925. The misconceptions concerning the *rôle* of the T.S. regarding Star work and religious activities, like those of the Liberal Catholic Church, which have been going the round of the various countries, have evidently reached Germany. There is little doubt that in Germany, as in other countries, when these misconceptions disappear, the Section will come back again to its original strength and go forward with greater vigour. The report mentions the distress still existing in the country and the activities of many members to cope with it. An attempt is being made to bring the various organisations in Germany, which have separated from the main Society, to work together with the T.S., at least so far as general lectures are concerned, while retaining their individual freedom of thought and action. Hearty thanks are expressed to Herr E. Peiper for his help in publishing various German editions of important Theosophical works.

Cuba. After eighteen years, the veteran Theosophist, Don Rafael Albear, resigned as General Secretary in order to allow the work to be re-organised by the younger men. The whole Executive resigned with him in order to facilitate the work. A new Board was elected, and the new General Secretary has already outlined many lines of activity which are given in detail in his report. A movement has been started to form a Federation of all the Spanish-speaking Sections so as to link them closely together for the common work. Many Lodges in Central America belong to the Cuban Section, and it is hoped that presently these will form themselves into a National Society of their own, though many difficulties exist owing to the poor means of communication among the various countries of Central America. I wish

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to add my warm recognition of the fine work done by the late General Secretary, who has been the father of Theosophical activity in the Central American countries, and the inspirer of so much good work.

Hungary reports two new Lodges formed, and specially mentions the value of the young Theosophists, who have done work amongst the blind, the poor, the destitute and the unemployed. The finding of a new locality for the Section Headquarters, due to the generosity of Mrs. Rathonyi, enables the work to be developed with fewer drawbacks than in the past.

Finland reports a healthy year's development with no great outstanding feature. Music and song are constantly promoted in connection with the Theosophical work, and the movement is kept on a broad and cultural basis.

Russia. Ever since the persecution of Theosophy by the Soviet Government, the Russian National Society has not been able to exist in Russia. Those exiled Russians who were Theosophists have clung with greater devotion than ever to the ideals, and made scattered groups throughout the world. These groups were made into one National Society, though outside Russia, and the first Convention was held in Prague, a great centre of Russian exiles. The Secretary is our devoted and veteran Theosophist, Anna Kamensky, who this year has received from the University of Geneva a doctorate, for her thesis on *The Bhagavad-Gītā*. The membership of the Russian T.S. is nearly 300, with Lodges in Europe, Asia and America, and members in all the Continents. One of the most severe handicaps among the Russian members is their want of books, and a Committee has been elected to take up this matter. A magazine, *Vestnik*, is regularly published.

Czecho-Slovakia has sent no report, beyond the encouraging fact that it has enlisted 60 new members during the year. It has 8 Lodges.

South Africa reports the formation of a special Lodge, "Brotherhood Lodge" at Capetown, with the object of bringing "our coloured brothers of mixed blood into the T.S." While the first object of the T.S. proclaims Brotherhood without distinction of race or colour, it has not been possible to impose it as an obligation on members or Lodges. Hence in countries where race prejudice is overwhelming, as in South Africa, or in the Southern United States, white people have strenuous

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jection to the presence of coloured Theosophists in Lodges. It therefore a good sign that South Africa is attempting to surmount is difficult problem by having special Lodges where the Brotherhood eal can be carried out in spite of the prevalent race prejudices. The ational Society has been strengthened by the arrival of Captain and rs. Ransom, the latter on the termination of her work as General ecretary for Australia. The late General Secretary, Mr. Bischoff, is evoting himself entirely to the spreading of Theosophy among the rich-speaking members.

Scotland. I have received no report.

Switzerland reports that at last the Section and the Swiss Federa- have amalgamated. The organisation of the Swiss Federation of embers who were outside the National Society was an abnormal currence, and one that was bound, in a small country like Switzerland, handicap the development of the work. Theosophists, as they work gether, often intensify their personal equations, and hence sometimes ry great difficulties of co-operation. In such a case, it is always best r similar-minded Theosophists to form Lodges to do work in their own ay. But so far as the propaganda of the whole country is concerned, is eminently desirable that there should be one National Society only. pecial effort has to be made to develop the German part of Switzer- nd, where Theosophical propaganda hitherto has been weak.

Belgium sends a report which is a statement of work regularly and nscientiously done in the various Lodges with no great outstanding ct. During my travels in Europe, I visited Belgium. Small National cieties, like small Lodges, are more vital in the growth of the whole vement than Sections and Lodges that are numerically large on paper. metimes the devoted persistence and loyalty of small groups does far re to help the movement than they realise, when working under mewhat depressing conditions. Various subsidiary activities are tered by the members.

Netherlands-Indies. Java reports going beyond the two thousand rk in its membership, with 905 Indians and 206 Chinese. The term, Indian," is used in Java for the Javanese inhabitants. The Theo- hical Order of Service is working strongly. The various movements h an educational trend have now been organised as a Theosophical rld University Association.

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Burma reports a thirty per cent increase of membership. Some members of the Rangoon Lodge encountered difficulties regarding the statement as to the World Religion. But the Lodge by an overwhelming majority refused to dissociate itself from the Fellowship of the World Religion. Maung Maung Ji is a welcome addition to the work. An outstanding event was the visit of Mr. and Mrs. Jinarājadāsa. The former lectured on "Theosophy and Buḍḍhism," and the latter on "Child Welfare" and "Aspects of the Women's Movement". A night school has been started with a special view of giving English teaching to the Buḍḍhist Pongyis, or priests, a piece of work for Buḍḍhism greatly necessary, though very much against the wishes of the older priests of Burma. The Burma Educational Trust works under serious difficulties in trying to carry on its two splendid schools for boys and girls.

Austria reports an increase of two active Lodges and also one dormant Lodge being revived. Many members have worked in propaganda, and among the foreign brethren who helped for a while are mentioned Bishop Wedgwood, and from Adyar, Miss A. C. Bell and Mr. Yadunandan Prasad.

Norway. No new activities have been begun. The number of members has diminished, largely due to the economic conditions, and also to the dropping out of the active roll of members who are in arrears. Lady Emily Lutyens visited the Section, but did not speak from the T.S. platform.

Denmark reports the cancellation by the Danish Government of the permission granted to broadcast Theosophical lectures by radio. The result has been an agitation and the creation of an organisation "consisting of as many as possible of the organisations outside the T.S. who are all fighting for the new time, each according to its conception of the ideals of the new time". Forty-two different organisations have joined together, and it is hoped to disseminate the broader ideas by some new method. There has been a certain amount of confusion in understanding the parallel movements and their relation to the T.S. The Executive Committee of the Section has advised the members "to pronounce its sympathy with and understanding of the work of the parallel movements," but at the same time recommending the members to "support every activity which tends to the creation of a definite and clear working-basis for the Theosophical work—a working basis which in no

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ay deviates from the Objects of the Theosophical Society, so that hese always may be clear as well to the members as to the public, and ay not be veiled by the work and the authoritative conceptions which he parallel movements might find occasion to convey to our time". nother activity has been the offering of Theosophical lecturers to utside organisations, which has met with much success. The Summer chool has become a prominent part of the work.

Ireland reports my visit. The members are taking an active part in outside activities which aim at relieving the sufferings of animals, nd the general economic situation also receives our attention". The ational magazine has changed its appearance, and good work is being one through its pages. On the whole in a country "in which the reat majority of the inhabitants are strictly forbidden to attend heosophical lectures," the work is holding its own steadily.

Mexico reports steadiness in the growth of membership, which has een to 470, a course of public lectures on religion was organised for a cturer who was not a member of the T.S. to show that the T.S. platrm was one of spiritual tolerance. During November 15-22, 1925, a heosophical Week was organised "with several public and private stivals which big crowds attended". The Lodges in Yucatan similarly ld meetings in halls and theatres.

Canada sends no report, nor does *Argentina*.

Chile reports that more than 250 public lectures were delivered roughout the country in addition to the usual members' meetings and rious T. S. Anniversaries. The Jubilee Anniversary was celebrated a specially illustrated number of the Section magazine, which has en helpful in drawing the attention to the work of the T. S. Many embers have taken part in "naturist" activities, as also in work for imals, for new education for boys and girls, and other work of a cial character. The year's work is "signallised by a marked improvent in the extension of our ideals". Well done, Chile.

Brazil reports the completion of the Portuguese translation of the st volume of *The Secret Doctrine*, an invaluable gift to the country. he Section publishes two magazines. In Rio, a good deal of propaanda work is done by members writing for the daily papers. Some embers are working for convicts and for the blind. The T.S. Order of ervice has been organised. One Lodge has made a plan of organising

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"trips of propaganda" to three cities of the interior, and has succeeded in founding three Study Centres. Mention is made of the fact that the press of the country is extremely sympathetic to Theosophy.

Bulgaria reports that the public interest in Theosophy has been roused by lectures on India, and on India being the country that could give the most suitable body to the World Teacher. More commodious quarters have been secured for the work, the expenses having been covered by special donations of 33 members, who are giving ten per cent of their income for the work—a most generous action. Would that all members followed it.

Iceland. During the absence of the General Secretary at the Jubilee Convention, two public lectures were organised. The type-written magazine has appeared regularly, and two books have been published, one being a translation of *Education as Service*. The Section has decided to pubish a journal for the purpose of propaganda. Many Clubs have been organised by the members to develop and apply the spirit of Theosophy in the daily life of service.

Spain sends no report.

Portugal reports being much handicapped by the political crisis which has caused hindrances in the way of holding private and public meetings. A few members have resigned owing to misunderstanding of the policy of the Society. Much work has been done for animals, and the T. S. and Star members have joined in developing a National Society for the prevention of cruelty to animals. The high cost of publishing books seriously handicaps propaganda. The General Secretary suggests increasing the dues to Adyar by ten francs per member, so as to create a Central Fund from which loans could be granted to Lodges who are desirous of purchasing or erecting premises.

Wales reports steady work. I visited the Section and presided at its Annual Convention, as already noted.

Poland. No report, probably owing to political troubles. None comes from Uruguay.

Porto Rico held its Annual Convention in July. Though the Section had a cyclone which made roads unfit for travel, forty delegates representing thirteen Lodges were present. Forty lectures were delivered in nineteen towns of the Island, and study groups organised in seven towns. Two papers are published by two members.

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Rumania mentions the loss to the Society by the passing away of Madame Fanny Seculici, who was present at the Jubilee Convention and who passed away at Port Said on her way back to Rumania. The National Society has been formally recognised as a legal institution, which enables the Society to hold property, and facilitates obtaining permission to hold meetings in towns under martial law. The work is proceeding steadily, though not rapidly.

Yugoslavia reports the visit of Bishop Arundale, who gave much help. Also there were other visitors, who were Mr. A. F. Knudsen, Mrs. A. E. Adair and Miss A. C. Bell. Two new Lodges have been added.

Ceylon resumes its life as a National Society, having been a section from 1887-1889. Many visitors have come to help the Lodges to become strong enough to organise a National Society. A magazine is being issued regularly, and funds are being collected for the erection of a Headquarters building. The Youth Movement has been started, and is very slowly making headway. The work has lost a great and enthusiastic helper in the passing away of Mrs. Musæus Higgins.

I heartily welcome Ceylon, our Forty-second National Society, as its culture is different from that of India, and it brings its National mission to the helping of the Theosophical Society. Besides, it was so dear to the heart of our President-Founder, and he worked so nobly and so successfully there in the cause of Buḍḍhist Education.

Unsectionalised

China. The work in China is progressing steadily and all the Lodges are very active. The news of the appointment of Mr. Manuk as the Presidential Agent for China was received with gratification by all the Lodges.

The Shanghai Lodge shows renewed activity under Mr. Calatroni and is doing good work. The Besant School in Shanghai under Miss Dorothy Arnold is working on successfully and is a real factor in spreading Theosophical teaching in China.

At Hongkong during the absence of Mr. Manuk, Mr. Lanepart did good propaganda work by lectures and articles in the daily papers, clearing away many misconceptions about Theosophy and the

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Coming of the World Teacher. Besides, the visits of Mr. Max Wardall, Bishop I. S. Cooper, Prof. Labberton, Mr. and Mrs. Rogers and other Theosophists are recorded. Owing to the increase in the number of Chinese speaking members a new Chinese Lodge was formed under Mr. Wei Tat and Mr. Wong Man Keung, and is doing very good work especially in bringing out publications in the Chinese language. In China Lodge at Shanghai, Prof. Shastri and Dr. Wan A. Hee are doing very good work by holding weekly meetings and lectures which have created marked interest in the Theosophical movement among the Chinese.

Egypt. Three Lodges out of eight in the Egyptian Section returned their charters, so the remaining Lodges are temporarily attached to Adyar Headquarters and are federated under the Presidential Agency of Mr. J. H. Pérèz until the Section is revived. The political conditions in Egypt are not favourable for the present so the T.S. work is going on very slowly, but the Section will soon be revived by forming new Lodges in due course.

T.S. Outposts in the Wilderness

Nairobi. The Lodge reports the addition of two new members during the year and congratulates itself "on faithfully and devotedly keeping the lamp of Theosophy alight under exceptionally difficult circumstances".

Barbados. The Lodge is doing its work steadily. Owing to the ill-health of the President, Mr. Edward Drayton, the Lodge elected Mr. Clyde Williams as Vice-President, who delivers lectures and conducts study classes. The death of Mrs. Drayton, a very sincere and enthusiastic worker, is recorded with deep regret.

Japan. The Mahayana Lodge reports very little activity owing to ill-health of its principal workers. Since Prof. Labberton's departure from Japan the "Orpheus Lodge" in Tokyo has been suspended, but Capt. B. Kon with a few other members has re-started a small centre.

Canadian Federation. The Federation reports a gain of 3 Lodges and total membership of 200. It is very active and is trying to make Theosophy a living influence in the solution of the problems of human growth and happiness. It testifies its hearty appreciation of the cordial

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operation it has always received from the American Headquarters' staff, and from its National President, Mr. Rogers, who visited Canada on a lecturing tour.

Russian Lodges-Federation within the Finnish Section. The Russian Lodges in Finland have unitedly formed themselves into a Federation and have joined the Russian T.S. outside Russia with the approval of the Finnish Section, but have kept their connection with the Finnish Section undisturbed.

The Adyar Library

The Acting Director and his staff record profound feelings of sorrow at the death of Pandit Mahadeva Shastri, the late Director, and express their sympathy with Mrs. Mahadeva Shastri and family. The learned Pandit has left behind him a lasting monument of valuable work, and I lose a valuable friend as well as an able colleague.

The work of the Library records the bringing out of at least the first part of a revised catalogue of Samskrit MSS. in the Library. Dr. C. Kunhan Raja, M.A., D. Phil. (Oxon.), as Assistant Director in the Eastern Section, and Dr. J. H. Cousins, D.Litt. (Keio), as Librarian of Western Section, have reorganised the Library and the reference work very much facilitated.

Brahmavidya Ashrama

Dr. J. H. Cousins reports to have initiated several new lines of study of a scientific nature which promise to yield good results in the future. Mr. Ellis' lectures in Phrenology and Dr. P. K. Roest's special lectures on Anthropology, when taken with former lectures by Messrs. Trilokekar and Tristram, have added substantial material for the science of Anthropology. Thus the Ashrama goes on with its work forming a synthetic nucleus of knowledge and illumination.

The Theosophical Educational Trust

The work of the Trust is going on very well though much handicapped by want of funds. The National Theosophical College at Adyar

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is growing in popularity, and all the schools under the Trust keep up their high standard of efficiency. A Montessori Home is established at Guindy where 30 boys and girls learn and play together. The College at Madanapalle has been affiliated for the B.A. in History and Philosophy and is under the Andhra University. The scheme for the world University is progressing slowly.

Olcott Panchama Free Schools

The Superintendent reports that 3 out of 5 schools have been transferred to the Corporation of Madras with the condition that the old name of the schools be retained, and the trained teachers of the schools be taken into Municipal service. The Deputy Inspector of Schools remarks "the general condition of the schools continues to be efficient," and "it is one of the best schools in the range". The spinning and weaving section has been started in one of the remaining schools, and it is going on satisfactorily. The special feature of the school is that the children are made to feel free, happy and joyous.

The Round Table

A full report comes from Kt. Libra recording the new inspiration and clearer vision the Order received during the T.S. Jubilee Convention at Adyar, whereby the basic object of drawing young people into closer relations with the Masters of Wisdom was once more emphasised.

England and Scotland show steady progress. France carried on propaganda by posters about the coming of the World Teacher. Sweden forms links with Norway, Denmark and Finland, and Holland, Belgium, Italy and Germany are all doing steady work. The Chief Secretary for London encourages all to go on and do better, for the Life of the Hierarchy is apparent in the branches of the Order. Australia, Adelaide and Brisbane report substantial increase in membership and great activity. In Melbourne the movement is "marking time" while in Sydney the movement progresses well. The International Headquarters of the Order permits the formation of an Indian Section with Shrimati Rukmani Arundale as Chief Knight.

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The Golden Chain in Spain

The Golden Chain in Spain goes on doing its work as usual under the guidance of Señorita C. Guyard in spite of difficulties.

Order of the Brothers of Service

Ever since the organisation of the Order its work has been one of the most vital contributions to the development of the Theosophical movement, especially in India. The Brothers are severally active in various places allocated to them by their Head, the Brother-Server. One of them, Mr. A. Ranganatha Mudaliar, holds a responsible position as a Minister of the Crown in Madras, and is now in charge of the Departments of Public Works, Development, Registration, etc. There are at present 25 full-pledged Brothers, 6 novices, 50 Lay Brothers and 43 Associates.

International Theosophical Order of Service

Bro. Ralph Thomson, the International Chief, sends reports from 30 different countries, all of which are doing useful work along one line or another. The various groups of this Order are internationally linked together to effectively carry on the work of helping the whole humanity on their own lines.

Women's Indian Association

The Association reports large increase in membership and formation of six new branches during the year. The admission of women into the Legislative Councils, and the complete equality between men and women, which is now established in Madras and Bombay Presidencies, have created great enthusiasm among its members. The Association offers a training ground to those who choose to serve Taluk and Municipal Boards and do public service. The Women's Home of Service and Child Welfare work are doing splendid work, but more money is needed to carry them on successfully. At the International Congress of Women in Paris four members represented the Association and

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Mrs. D. Jinarājadāsa carried on propaganda on her tour in Bengal and Burma.

League of Parents and Teachers

The League enters on its 12th birthday and promises to do its work steadily under the fostering care of its energetic Secretary, Prof. R. K. Kulkarni.

International Fellowship in Arts and Crafts

Considerable activity is reported of this International Fellowship which has linked up 26 countries of different parts of the world by correspondence, exchange of plays, music, etc., and more beauty is thereby brought into Theosophical work. Community singing is introduced in various Lodges and valuable work is done in music and drama. India and Switzerland are reported to be studying National Arts and Crafts. There has been a good deal of activity also in the dramas and mystery plays. Polish and Belgian groups have produced a number of mystery plays, and well known dramas are being translated into English.

T.S. Muslim Association

The Association has a useful career before it, but needs many workers to bring closer co-operation between Hindus and Muhammadans. The addresses delivered by Dr. Abul Fazl, Superintendent of Education in Allahabad Municipal Board, Mr. Saiduddin Ahmad, Sub-Judge of Allahabad, and Mr. Abdul Karim, during the T.S. Convention at Benares were much appreciated.

Association of Hebrew Theosophists

The Association reports the formation of two more Sections one in England and another in Holland, and the publication in California of a quarterly magazine, *The Jewish Theosophist*, by Mr. H. S. Samuels, the President of the American Section of the Association. Some money

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collected towards the Synagogue Fund, and Mr. A. Horne of San Francisco is busy collecting materials for printing books on Theosophy and Jewish religion, so as to interpret Judaism in the light of Theosophy.

Theosophical Society Employees' Co-operative Credit Society, Adyar

The Co-operative Credit Society grows in membership and is getting popular among the employees, who feel grateful to the T.S. for giving them such help in their difficulties. The decrease in the amount of loans taken and increase in repayment of loans show a sign of progress, as some of the members are getting free from debts gradually and are coming forward to deposit. The real advantage gained by membership is in their moral uplift, for they stand surety for others and are willing to pay for those for whom they are responsible. The Society expresses its gratitude to the President and the Vice-President of the T.S. for their support and co-operation, and hopes to open a "Store" for the benefit of its members.

In concluding, I salute the members of the Society with deep gratitude for the love and helpfulness they have shown me in every land I have visited, and from every other land in which the Society is organised. I strive not to repay them, but to show my gratitude, by working as hard as I can. That is all I can do, and that I will continue to do. The times are difficult, of ever increasing difficulty. But the Great Brotherhood is with us, and Star of the KING shines over us; to that I lift my eyes in all moments of indecision, difficulty and danger.

AND IT SHINES

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THE PRESIDENT'S RETURN TO HEADQUARTERS

AT the welcome Meeting at Headquarters, Dr. Besant said—

Brothers of the Theosophical Society and the Order of the Star:

I cannot well thank you for the wonderful welcome that has followed us from the Madras station to our home in Adyar. On the way in the train also welcome came to us at one station after another, growing, I thought, not warmer, but with a new note of joy as we came really home to Adyar, to us the Masters' land. I have been away from you, it is true—not quite two years: you need not make it longer than it was! still it was a very long time for me, longer than I have been away from India since I first touched in 1893 its sacred soil. And wherever I go, my heart is in the Motherland, and the work is consecrated to her dear cause, and to the service of those Great Ones who are working for her uplift.

In every town that I went to in America, two were the subjects on which I spoke—one "India Bond or Free: A World Problem," and the other "The Coming of the World-Teacher". Now, the first time that the latter was the subject of a lecture was in 1909, when our Krishnaji was a very little boy, when my brother Leadbeater and myself were told by the Jagaṭ-Guru Himself that He had chosen His vehicle for His approaching visit to our earth. Since then Krishnaji has grown from boyhood to youth, from youth to manhood, fulfilling to the utmost the condition that was made by the Jagaṭ-Guru, when He said He had chosen him. The condition was that Krishnaji should be worthy in his manhood. And I, who know him very very closely, I, who have loved him in past lives and in other worlds as well as the physical, coming back here to Adyar, where he took as a boy his first initiation, I bear witness that he has been accounted worthy of that for which he had been chosen, worthy to blend his consciousness with that of a fragment, an *amsha*, of the omnipresent consciousness of the World-Teacher, and That which dwells in him is to lead us to the way of happiness, of peace.

In America, the impression made was great. Not one unkind word was spoken of him by the reporters of the great papers that pressed everywhere round him, after they had seen him. And the reason was a simple one. I quote a Californian reporter, who said to him: "You are so human, and so friendly!" He so won hearts of those far-away people, accustomed to meet men

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d women of every type, and generally feeling perhaps a kind of arrier between themselves and the visitor; but here they felt no arrier. And so he won the liking and respect of those who are said be, to use an American expression, "hard-shelled" reporters. And merica too felt the value of his message, ere yet that great blending consciousness was completed; felt it with the call to a higher ppiness, not a happiness of the body, frivolous and often mischievous, t the call of the Spirit to the Spirit in man, of God who is Bliss; e dwells in every one of us, and can manifest in us that splendour.

And it is a great happiness, I think to all of us that it has pleased e Jagat-Guru to choose for His great mission to our world one of is own race, that is, the Indian race. When He came two thousand ears ago in Palestine, He chose as the body He would use that of a ember of subject race, subject to Rome. And when He has come to , He has chosen a body that may almost be called of His own race although He has no race, He belongs to all the world—but His ysical vehicle, as before, He has chosen from among the despised d the rejected of the world. And to us that is the greatest of ivileges, because in India wealth and luxury have never been garded as the sign of the spiritual man. Sometimes He may be born King Janaka, a King, but He has nothing that He regards as His own. metimes He may come as a great ascetic, outwardly as well as wardly. But every Teacher who teaches the highest truth helps ose who follow Him to win their way everywhere to His Peace.

And so to us now, Indians, brethren, this great joy has come. ly a few months have passed since the long and steady growth ained its completion in union with "the Beloved". That is the eat Door into the greater services, with the possibility of becoming e of the Helpers, the supreme Helpers of the world. And for all of who look up to that height which we have not yet reached, we o hold it a privilege to serve him in any way we may, we bear stimony, who have lived by him long, that many a lesson of conduct s been learned as we watched him, ever rising into more splendid nhood. And now that he has come back to you, to his own people, his own race, yet transcending both, for he belongs to the whole rld, you have the joy that your race has given a body to bring the eat Message of help. Those of us who do not share it, have the joy recognise in him another of the mighty race of the Teachers of the rld. And we know as we look to him that he comes as the helper very people, of every race, of every nation. Yours is the privilege giving the body, but the Consciousness rays out its splendour to e world at large.

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CONVENTION COMMITTEES 1927

THE members of the Executive are members of all Committees formed during Convention.

The Committees are allowed to co-opt additional members to facilitate their work, but the names of such should be notified to the Executive.

I. *Supervising Committee for Leadbeater Chambers:*

Mrs. P. D'Amato, C. V. Shah, Miss E. Banks, Miss J. Taylor, Mrs. D. Jinarajadasa, Baroness J. van Isselmuden.

Convener: Mrs. P. D'Amato.

II. *Supervising Committee for Bhojanasala, Quadrangle and Rajapuram:*

G. Soobiah Chetty, B. Ranga Reddy, J. Srinivasa Rao, C. Subbaramiah, S. Rajaram, Mrs. B. Sri Ram, Mrs. R. Mudaliandan Chetty, Mrs. D. Rajaram, Mrs. R. Madhava Rao, Dr. G. Srinivasamurti.

Convener: J. Srinivasa Rao.

III. *Sub-Committees:*

1. *Building*:

K. Zuurman, J. Srinivasa Rao, B. Ranga Reddy, G. Soobiah Chetty, S. Rajaram.

Convener: K. Zuurman.

2. *Food:*

(*a*) Leadbeater Chambers:

Mrs. P. D'Amato, C. V. Shah, Miss E. Banks, Miss J. Taylor.

Convener: C. V. Shah.

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(*b*) Bhojanasala :

J. Srinivasa Rao, G. Soobiah Chetty, G. B. Verma, B. Ranga Reddy, C. Subbaramiah, D. K. Telang, Mrs. D. Rajaram, Mrs. R. Mudaliandan Chetty, A. Venkatesiah, K. Shankaranarayana Rao.

Convener : B. Ranga Reddy.

3. *Sanitation and Conservancy :*

K. R. Jussawalla, and Dr. G. Srinivasamurti with assistants selected by him.

Convener : Dr. G. Srinivasamurti.

4. *Inquiries :*

Y. Prasad (in charge). Assistants : G. B. Verma, L. B. Raje, C. Vasudevayya, V. S. Ratnasabhapati, D. Gurumurti.

Convener : Y. Prasad.

5. *Conveyance* :

J. R. Aria, G. Soobiah Chetty, M. Krishnan, V. Subramaniem.

Convener : J. R. Aria.

6. *Decorations :*

Dr. J. H. Cousins, Mrs. A. E. Adair, M. S. Sundara Sarma, A. V. Ramaswami, C. M. Vasudevan. Mrs. M. Patwardhan, Miss J. Whittam, K. R. Jussawalla.

Convener : Dr. J. H. Cousins.

7. *Entertainments and Games :*

G. V. Subba Rao, Dr. J. H. Cousins, Mrs. M. E. Cousins, Mrs. W. C. Handy, Mrs. M. Patwardhan, K. J. Sharma, C. N. Vaideeshwaran, V. R. Sastri.

Convener : K. J. Sharma.

8. *Medical* :

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Canada, „ „ „ „ £26-9-1	351	6	0
Italy, „ „ „ „ £9-3-6	121	12	8
England, „ „ „ „ July-Sep. 1927, £20-2-1	267	0	0
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*Ipoh, Perak, F.M.S. ...	Perak " ...	12-10-1927

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